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XXXI - CXVII

Lent term, 1892 - Michaelmas term, 1920

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# PROCEEDINGS

OF THE

## Cambridge Philological Society.

LENT TERM, 1892.

FIRST MEETING<sup>1</sup>.

At the Annual General Meeting held on Jan. 28, 1892, at 4.45 p.m., at Dr Sandys' house, the President, Dr SANDYS, in the Chair, the audited accounts for 1891 were submitted and passed.

The following were elected officers for the year 1892 :

*President* : Prof. JEBB, Litt.D., M.P.

*New Vice-Presidents* : Prof. SKEAT, Litt.D., Dr SANDYS, Public Orator.

*Members of Council* : Prof. MAYOR (re-elected), Mr HICKS (re-elected), Dr JACKSON, Mr PESKETT, Mr CONWAY, Mr GILES.

*Treasurer* : Mr ADAM (re-elected).

*Secretaries* : Dr POSTGATE (re-elected), Mr GILL (re-elected).

Votes of thanks were passed to the retiring President; and to the members of the Society (Dr SANDYS, Dr JACKSON and Mr PESKETT) who had provided rooms for the meetings of the Society during the past year.

Prof. COWELL and Mr NIXON were elected auditors for the ensuing year.

<sup>1</sup> Reported in the *Cambridge University Reporter*, Feb. 2, 1892.

A paper on the *Flinders Petrie Papyri* was communicated by Mr WYSE.

The following readings were suggested :

XI. 2. Εὐκλέους τοῦ Εὐβάτα. 10. Πτολεμαίῳ τῷ γεγεννημένῳ ἐξ ἐμοῦ καὶ Χρυσοπόλεως.

XII. 3. ὥς 1ν. 7. τὴν συνοικίαν. 11. Λιβύσιον. 18. γυναικείου 1-. 19. περιβολαίου. 22. ὑποδημάτων γυναικείων. 23. ἀνδρείου 1-λ ἐρίων μαλακῶν 1-.. χρυσία. 24. ἐρίων ἀργῶν.

XIII. (1) 3. τῶν Εὐρυσέδοντος. 12. ὑποσκνιπός, οὐλή. (2) 1. πράσσων αὐτός. 6. -του Ἐλευσίνιος. 7. οὐς ἀριστερόν. 8. οὐππ ἐπηγμένων.

XIV. 15. ὅσα ἂν προσκτῇσθωμαι. 17. τὸν ἐμὸν ἐκ.

XV. 4. Βουβάστω κληροῦχος. 16. μου ἔχειν. 17. τὰ δὲ λοιπὰ καταλιμπάνω. 18. γεγεννημένον ὅτι ἦν εὖνους. 20. πιστότατοι ἦσαν καὶ ἔστωσαν ἐλεύθεροι καθὰ καὶ Μελαινίς, καὶ μηθενὶ ἐξέστω ἐφάπτεσθαι αὐτῶν πανελευθερία ἐλευθέρων.

XVIII. (2) 9. οὐλή ἐπ' ἀριστερᾶς ὀφρύος. 12. ὑπάρχοντά μοι πάντα.

XX. (1) 1. μοι. 5. ὑποσκνιπός. 8. Μακεδὼν τῶν.

XXIV. (2) 6. Λεοννάτου Ἀσπένδιος τῆς ἐπιγονῆς. (3) 1. Ἑρακλείδης ἐπὶ τοῦ διαλογισμοῦ. 2. ἡ τιμὴ τούτου ὑπὸ τοῦ διοικητοῦ.

XXV. (2) 2. ἀπὸ τῆς τετρακαικκοστῆς πυρῶν. 3. ἐπισκεψάμενος.

XXVIII. (1) 3. συγγραφὴν (under δίκη). (2) 10. τὸ ιβ 1. ib. καὶ Ἀριστέον.

## SECOND MEETING<sup>1</sup>.

At a General Meeting held on Feb. 25, 1892 at 4.45 p.m., in Mr Nixon's rooms, Mr NIXON, in the absence of the President, in the Chair,

The Duke of DEVONSHIRE, Chancellor of the University, and

E. C. MARCHANT, Esq., M.A., Peterhouse,

were elected members.

Dr JACKSON read two notes on *Parmenides*.

*Parmenides* 50 Stein. οὐ γὰρ μήποτε τοῦτο δαμῇ εἶναι μὴ ἔόντα. Stein's rendering "nec enim unquam hoc vincatur (cogatur) esse ea quae non sint" would seem to be impossible. Read οὐ γὰρ μήποτε τοῦτο δαμ' ἦ, εἶναι μὴ ἔόντα: i.e. οἱ γὰρ μήποτε τοῦτο μηδαμὰ ἦ, εἶναι μὴ ἔόντα, 'never, anywise, shall this be, that what is not, is.' Compare Alcaeus καὶ κ' οὐδὲν ἐκ δεινὸς γένοιτο, where οὐδὲν ἐκ δεινὸς = οὐδὲν ἐξ οὐδενός. *Etym. Mag.* 639, 31. For οὐδαμὰ, see Empedocles 93, 99, 148.

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 8, 1892.



51, 52 Stein.

χρὴ τὸ λέγειν τε νοεῖν τ' ἔον ἔμμεναι ἔστι γὰρ εἶναι,  
μηδὲν δ' οὐκ ἔστιν· τὰ σ' ἐγὼ φράζεσθαι ἄνωγα.

As at present placed, before πρώτης γάρ σ' ἀφ' ὁδοῦ ταύτης διζήσιος εἶργω, these lines disturb the argument. Should they not stand, after ξυνὸν δέ μοι ἔστιν ὀπποθεν ἄρξωμαι, τόθι γὰρ πάλιν ἴζομαι αὖθις, at the end of the προοίμιον, as an emphatic statement of Parmenides' fundamental dogma? The evidence of Simplicius is not conclusive.

Mr DARBISHIRE read a paper on the words for 'Wolf' and 'Fox' in Indo-European<sup>1</sup>.

The cognate words in the several languages may be arranged thus:

Indo-European

leup-ēko-	}	<i>lopāṣa</i> Sanskrit <i>alowēs</i> Armenian
loup-ēko-		
lōp-ēko-	=	<i>ἀλώπηξ</i> Greek
lup-ó-	=	<i>lupus</i> Latin

u <sub>l</sub> -qó-	=	<i>vrka</i> Sanskrit
		<i>vilka</i> Lithuanian
		<i>λύκος</i> Greek
		<i>vulpes</i> Latin
u <sub>l</sub> -iō-	=	<i>gail</i> Armenian

with the result that the ultimate analysis is into two verbal roots—one leup seen in Skt. *rup*, *lup*, “zerreissen,” the other uel in *vello vulnus* &c.

Greek *λύκος* is to be traced to u<sub>l</sub>qó- on two suppositions, 1st that initial u was lost in the position uru- ulu-; 2nd that in pre-Greek times the labialised velar q vocalised its labial affection. For the latter rule compare Brugmann *Grundriss* I. §§ 426—429 and add

τρύσσω : ἄτρακτος (Müll. *Hdbch.* II<sup>2</sup> p. 235).

ἀμύσσω : *makha*?

κύκλος i.e. k<sup>u</sup>klos root qel.

κύκνος i.e. k<sup>u</sup>knos root qen.

κυλλός	}	<i>k<sup>u</sup>ljo-</i> root qel. &c.
κυλινδέω		
&c.		

κύλιξ root qel stands for κύλυξ by dissimilation (cf. *πυντός*) and the suffix as in ὄρνυξ, ἄμπυξ &c. (*Grds.* II. p. 384 f.) and is the reduced form of -qo- (*l.c.* p. 238).

<sup>1</sup> Published in the *Transactions of the Cambridge Philological Society*, vol. III. part iv. pp. 187 sqq.

σκύλακες beside Hesych. σπάδακες· κύνες. (Qy. read σπά-  
λακες?)

σκύμνος Skt. *cam* 'to suck'.

κύλα· τὰ ὑποκάτω τῶν βλεφάρων κοιλώματα Hesych. Perhaps  
k<sup>u</sup>la i.e. q + -lo- (q being the reduced form of oq) and so = *oculus*.

κύω and κύαρ, cf. Skt. *cas* "to split", γνῖα = g<sup>n</sup>sia from a root  
gas in βασιτάζω and Latin *veru* i.e. gas-u.

γυμνός = g<sup>m</sup>m-no- from the root gem of βαίνω &c.

### THIRD MEETING<sup>1</sup>.

AT a Meeting held on March 10, 1892, at 4.45 p.m., in Mr  
Nixon's rooms, Professor SKEAT, Vice-President, in the chair,

A. C. PEARSON, Esq., M.A., of Christ's College, was elected a  
member.

Prof. SKEAT read a paper of emendations on the *Romaunt of  
the Rose*<sup>2</sup>, of which the following is an abstract.

The authorities for the *Romaunt of the Rose* are Thynne's  
edition (1532), the Glasgow MS., and the French original. The  
latter, in particular, renders nearly all the emendations certain.  
Emendations are suggested in a large number of passages. Three  
or four of them occur in Bell's edition. The rest are due to  
Dr Max Kaluza, of Königsberg, and to Prof. Skeat, working in  
conjunction; but mainly to the former. Some of the more im-  
portant emendations are these.

275. Insert *wo* after *such*. 379. Insert *er* (ere) before *men*.  
567. Insert *in honde* after *hadde*. 1007. For *And* read *As was*.  
1018. For *wintred* read *windred*; see 1020. (*Windre* is F.  
*guigner*, to paint up.) 1089 (and elsewhere). For *durste* read  
*thurte* (needed). 1188. For *sarlynysh* read *sarsineshe*, 'like sar-  
snet.' 1201. For *gounfaucoun* read *gonfanoun*. 1282. For *And  
she* read *Youthe* (F. *Jonesce*). 1334. Read—'He bad him bende  
it.. sone it sette on ende.' 1369. Read *grain de paradis*, i.e.  
cardamoms. 1453. Read *To shete*, at good mes, i.e. when in a  
good position for shooting; *mes* (Lat. *missum*) is an old Norman  
hunting-term. 1591. Read *estres*. 1608. Read *loving*. 2285.  
Read *Fard*. 2293. Read *laugheth* (F. *rit*). 2650. Read *weder*,  
i.e. weather. 3337. Read *chevisaunce*. (Chatterton used *cheri-  
saunye*, Kersey's error for *cherisaunce*, thinking it a real word!)  
3694—9. Alter *Though* to *Thought*; read *rewing*; alter *come to to  
me*; and *werieth* to *werreyeth* (wars upon). 4322. Read *wende  
ha bought it*.

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 15, 1892.

<sup>2</sup> Published in the *Transactions of the Cambridge Philological Society*,  
vol. III. pp. 229 sqq.



Mr NIXON read a note on TAC. *Annal.* xii 31 *cunctaque castris Antonam et Sabrinam fluvios cohibere parat*, and on the various emendations proposed. He pointed out that, for such an object as this (*cuncta cohibere*), a *single* camp near the Severn (so Draeger, Nipperdey &c.) was quite inadequate; that the preparations for a camp near the Severn could hardly have aroused "first and foremost, the Iceni" (of Norfolk and Suffolk) (*quod primi Iceni abnuere*); and that even two camps at two distant rivers, as suggested by others, would hardly satisfy the case. There was wanted rather a series of military stations: and the account given in *Agricola* xiv 8 of Ostorius' successor, Didius Gallus, that he tried to gain credit by "pushing a very few forts still further" supports the idea that Ostorius had had in view, and commenced, some scheme of a series of forts extending to the Severn, starting from the country near the Iceni. In that case "*castris*" must be taken in a plural sense: and *ad* might plausibly be inserted before *Antonam* in the sense of "up to" (as in *Ann.* xi 10, 7 *medias nationes subegit ad flumen Sindem*). The further change, as in most modern editions, to *Aufonam* would be less open to objection than the proposed *Trisantonam*: and "the Avon" might well have been meant as marking with the Severn the limit of the line stretching from the east to the west. Another proposed reading *cis Trisantonam* (instead of *castris*) would leave this clause a very bald meaning, when taken in connexion with the specific remedy of disarmament mentioned just before.

Mr ROBINSON read a paper on a ms.<sup>1</sup> of the xvth cent. containing (1) a Greek Glossary, (2) Christian Iambics interrupted by glosses, (3) Hexameters by Gregory Nazianzen also interrupted by glosses (cf. Migne, *P. G.* xxxvii. p. 669), (4) Tracts relating to the Council of Florence, &c. The Glossary is copied from a ms., a gathering of the leaves of which had been displaced. It is immediately followed by roughly alphabetical lists of glosses. Most of the glosses, whether in the main glossary or in the subsequent lists, may be found embodied with variations which seem of a later type in the much larger and more elaborate Lexicon of Zonaras. Thus we seem to have here one of the sources of Zonaras. The Glossary may be of value (1) as a means of emending the text of Zonaras, (2) as containing glosses which he has not embodied (thus *τριτοφαῖ* *τρίημερα* gives us a word apparently not recognised hitherto).

Starting from the gloss *πηρώμασι τυφλώμασι*, Mr Robinson discussed the use of *πηρός* and its derivatives as connoting 'blindness.' Acts of SS. Nereus and Achilles, c. 21 *πηρός ὢν... ἀνέβλεψεν*: Clementin. Hom. xix. 21 and Ap. Constt. v. 7. 17 *ὁ ἐκ γενετῆς πηρός* (quoted by Resch, *Agrapha*): Lucian *de domo* 28, 29 *ἥλιος... ἵσται τὴν πῆρωσιν* of Orion who is *τυφλός*: Just.

<sup>1</sup> Now in the University Library, Cambridge.



Mart. *Apol.* i. 22 χολούς καὶ παραλυτικούς καὶ ἐκ γενετῆς πονηρούς (read with the older Edd. πηρούς and cf. *Dial. c. Tryph.* 69, where the context shews that πηρούς means 'blind,' and S. John ix. 1 τυφλὸς ἐκ γενετῆς: possibly Justin and the author of the Clementines are retranslating from a Latin Bible). In the Ancient Homily (2 Clem. Rom.) in c. 1 we read πηροὶ ὄντες τῇ διανοίᾳ, and in the next sentence ἀνεβλέψαμεν. Surely here too πηρός means 'blind,' not 'maimed.' In N.T. πηρώω and πωρώω are confused in the mss. (the forms in πωρ- have the best authority), but the meaning of 'blindness' is generally the most suitable: e.g. 2 Cor. iii. 14 ἐπωρώθη τὰ νοήματα αὐτῶν, where 'blinded' suits the context better than 'hardened,' and is somewhat supported by the phrase in the next chapter ἐτύφλωσεν τὰ νοήματα αὐτῶν.

Words are sometimes found in the early literature of a language, then lost sight of, only to reappear in its later literature: meanwhile they have lived on in the talk of the people. So πηρός, which is found in Homer (*Il.* ii. 599 πηρὸν θέσαν of the minstrel Thamyras whom the Muses punished). Aristarchus says that πηρός does not mean 'blind' here, *because* Demodocus was blind and could sing very well. This shews that A. knew that πηρός might mean 'blind': indeed Euripides (quoted by Dr Leaf *in loc.*) so took it.

## EASTER TERM, 1892.

### FIRST MEETING<sup>1</sup>.

AT the General Meeting held at 4.45 on Thursday, May 5, 1892, in Dr Sandys' house, Dr SANDYS in the Chair:

The following new members were elected:

The Rev. F. H. CHASE, B.D., Christ's College.

F. C. BURKITT, Esq., M.A., Trinity College.

Mr HOUSMAN read a paper on Virgil *Aen.* i 393—400<sup>2</sup>. Artifice apart, vv. 395 sq. depict the swans as alighting on the ground, vv. 397 sq. as soaring in the sky. Peerlkamp would amend the discrepancy by changing *polum* to *lacum* in v. 398: it is easier to alter *terras* in v. 395 and to write 'nunc *stellas* ordine longo:

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 17, 1892.

<sup>2</sup> Published in the *Transactions of the Cambridge Philological Society*, vol. III. part v. pp. 239 sqq.

aut capere aut captas iam despectare videntur', for in Virgil's mss *l* is much confused with *r* and *s* with *c*; and this moreover will remove the perplexity which has been caused by the phrase 'terras captas despectare' itself. For the hyperbole compare III 423 'Charybdis...sidera uerberat unda', 567 'ter spumam elisam et rorantia uidimus astra', 619 'ipse arduus altaque pulsat | sidera', Ovid *met.* IV 789 'quae iactatis tetigisset sidera pennis', Tennyson, *The Princess*, book IV 'The leader wild-swan in among the stars'.

Dr POSTGATE read a note on Lachmann's dictum on Lucr. I 159, showing that he neglected *Trist.* 4, 8, 38 and 5, 8, 2 in denying the scansion *nihil* to Ovid in emending *Met.* 10, 520. An enumeration of the passages where *nihil* and *nil* occur adds a fresh argument for the spuriousness of *Heroides* 15—20 (19 instances) whereas *Heroides* 1—14 show only 5 instances.

Mr WRATISLAW communicated a paper on 1 Cor. ix. 24—27, of which the following is an abstract:

The author endeavoured to show that ἀδήλως is wrongly translated '*uncertainly*'. The word occurs thrice in Thucydides, and so far as he was aware, nowhere else, except in St Paul. In Thucydides I. 92 ἀδήλως means 'secretly', in VII. 50, ὡς ἀδηλότατα, 'as *secretly*' or 'with as *little publicity* as possible'. In VI. 58 ἀδήλως means 'obscurely', 'unindicatively', 'without betraying knowledge of the assassination of Hipparchus'. These senses suit 1 Cor. ix. 26 admirably; 'I therefore run like those running in a stadium, as not running *without publicity*'. The contests in the public games were in the full glare of *publicity*. It is nonsense to talk of '*vague*' running in a public and enclosed race-course. The idea of publicity also connects Heb. xii. 1 with 1 Cor. ix. 24—27. The 'cloud' of invisible witnesses there mentioned as surrounding us may have been taken from the visible 'corona' of the Isthmian games. The idea of *publicity* is involved in both ἐν σταδίῳ and ἀγωνιζόμενος, as well as βραβεῖον.

It is much more rational to illustrate ὡς οὐκ ἀέρα δέρων in ver. 26 by Virg. *Æn.* v. 376, 377,

'ostenditque umeros latos alternaque iactat  
bracchia protendens, et uerberat ictibus auras',

where Dares is represented as ἀέρα δέρων against an imaginary opponent in order to deter a real one from coming forwards, than by Virg. *Æn.* v. 446—448, where Entellus, missing his lissom adversary, measures his length on the ground. No honest competitor misses his opponent, if he can help it.

In ver. 27, ὑπωπιάζω, 'to bung up the eye', is evidently a term of the Greek P. R. δουλαγωγῶ, lit. 'I slave-lead', must be the like and must be sought for in the vocabulary of the English

P. R. Only one English expression suits it, viz. 'to get the adversary's head into chancery'. Probably Paul was present at the Isthmian games, when at Corinth, and saw a boxing match concluded by the victor 'banging up' his opponent's eyes and then 'getting his head into chancery'.

## SECOND MEETING<sup>1</sup>.

At a General Meeting held in Dr Sandys' house on Thursday, May 19, 1892, Dr SANDYS in the Chair,

Dr JACKSON read notes on CLEM. ALEX. *strom.* I II, of which the following is an abstract.

I i 3 = 317 P. ἡ δὲ καταφαίνεται κτλ. The obscurity is in the words ἡ δὲ ἐκ συνασκήσεως αὐξέν. Read ἡν δὲ ἐκ συνασκήσεως αὐξέν, and place a comma after this parenthetical clause. [Mr ROBINSON compared II vi 26 ἐκ συνασκήσεως ἡν ἐκκόσι τοῦτο, sc. τὸ δύνασθαι.]

I v 30 = 333 P. ἡ σοφία τοίνυν κτλ. Remove the colon after τῇ κοσμητῇ παιδείᾳ, and write αὐτῇ for αὐτῇ. The interpretations of Ἀβραάμ and Αἴγυπτος are parenthetical.

I vi 35 = 336 P. εἰ δ' ἡ ἀγνοία κτλ. For ἐντίθησι τῇ διδασκαλίᾳ, read ἐντίθησιν ἡ διδασκαλία. Comp. I i 4 = 318 P., corrected by Bywater.

I viii 42 = 341 P. τὸ μὲν γὰρ ἐφεῦσθαι κτλ. The foundation of these sentences is *republic* III 412 E; but Clement has made additions of his own. Read ὁ μὲν μὴ [for δὴ: so Cobet] πιστεύσας ἐκὼν ἡδὴ παραναλίσκεται κλέπτεται δὲ ὁ μεταπεισθεὶς <ἡ> ἐκλαθόμενος, ὅτι τῶν μὲν ὁ χρόνος τῶν δὲ ὁ λόγος ἐξαιρούμενος λανθάνει, βιάζεται τε πολλάκις ὀδύνη τε καὶ ἀλγηδὼν φιλονεικία τε αὐτὸ καὶ θυμὸς μετα[το]δοξάσαι [with Cobet], καὶ ἐπὶ πᾶσι γοητεύονται οἱ ἥτοι ὑφ' ἡδονῆς κληθέντες ἢ ὑπὸ φόβῳ δέσαντες· πᾶσαι δὲ ἀκούσιοι [for ἐκούσιοι] τροπαί, καὶ τούτων οὐδὲν ἂν ποτε ἐπιστήμην ἐκβάλῃ [for ἐπιστήμη ἐκλάβῃ].

II iv 15 = 436 P. οἱ δὲ ἄπιστοι, ὡς ἔοικεν κτλ. See Plato *sophist* 246 A—C. Restore from Plato ὁ παρέχει προσβολήν (for ὅπερ ἔχει π.): insert after ὀριζόμενοι, οἱ δὲ: remove the comma before βιαζόμενοι.

II v 22 = 440 P. κατὰ γε τὸ δικαιοτάτον ἦθος ταύτῃ ἂν καλοὺς εἶναι. For ἂν καλοὺς, restore from *laws* 859 D παγκάλους.

II vii 34 = 447 P. εἰ μὲν τὰ μεταξύ κτλ. After ἐνέργειαι and κακά substitute colons for full stops, that the protasis, begun with the section, may not be separated from its apodosis πῶς οὖν ἔτι οὐκ ἀγαθός κτλ.

II xv 68 = 465 P. Read perhaps τῶν δὲ ἐν ἔργῳ διὰ τῶν ἀρπακ-

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 31, 1892.



τικῶν καὶ σαρκοβόρων ὀρνέων, <τῶν δ' ἐν νῷ διὰ> χοίρ<ον> ὃς βορ-  
βόρῳ ἡδεταὶ καὶ κόπρῳ.

II xx 104 = 484. ἔπεται κυρίῳ μετ' ἔχνιον ὥστε θεὸς ἅγιος ἁγίων  
γενόμενος. "Imitatur Homericum ὁ δ' ἔπειτα μετ' ἔχνια βαίνει  
θεοῖο *Od.* 2, 406 et alibi." Clement is thinking of Plato *Phaedrus*  
266 B τούτων διώκω κατόπισθε μετ' ἔχνιον ὥστε θεοῖο.

Mr HICKS read a note on the construction of the genitive in  
three elliptical sentences of Aristotle's *Politics*. In 1297 b 31,  
δημοκρατία τε γὰρ οὐ μία τὸν ἀριθμὸν ἔστι, καὶ τῶν ἄλλων ὁμοίως, he  
assumed with some confidence that the complete sentence would  
have run: "Democracy is not numerically one, and of the other  
constitutions in like manner, Oligarchy is not numerically one,  
nor Polity, nor Aristocracy." The genitive will be partitive. In  
this instance, at all events, no one needs to suppose that καὶ τῶν  
ἄλλων ὁμοίως is a complete sentence, meaning "and this holds  
good similarly with the rest": a supposition which encounters  
considerable difficulties when the verb to be supplied, meaning  
"holds good," has to be identified and its construction with the  
genitive exemplified. Certainly ἔστιν and ἔχει are excluded.

The like considerations apply to 1256 a 29, ὁμοίως δὲ καὶ τῶν  
ἀνθρώπων, and 1253 b 27, οὕτω καὶ τῶν οἰκονομικῶν.

Mr C. E. S. HEADLAM read notes on the following tragic frag-  
ments (ed. Nauck)<sup>1</sup>.

*Carcinus* fr. 8 read αὐτὸ τοῦτο (the last word has been ejected  
by a gloss τὸ κτήμα). *Euripides* fr. 62, 2 read εἰς ταῦτόν, see fr.  
580 (where restore πᾶσαν—μορφήν). *id.* fr. 816, 3 τὸν δαιμονῶντα  
συμφοραῖς.

## MICHAELMAS TERM, 1892.

### FIRST MEETING<sup>2</sup>.

At a General Meeting held at 4.45 on Thursday, Oct. 27, 1892,  
in Professor Jebb's house, the President, Professor JEBB, in the  
Chair,

The Rev. W. C. GREEN read a note on *býskip* in a passage of  
the Egilssaga. In stanza 17 of *Sonatorrek* Egil lamenting for  
Bodvar his young son says: *er býskips í bæ kominn* 'he is gone to  
the dwelling of the *býskip*.' Doubtless he means that he is gone  
to Valhalla, the heathen heaven. But what is *býskip*? Commen-

<sup>1</sup> See also *Transactions of the Cambridge Philological Society*, vol. III.  
part v. p. 242.

<sup>2</sup> Reported in the *Cambridge University Reporter*, Nov. 1, 1892.

tators explain 'ship of bees, i.e. place of bees, air, heaven.' But 'ship' is a curious word thus used, nor do bees fly in heaven. I suggest an explanation from English. *Skep* or *skip* is common provincial for basket; *skep* is 'beehive,' so are *bee-skep* and *bee-skip*. Though *býskip* be not an Icelandic word for 'beehive' (Icelanders indeed kept no bees), yet the English word may have been known. There was much trade in Saga times between England and Iceland: *honey* especially was brought from England. Egil our poet had been much in England. Assuming then that he means 'beehive' by *býskip*, why does he call Valhalla 'the beehive'? Not probably as the sky, but because of the swarming numbers of the dead: a point dwelt on by Virgil, Dante, Milton and others.

This better suits the whole tone of the poem. Egil complains that he is left alone: brother, father, mother, kin, friends, and now his best-loved son gathered to the numerous company in the shade-thronged beehive.

Mr CONWAY read (i) a note<sup>1</sup> on the name *Veseris*, the site of the 'devotion' of P. Decius Mus the elder in 340 B.C. (Liv. 8. 8), which till recently had not been identified. Dr Imhoof Blumer (*Numismatische Zeitschr.*, Vienna, 1886, p. 206 ff.) had shown from the types of certain Oscan coins with the legends  $\zeta\epsilon\sigma\epsilon\rho$  and *fensernum*, that these must come from a town in the neighbourhood of Nola, just where Livy placed the battle of Veseris. Mr Conway, after pointing out in passing that the discovery of the value of the sign  $\zeta$  in the Ionic alphabet, as used in S. Italy (= Osc. f) gave at once the solution of two Bruttian helmet inscriptions (Zvet. *Inscr. Ital. Infer. Dial.* 246, 247) which had hitherto been unintelligible, endeavoured to support Dr Blumer's identification of *Veseris* with \**Fenseris*, by suggesting that the abnormal representation of Oscan *f* by Latin *v* was due to a mistake in spelling, the mere omission of the *n* being a matter of common occurrence. The nature of the Latin tradition (always and only *ad Veserim pugna*) pointed to the *Annales Maximi* or other equally curt records as the first authority for the name. It was conceivable that the annalist who first embodied the name in a continuous story had simply mistaken the value of the letter F, and interpreted it by *v* because he had found it necessary to do so at earlier points of the tables he was copying. The *Numasioi*-inscription by using FH for Lat. *f* showed that F had still its Greek value in the fifth century B.C., while the *Duenos*-inscription at the end of the fourth century showed it completely naturalised as *f*, so that it was quite reasonable to suppose that the record of 340 B.C. may have been one of its earliest occurrences in public documents with that value. Its mis-interpretation as *v* would be all the more likely if the reader were a Greek (\**Ουνησερις* instead

<sup>1</sup> Published in the *Transactions of the Cambridge Philological Society*, vol. III. part iv. pp. 222 sqq.

of \*Φησερις), and in fact Livy's chief authority in the 8th book appeared to be Claudius (Quadrigarius?), whom Livy himself stated to have translated the Greek annals of Acilius. The introduction of G by Appius Claudius the Censor in 312 B.C. pointed to just the same epoch as that in which the alphabet took a settled form.

(ii) A note on the *cituns*-inscriptions of Pompeii (Zvet. *Inscr. Ital. Infer. Dial.* 80—83), which Nissen (*Pompeian. Stud.* p. 492 ff.) had interpreted as road-directions ('Wegweiser') painted on the walls for the benefit of country-soldiers quartered in the town during its siege in the Social War (90 B.C.). Mr Conway felt bound to reject this theory altogether, on the grounds (1) that it failed to explain the position of the *insec.*, (2) that there were no parallel examples of *insec.* with such an object, (3) that the paint had been in excellent preservation ('glänzend') when it was first uncovered (from 1819 onwards), and therefore could neither have been exposed to the weather for 168 years when Pompeii was overwhelmed (78 A.D.), nor (4) have been tolerated so long in notices of this size in one of the chief streets of the town, at a time when it was being continuously embellished by new buildings, some of which were immediately adjacent to the inscriptions, see Nissen, l. c. p. 674 ff. (especially at the dates 20 B.C. and 15 A.D.).

These considerations, Mr Conway held, gave about 20 A.D. as the superior limit of date, and he pointed out that all four *insec.* were in the N.W. corner of the town, the nearest to the *pagus* outside the walls where, according to Nissen and Mommsen, the Oscan-speaking inhabitants had settled after being expelled to make room for Sulla's veterans. Further the four *insec.* were all painted at the corners of streets which led from the Forum or the *Strada dei Terme* directly to the West and North walls respectively, and they all concluded with the name of some person, three out of the four specifying his abode as immediately within the wall, close to the end of the streets at whose corner they stood. Hence clearly they must be advertisements of something to be found there. Now we know from C. I. L. x. 1064 and 4660 that *cisiarii* 'cabmen' 'a cabstand' were regularly stationed near the gates of Cales and Pompeii, just as we know that *cisia* were forbidden within the walls of Rome; and the trade was just such an one as the Roman 'colonists' would leave in the hands of the Oscan population. Mr Conway therefore proposed to translate *cituns* (= a Latin \**citōnes*) by 'cisiarii' or 'lecticarii', both of which (Suet. *Jul.* 57) were regularly for hire. The word would mean 'roadmen, roadsters' and be parallel to *caupō*, etc., or might possibly denote the vehicles themselves (cf. *tēmō*, etc.). It would be derived from a word \**eīto*- 'road,' cf. Umbr. *etaians*, Gr. ἀμαξ-ιρός, οἶρος, and for the grade of ablaut Goth. *hlīuþ*, Av. *sraotem*, or Germ. *kind* (\**kleytom*, \**ġentom*), Lat. *lectum*, *Vesta*.



SECOND MEETING<sup>1</sup>.

AT the General Meeting held in Prof. Jebb's house at 4.45 on Thursday, Nov. 10, 1892, the President, Prof. JEBB, in the Chair,

G. A. DAVIES, Esq., B.A., Trinity College,  
was elected a member.

Dr VERRALL read a note on the 'praise of archery' in Eurip. *Heracles* 188 foll. The irrelevance of this topic, and the unreality of the argument, are to be accounted for by a right understanding of the situation. The object of the speaker (Amphitryon) is simply to gain a few moments, in the hope that even at the last Zeus will not fail to interpose, and to save the children of Heracles. He first exhausts the topics supplied by the words of Lycus, making the very most of them, and then, after a pause of embarrassment, branches into a new theme, designed to provoke an outbreak between Lycus and the Thebans of the chorus, and so to defer the events a little longer. References to Zeus are placed at the opening of the speech and other places, and would receive significance in declamation. The true character and purpose of the whole are exhibited further by the surprise of the Thebans at the invention and fertility displayed by Amphitryon as an orator, and still further by the language of Amphitryon at the close of the scene, when, abandoning hope, he openly inveighs against Zeus for his neglect, and unfavourably contrasts the conduct of the deity with his own.

Dr POSTGATE read a paper proposing and supporting the following suggestions in *Propertius*.

1 2 13 'litora natiuis persuadent picta lapillis.' Read '*resplendent*.'

1 3 31 'diuersas *prae*currens luna fenestras.' 'diuersas' is to be retained and means the open, parted window shutters as opposed to the 'iunctae fenestrae' of Hor. *Od.* 1 25 1.

1 5 7 'conlata' N, 'collata' O.

Perhaps 'contacta' in sense of 'tangere' II 34 9, cf. Ov. *Tr.* II 252.

1 15 29—32 do not belong here. They might be placed after 18 16.

1 19 19. Read 'quas (sc. lacrimas) uiua mea te possit sentire fauilla.' Cf. vv. 21—23 and Ov. *Tr.* III 3 81—84.

20 48 'tum sonitum raptu corpore fecit Hylas' refers to the fable preserved in Anton. Lib. 26, that Hylas was deprived of his human shape by the Nymphs and turned into an echo.

1 22 9. Grammar seems to require 'proxima suppositos contingens Vmbria campos.'

<sup>1</sup> Reported in the *Cambridge University Reporter*, Nov. 15, 1892.

II 1 10 'miramur facilis (AFN, faciles DV) ut premat arte manus.' Read 'facili ut *temperat*.'

II 7 11 'a mea tum qualis caneret tibi tibia somnos.' Perhaps '*quateret*.'

II 9 44 'nunc quoque eris quamuis sis inimica mihi.' Read 'erit, quamuis sis inimica, *nihil*.'

II 12 10 'et pharetra ex umero Gnosia utroque iacet.' Read '*latet*' comparing 11.

II (III) 18 9, 10 'illum saepe decedens fouit in ulnis | quam prius adiunctos sedula lauit equos.' For 'quam' which has come from 'quam grauis' in 14 (16) read *nec* and 'abiunctos' with Scaliger. 13, 14 should be placed before 9 with Burmann.

II (III) 21 17, 18 'huic quoque qui restat iam pridem quaeritur alter; | experta in primo, stulta, cauere potes.' Read 'hinc (F) quoque—quid (Burmann) *sat erit?*—iampridem quaeritur alter.'

II (III) 19 25, 26 'qua formosa suo Clitumnus flumina luco | integit.' Perhaps '*sua formoso*.'

II (III) 22 17, 18. Punctuate 'uni cuique dedit uitium natura; creato | mi fortuna aliquid semper amare dedit.'

### THIRD MEETING<sup>1</sup>.

At a General Meeting held in Prof. Jebb's house at 4.45 on Thursday, Dec. 1, 1892, the President, Prof. JEBB, in the Chair,

The PRESIDENT read a paper on a series of points in Soph. *El.* 680—763 (the description of the Pythian games), among which were the following.

(1) Verse 686.  $\tau\eta\ \phi\acute{\upsilon}\sigma\epsilon\iota$  is untenable, even with any of the proposed alterations of  $\tau\acute{\epsilon}\rho\mu\alpha\tau\alpha$ . Musgrave's  $\tau\acute{\alpha}\phi\acute{\epsilon}\sigma\epsilon\iota$  gives the best solution. It requires us to suppose that this race was either (1) the  $\delta\acute{\iota}\alpha\nu\lambda\omicron\varsigma$ , or (2) the  $\delta\acute{o}\lambda\iota\chi\omicron\varsigma$ . The words in v. 684,  $\delta\rho\acute{o}\mu\omicron\nu\ \dots\ \omicron\upsilon\ \pi\rho\acute{\omega}\tau\eta\ \kappa\rho\acute{\iota}\sigma\iota\varsigma$ , might be claimed in favour of the  $\delta\acute{o}\lambda\iota\chi\omicron\varsigma$ : for Paus. 6. 13 § 3 (referring to the triple victory of Polites) places the foot-races at Olympia in this order, 1.  $\delta\acute{o}\lambda\iota\chi\omicron\varsigma$ , 2.  $\sigma\tau\acute{\alpha}\delta\iota\omicron\nu$ , 3.  $\delta\acute{\iota}\alpha\nu\lambda\omicron\varsigma$ . The same order occurs in *C. I. G.* 1590, 1591 (games at Thespieae, *circ.* 240 B.C.), and *ib.* 2214 (games at Chios, *circ.* 100—80 B.C.).

(2) 691 f.  $\delta\rho\acute{o}\mu\omicron\nu\ \delta\acute{\iota}\alpha\nu\lambda\omicron\nu\ \pi\acute{\epsilon}\nu\tau\alpha\theta\lambda\prime\ \acute{\alpha}\ \nu\omicron\mu\acute{\iota}\zeta\epsilon\tau\alpha\iota$ , |  $\tau\acute{o}\upsilon\tau\omega\nu\ \kappa\tau.\lambda.$  Verse 691 has never been corrected in any tolerable manner. It was probably an interpolation, prompted by a general phrase in the text. Nauck brackets the words  $\delta\acute{\iota}\alpha\nu\lambda\omicron\nu\ \dots\ \tau\acute{o}\upsilon\tau\omega\nu$ , both inclusive, sparing  $\delta\rho\acute{o}\mu\omicron\nu$ . But (a) there would then have been no motive for an interpolated reference to the  $\pi\acute{\epsilon}\nu\tau\alpha\theta\lambda\omicron\nu$ : and (b) the tone of vv. 688 f. suggests that the unrivalled  $\acute{\epsilon}\rho\gamma\alpha\ \kappa\alpha\acute{\iota}\ \kappa\rho\acute{\alpha}\tau\eta$

<sup>1</sup> Reported in the *Cambridge University Reporter*, Dec. 6, 1892.

of Orestes were not confined to running, but included some feats in the other branch of the *γυμνικοὶ ἀγῶνες*, the *βαρέα ἄθλα*. Now, if v. 692 had originally begun with the word *ἄθλων*, that would have given an opening for the interpolation of v. 691; and the interpolation itself would account for the change of *ἄθλων* into *τούτων*. Omitting v. 691, we could, indeed, retain *τούτων* in 692: but the neuter pronoun would be awkwardly vague in such a context.

(3) 703. For *ἐν τούτοισι* ('among' these) Nauck substitutes *ἐπὶ τούτοισι* ('next to' them), pronouncing *ἐν* impossible. The change would be plausible only if the competitors were described as ranged in line for the start. But there is no reason for supposing that the order of mention here is identical with the order presently fixed by lot (709 f.). The Homeric chariot-race (which Sophocles had in mind, as several touches show) warrants the contrary supposition; since the order in which the Homeric competitors are first enumerated (*Il.* 23. 288 ff.) differs from that in which they are afterwards placed by lot (352 ff.).

(4) 709. *ὅθ' αὐτοῦς*. The objection to *ὅθ'* (*ὅθι*) is not merely that tragedy elsewhere admits it only in lyrics, but also that, even then, it is not elided (though the elision has epic precedent). If, as Nauck thinks, the true word is *ἔν'*, a gloss *οὗ*, marking the local sense, might have led to *ὅθ'*. *ὅτ(ε)* is hardly probable after *στάντες δ'*.

(5) 743. *λύων* ought not to be changed (as some have proposed) to a word of the contrary sense, such as *τείνων* or *ἐπισχών*. The effect of slackening the left rein too soon might be such as the poet describes; who here represents Orestes as forgetful, for once, of Nestor's precept, hitherto observed by him (720 ff., *Il.* 23. 338 ff.).—Questions of interpretation in 710, 716—719, 726 f., 731 f., 748, 752 f., were also discussed.

Dr POSTGATE communicated an emendation of *Catullus* LXIV 402 'liber ut innuptae poteretur flore nouercae.' Read *nuriclae* (= *nuriculae*)<sup>1</sup>.

And one of *Propertius* II. 32 35 'quamuis Ida Parim pastorem dicat amasse | atque inter pecudes accubuisse deam.' Read *Rheam* or *Rhea*. The reference is to the fable preserved in Theocr. 20. 40 *καὶ τὸν, Ῥέα, κλαίεις τὸν βουκόλον*, Tertullian ad nat. 1, 149 'Cybele pastorem suspirat.'

<sup>1</sup> See also *Journal of Philology*, xxi. p. 241.



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# L A W S

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.



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OF THE  
Cambridge Philological Society.

JULY 1, 1893.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

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- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor J. Zupitza, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society: Secretary, Prof. Nettleship, 17, Bradmore Road, Oxford.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22 Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.

- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.

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- 1891. Abbott, E., B.A., Jesus.
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- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
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1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk,  
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 Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cam-  
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1879. Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.
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- Taylor, Rev. C., D.D., Master of St John's.



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*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*

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# PROCEEDINGS

OF THE

## Cambridge Philological Society.

XXXIV—XXXVI.

LENT, EASTER AND MICHAELMAS  
TERMS, 1893.



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1

# PROCEEDINGS

OF THE

## Cambridge Philological Society.

LENT TERM, 1893.

FIRST MEETING<sup>1</sup>.

At the Annual General Meeting held on Thursday, Jan. 26, 1893, at 4.45 p.m., in Prof. Jebb's house, Dr SANDYS, Vice-President, in the unavoidable absence of the President (Prof. JEBB), in the Chair,

The Treasurer's accounts for 1892 were submitted as audited and accepted.

The following were elected officers for the ensuing year:

*President*: Prof. Jebb (re-elected).

*Vice-President*: Dr Verrall.

*Members of Council*: The Master of Christ's, Vice-Chancellor. Dr Fennell (re-elected). Mr Nixon (re-elected).

*Hon. Treasurer*: Mr Adam (re-elected).

*Hon. Secretaries*: Dr Postgate (re-elected). Mr Gill (re-elected).

Prof. Cowell and Mr Nixon were re-elected Auditors.

The following change in the hour of meeting was agreed to: "That in future the meetings be held at 4.15 p.m. in the Michaelmas and Lent Terms and at 4.45 p.m. in the Easter Term."

<sup>1</sup> Reported in the *Cambridge University Reporter*, January 31, 1893.

Mr THOMPSON communicated the following notes :

HERODOTUS VIII 73.

This chapter contains an account, simple and clear for the most part, of the seven different races inhabiting the Peloponnesus. The last to be mentioned are the Cynurii, and of these we read :

οἱ δὲ Κυνούριοι αὐτόχθονες ἔόντες δοκέουσι μῶνοι εἶναι Ἴωνες, ἐκδεδωρμένον δὲ ὑπὸ τε Ἀργείων ἀρχόμενοι καὶ τοῦ χρόνου, ἔόντες Ὀρνεῖται καὶ οἱ περίοικοι.

This Rawlinson translates: "The aboriginal Cynurians alone seem to be Ionians; even they, however, have in course of time grown to be Dorians, under the government of the Argives, *whose Orneats and vassals they were.*"

On the last words he has this note:

"The Orneats proper were the inhabitants of Orneae, a small town on the frontiers of Argolis towards Phlius and Sikyon. They seem to have been a remnant of the old population of the Peloponnesus, and to have long resisted the Dorian immigrants. At length they were reduced by the Argives, and became their *περίοικοι* or free vassals. From them the whole class of *περίοικοι* at Argos grew to have the name of Orneats." This explanation seems to be due to K. O. Müller, *Dorians* i. vii. § 16. It is acquiesced in by Stein and by Abicht (also Gilbert, *Staats*. ii. 74). The first point to notice about it is that it implies some departure from the best MS. reading. The best MSS. (the class denoted by Holder as *a*) read Ὀρνεῖται καὶ οἱ περίοικοι. To obtain the meaning just given the article must be cut out. Stein remarks "der Artikel ist unverständlich. Die Stelle ist wohl verderbt."

The explanation is of course intrinsically possible. Stein quotes Caerites as an example of a name of a political class drawn from a local name. Perhaps Πλαταιεῖς at Athens may be another example. But it is extremely unlike the manner of Herodotus, loving digressions as he does, to introduce without a word of explanation a term that looks as if it had a story connected with it. There is absolutely no evidence in any other writer that the Argive *περίοικοι* were ever called Ὀρνεῖται. Indeed what little we know of the history of Orneae makes the thing improbable. Soon after the year 470 B.C. Orneae, like Mycenae, Tiryns, and other towns in the Argolic peninsula, was conquered by Argos; and the chief part of the population of these towns was deported thither. (Abbott, *History of Greece*, ii. vii. 9.) The authorities for this statement are Herodotus vi. 73, Aristotle, *Politics*, viii (v). iii. 7; Pausanias ii. 25. 3 and viii. 27. 1. It is clear that Pausanias in these places is speaking, not of the destruction of Orneae by Argos in 416 B.C., but of an earlier conquest, contemporaneous with that of Tiryns and Mycenae. In the latter extract Pausanias

says that this replenishment of the population of Argos, almost exterminated by Cleomenes about 494 B.C., not only secured Argos from Sparta, but was at the same time a source of strength against her own *περίοικοι*. It seems very unlikely that the name *Ὀρνεᾶται*, after being given to the *περίοικοι* of Argos generally, should have continued to be so used after the *Ὀρνεᾶται* proper had become part of the metropolitan population as distinct from *περίοικοι*.

The last point that I have, and it is the one to which I attach most weight, is that the meaning thus given to the phrase does not square with the rest of the chapter. In mentioning the several races, Herodotus gives the *towns* in which they were mainly seated. The Dorians have *πολλαί τε καὶ δόκιμοι πόλεις*, the Aetolians have Elis, the Dryopes have Hermione and Asine and so forth.

You would expect then to have with the Cynurii the name of *their* chief town or towns. And this you get by a very slight alteration. For *Ὀρνεῖται* read *Θυρεῖται*. The Cynurii are the inhabitants of *Thyrea* and *the* surrounding population. Which is true to fact.

AESCHYLUS, *PERSAE* 674—680. ARISTOPHANES *RAN.* 1028, 9.

The short epode that concludes the second stasimon of the *Persae* has generally been abandoned as hopelessly corrupt, as it is by Wecklein, or freely rewritten, as by Dindorf. It seems worth while to consider whether a fair sense may not be obtained without so seriously deserting the track of the MS. reading. For this purpose it is important to remember with what view the shade of Darius is summoned. He is to tell them how they may prevent bad from becoming worse. Atossa v. 525, 6 says she is about to make the offering:

ἐπίσταμαι μὲν ὥς ἐπ' ἐξειργασμένοις,  
ἀλλ' ἐς τὸ λοιπὸν εἴ τι δὴ λῶν πέλοι.

The words of the chorus (631, 2) before they begin their invocation to Darius point in the same direction:

εἰ γάρ τι κακῶν ἄκος οἶδε πλέον  
μόνος ἂν θνητῶν πέρας εἴποι.

The great question is actually put by the chorus, when they have at length sufficiently recovered from their awe to address the august shade in v. 787 and the two following lines. They would hear the conclusion of the whole matter:

τί οὖν, ἄναξ Δαρεῖε, ποῖ καταστρέφεις  
λόγων τελευτήν; πῶς ἂν ἐκ τούτων ἔτι  
πράσσομεν ὥς ἄριστα Περσικὸς λεώς;



The reply of Darius is given in another three lines :

εἰ μὴ στρατεύουσθ' ἐς τὸν Ἑλλήνων τόπον,  
μῆδ' εἰ στράτευμα πλείον ἢ τὸ μηδικόν  
αὐτὴ γὰρ ἢ γῆ ξύμμαχος κείνοις πέλει.

These six lines may be regarded as the climax of the scene. The audience now hear from the mouth of the fortunate Great King himself words implying that there is now no further fear of Persian invasion.

It seems probable, then, that the conclusion of the invocation to Darius contained some expression of a desire for advice and guidance. Following this lead we read in 675 by a small change

τίνα δὲ δυνατὰ δυνατὰ

(the δὲ being of course usual after addresses with ὦ).

In the next line τᾶ σᾶ may be taken as a dittography of γᾶ σᾶ in the line below. We read therefore γᾶ σᾶ here, and erase those words in the next line. The MSS. proceed διδύμα διαγοιεν (or διαγοεν) ἁμαρτία. After δυνατὰ we should expect some infinitive, and this infinitive may well have been a word of the sense "to avert" governing ἁμαρτίαν in the accusative. The word διαλύειν is suggested. We find a commentary on διδύμαν ("both by land and sea") in lines 707, 720 and 728. In the next line we now have πᾶσα τᾶδ' as the commencing words. It is not without point that they are put in an emphatic position. One of the chief fears of the Persians (and what was the fear of the Persians was the exultant hope of the Greeks) was that this was the beginning of the disintegration of the Persian Empire. See 584—594, where no doubt the *Greeks* of Asia are specially in view. This disaster might affect *all* the Empire.

It now remains only to connect the words ἐξέφθινται κ.τ.λ. with what has gone before, and for that I can suggest nothing better than the insertion of ὥς.

The lines now run :

ὦ πολύκλαυτε φίλοισι θανάων,  
τίνα δὲ δυνατὰ δυνατὰ  
περὶ γᾶ σᾶ διδύμαν διαλύειν ἁμαρτίαν  
πᾶσα τᾶδ', ὥς ἐξέφθινται  
τρίσκαλμοι νᾶες ἄναες;

"Thou whose death has caused many a tear to thy friends, what, what is possible to stay the course of double disaster to thy land, to all this land of ours, now that the three-banked ships are lost and are ships no more?"

The exact words are so uncertain that questions of metre must remain in the background. But this restoration contains a mixture of dactylic (or anapaestic) with trochaic rhythm similar to that which characterizes the last strophe.

At the end of the epode what followed? Remembering the immense reputation of Aeschylus for the management of stage effect, we may be sure that the appearance of the Shade was led up to in such a way as to make it in the highest degree impressive. From an entire want of any stage directions we are bereft of a good deal of the most vital part of Greek tragedy; in the case of Aeschylus especially we seem to have in the text little more than a skeleton that we must do our best to vivify by the aid of imagination.

The invocation sung by the chorus is an accompaniment to the sacrifice performed by Atossa and her attendants. The functions are pretty clearly divided (vv. 619 and the following); the chorus is to invoke Darius, Atossa is to propitiate the *νέπτεροι θεοὶ* to give him passage. The climax of the ceremony performed by Atossa comes at the end of the invocation by the chorus. It would be premature and ineffective if it came earlier. But now the bloodless offerings being duly placed on the *ὄχθος* that forms Darius' tomb, Atossa and her attendants consummate the sacrifice by a cry to the lower gods. Something in the same way Aeneas (*Aen.* vi 247) makes his offering of black beasts:

voce vocans Hecaten, Caeloque Ereboque potentem,

on which Servius has the strange comment "non verbis sed quibusdam mysticis sonis." Immediately after this the shade emerges from the top of the *ὄχθος*, and the chorus make a gesture and utter a cry expressive of their astonishment and awe.

If we turn now to the reference to this scene in the *Ranae* we find in line 1028 a corruption, the antiquity of which is shewn first by the unanimity of the MSS. and next by the scholiast:

ἐχάρην γοῦν ἡνίκ' ἤκουσα περὶ Δαρείου τεθνεώτος.

The scholiast observes that there is nothing about the death of Darius in the extant *Persae*, and amongst other theories brings forward one of a *Sicilian* recension of the play to which the reference may be. No one, I think, now believes in any other recension of the *Persae* than that we possess. Looking at the line in the light of the observations previously made, it becomes obvious that the missing word is *ἐκώκυσαν*.

ἐχάρην γοῦν ἡνίκ' ἐκώκυσαν περὶ Δαρείου τεθνεώτος,  
ὁ χορός δ' εὐθὺς τῷ χεῖρ' ᾧδε ξυγκρούσας εἶπεν ἱανοῖ.

"I *did* like it when they raised the shriek about the place when Darius lay dead, and then at once the chorus, smiting their hands together thus, shouted *ἱανοῖ*." Of course we need not conclude that the chorus did clap their hands, or did really shout *ἱανοῖ*; Wecklein (p. 37) thinks it impossible that a tragic chorus should clap their hands; and I dare say he is right. If there was

*some* gesture and *some* cry capable of being thus caricatured, it is enough.

The criticism of Dionysus is just what we should expect. Aeschylus says "What a martial, soul-stirring play was the *Septem!*" "Yes," says D., "but you gave the prize for courage to those cursed Thebans." "How the *Persae*," says Aeschylus, "made men yearn to fight for their country!" "I am not sure about that," says D., "but I own the ghost *did* fetch me."

## SECOND MEETING<sup>1</sup>.

At the General Meeting held in Mr Nixon's rooms, King's College, on Thursday, Feb. 9, 1893, at 4.15, Prof. SKEAT, Vice-President, in the unavoidable absence of the President, in the Chair,

Prof. K. BRUGMANN of Leipzig was elected an Honorary Member.

E. E. SIKES, Esq., B.A., St John's College, was elected a Member.

Dr POSTGATE communicated and supported the following emendations of *Propertius*.

II 20 31 atque inter Tityi uolucres mea poena uagetur. The absurd 'uagetur' is possibly for 'nouetur,' but 'cauetur' (cf. Sen. *Thyest.* 9, 10, *Herc. F.* 982) satisfies the palaeographical conditions better.

II 23 4 ut promissa suae uerba ferat dominae. 'promissa' is sound; but 'ferat' should be 'serat.'

id. 22 nolim furta pudica tori. Read *pigenda*.

II 34 7 hospes in hospitium Menelao uenit adulter. Read *hostis*; cf. Ov. *Fasti* 2 785 sqq.

id. 15 te socium uitae, te corporis esse licebit. Read 'pectoris,' and in 13 probably 'corpus' for 'pectus.'

17 'lecto te solum, lecto te deprecor uno.' Read '*socium*,' 'uno' is *dat*.

III 7 56 'attulimus longas in freta uestra manus.' Read '*sontes*.' The sentence is to be printed interrogatively with Arntzen and Housman.

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 14, 1893.



MR DARBISHIRE read etymological notes on *altus*—*iubar*—*colo*—*numen*—*scio*.

"It may be taken as an axiom for etymology that the laws of sense-development are as rigid as those of sound-change, though they may be less easy to formulate. Such rules will always be obscured unless every development is subjected to a rigorous scrutiny. We must ask, not only 'is it possible?' but 'is it necessary?' For this *necessity* two facts must be taken into account. (1) Sense-syncretism, i.e. the union of two or more originally distinct words in a single form. (2) That a formally accurate derivation is not necessarily correct. Thus in the following words the assumed change of meaning is swept away by the recognition of these facts. *altus*, the constant sense of 'deep' as well as that of *alpeis* 'old' shews that the derivation from *alo* is untenable. Refer to a pronominal root *a'l* meaning 'separation,' also in *ultra*, *ultra*, *olim*, *alius*, *alter*. The suff. is superlative. Perhaps add *lātus*. [Prof. SKEAT said that the reference of *alpeis* to *alo* now seemed to him improbable.] *colo* is not only from *qel* of which the uniform sense is 'motion' but also from *quel* which contained some such idea as 'rest'. For this root cf. Skt. *kula* and derivv., Gk. *πέλω*, which cannot = *qél-ō* in form or sense, and *πόλις* which has nothing to do with Rv. *pūr*. *cultus* which is irregular from *qel* (Brugm. *Grds.* I. § 432 Anm. 2) is correct from *quel* [Dr POSTGATE queried the difficulty of deriving *rest* from motion, citing *uersor*].—*iubar*, the connexion with *iuba* is fanciful. Analyse *dīu-bhas* 'dayshine'—for the form Brgm. *Grds.* II. § 163.—*numen* is not only from *nuo* as in Lucr. 3. 144, Catull. 64. 204 but also i. q. *πνεῦμα* = *qneu-men* in the sense of divine being. Contrast the translations of *numen adest* 'a nodding is present' and 'a spirit is present'. This involves separating *πνέω* from AS. *fnāst* which is no great sacrifice. [Dr VERRALL quoted Verg. *Aen.* 6. 50.]—*scio* from *κείω* is not *prima facie* a natural Latin development—at least, so early as to have left no trace of its primitive sense—it implies a philosophic subtleness which is not found in most other Latin developments. Analyse *sġh-īō* from *sġh* which approaches the same sense in a common use of *ἔχω*—*scio* then is simply 'I grasp.' For the assimilation cf. *custos*.

Whether these etymologies are ultimately accepted or not, they exemplify the mode in which strict sense-development must be applied to check even the strictest form-developments before an etymology is perfect."

THIRD MEETING<sup>1</sup>.

At the General Meeting held in Mr Nixon's rooms, King's College, on Thursday, February 23, 1893, at 4.15 p.m., Prof. SKEAT, Vice-President, in the unavoidable absence of the President, in the Chair,

Prof. SKEAT read a paper "On the relations between the works of Chaucer and Gower," of which the following is an abstract.

"The poets were at one time good friends. When Chaucer was abroad in 1378, he appointed Gower as his representative.

In *Anglia*, xiv. 77, 147, E. Lücke compares the story of Constance in Gower with Chaucer's 'Man of Lawes Tale,' and fairly proves that there are upwards of twenty cases of apparent plagiarism (on one side or the other) in passages where the original Anglo-French text does not suggest the phrases actually employed. He draws the conclusion that Chaucer copied Gower.

But we must examine the dates. Of Chaucer's Tale there are two versions. The former, shewing no traces at all of Italian influence, and some awkwardness of style as compared with other later poems, can hardly be dated earlier than 1380. The latter version, to which a new Introduction was prefixed, is best dated in 1387, which is about the central period, or the most active period, of his writing the groups of the Canterbury Tales. This date exactly fits all astronomical requirements.

Of Gower's poem there are also two versions. The former was almost completed, when its author must have been allowed to see a part at least of his friend's 'Legend of Good Women;' for he contrives to insert, just at the end of his poem, numerous references to its general contents; mentions 'the flower and the leaf,' as in Chaucer; and gives Chaucer's peculiar version of Cleopatra's death, viz. that she jumped into a pit full of serpents. Hence this first version appeared in 1385. And the second appeared in 1393.

If we now arrange the dates, we see what happened. First came Chaucer's first version, from which Gower took hints in 1385. Chaucer seems to have resented these plagiarisms, and speaks severely of Gower's choice of subjects. This was about 1387. Lastly, in 1393, Gower retorts by omitting all mention of Chaucer, whom he had previously praised. It is inconceivable that Chaucer copied Gower; for the dates will not admit of it.

Gower had no other opportunity for plagiarism, though he managed to say something about the unpublished Legend. This

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 7, 1893.

is the poem which he refers to as 'a testament of love,' or final declaration of Chaucer concerning love; a poem written, like his own 'Confessio,' by order of Cupid, in which Chaucer was 'to speke wel of love' (L. G. W. 491). Chaucer afterwards repeated three of Gower's tales, quite independently. About 1381, Chaucer dedicates his 'Troilus' to Gower; and Gower refers to this 'Troilus' as a book to be read (ed. Pauli, ii. 95). Chaucer's 'Canterbury Tales,' written soon after the 'Confessio,' was to contain 120 Tales, in order to surpass Gower's collection of more than 80."

Dr POSTGATE read notes on Propertius III 12 30 and 34. "If Prof. Palmer is right in his view that 30 is an interpolation due to the loss of a line containing a reference to the Aeolus adventure of Ulysses, the following may have been the form of the lost line,

inclusisse Euros utribus Aeolios

(compare Ovid *Am.* 3. 12. 29), the similarity of *ueribus* l. 29 and *utribus* having caused the loss.

34. Read 'Sicanium surdo remige adisse latus' for 'Sirenum-lacus,' the latter with F and Bronkhusius, to whose examples of 'latus' of the Sicilian coast may be added Virg. *Aen.* 8. 417."

Dr JACKSON read notes of which the following are abstracts :

"THEMISTIUS *Orationes* II 32 = p. 38 Dindorf. καὶ οἱ τὸν ὀρώμενον γνωματεύοντες εἰ φιλόσοφος τε καὶ ἡγεμονικὸς τὴν φύσιν ἐστί.

For ὀρώμενον, read ἐρώμενον. Themistius is thinking of Plato *Phaedrus* 252 E.

CLEM. ALEX. *strom.* II xxiii 143, 144 = p. 505 Potter. At the beginning of § 143 substitute a comma for a full stop after ἐσθλῆς, and enclose ὁ μὲν γὰρ—ἄγει within marks of parenthesis. At the end of § 143 and the beginning of § 144,—where the editors give συνάδουσιν τῇ φύσει μᾶλλον κατὰ τὸν ὁμολογούμενον θορονθορόν. 144. τὰ γοῦν ἕνα αὐτῶν ᾧ κελεύεται καιρῷ εὐθέως ἀπαλλάττεται,—read κατὰ τὸν ὁμολογούμενον ὅρον. θορόντα γοῦν ἕνα κ.τ.λ. Continue the paragraph to διουκῇσει, and there substitute a full stop for a comma. For the 'definition,' see § 137."

Mr R. D. HICKS, accepting θορόντα γοῦν ἕνα, suggested that the word which follows ὁμολογούμενον may be θορόν.



## EASTER TERM, 1893.

FIRST MEETING<sup>1</sup>.

At the General Meeting held at 4.45 p.m. on Thursday, May 11, 1893, in Dr Sandys' house, Dr SANDYS, Vice-President, in the unavoidable absence of the President, in the Chair,

The MASTER OF ST JOHN'S (Dr C. TAYLOR) communicated an emendation of the 'Gospel of Peter.'

"In the 'Gospel of Peter' the word Σύρωμεν is perhaps scarcely adequate. It comes in thus, καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸ μιᾶς τῶν ἀζύμων, τῆς ἑορτῆς αὐτῶν. οἱ δὲ λαβόντες τὸν Κύριον ὤθουν αὐτὸν τρέχοντες, καὶ ἔλεγον· Σύρωμεν τὸν υἱὸν τοῦ θεοῦ [cf. Heb. vi. 6] ἐξουσίαν αὐτοῦ ἐσχηκότες. The four Gospels have παρέδωκεν here, and three of them, παρέδωκεν ἵνα σταυρωθῇ. Read Σταυρῶμεν for Σύρωμεν, comparing in the Fourth Gospel (xix. 6, 10, 16), ἐκράυγασαν λέγοντες· Σταύρωσον σταύρωσον...λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε...ἐξουσίαν ἔχω σταυρῶσαι σέ...παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Otto on Justin's *Trypho* § 10 has the note

5. σταυρωθέντα] Steph. et Iebb. hīc et in sequentibus aliquoties habent στρωθέντα scripturae compendio, quo στρός pro σταυρός passim invenitur.

For σταυρῶμεν therefore we might have 'scripturae compendio' στρωμεν, and then by clerical error κυρωμεν."

Dr POSTGATE read a paper on a new MS. of Propertius.

"The manuscript forms part of the library of the Earl of Leicester at Holkham. It is imperfect, having lost the first nine leaves, and begins with II 21 3 sed tibi iam uideor Dodona uerior augur. It is dated, having been finished on the 10th of October 1421. The scribe gives us his name in an elegiac couplet 'Hic tua properti perfecti scripta Iohannes | Campofregusa stirpe pia genitus.' The MS. is more closely related to Laurentianus 36, 49 (Baehrens' F) than to any other codex; but it cannot have been copied from F, as may easily be seen from an analysis of its readings. It appears to be descended from the archetype of F, the codex of Propertius which belonged to Petrarch (cf. Baehrens' Catullus Praef. p. x); this theory is confirmed by the fact that with it is bound up a MS. (also imperfect) of the Epistles of Petrarch in the handwriting of the same scribe. The scribe had access to a MS. of the family to which belong the Ottoboniano-Vaticanus 1514 (Baehrens' V) and Dauentriensis (Baehrens' D), from which he has taken a certain number of readings in cases

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 23, 1893.

where his own codex was unsatisfactory. The chief value of the codex is that it assists us materially in ascertaining the original readings of the family to which F, the imperfect Vossianus (A), and, in the main, the Guelferbytanus (N) belong, in passages where A is lost and F and N disagree."

Dr JACKSON read notes on the text of CLEMENT OF ALEXANDRIA, of which the following are abstracts:

"strom. II XX § 103 = 484 Potter. εἴ τῳ ἔναυλα τὰ ἐπὶ τὸν Ἀνανίαν ἱστορούμενα· ὧν εἰς καὶ Δανιήλ ὁ προφήτης ἦν. For τὰ ἐπὶ τὸν Ἀνανίαν, read τὰ ἐπὶ τῶν Δ νεανιῶν, i.e. τὰ ἐπὶ τῶν τεττάρων νεανιῶν, and compare Daniel i. 17.

II XX §§ 124, 125 = 494 Potter. καὶ εἰς πίστιν ἐλογίσθησαν. 125. καλῶς ὁ Ζήνων κτλ. Read καὶ εἰς πίστιν ἐλογίσθη. 125. παγκάλως ὁ Ζήνων κτλ."

## SECOND MEETING<sup>1</sup>.

At a Meeting held at 4.45 p.m. on Thursday, May 25th, 1893, in Dr SANDYS' house, Dr SANDYS, Vice-President, in the unavoidable absence of the President, in the Chair,

Dr JACKSON read a note on [PLATO] *erastae* 137 B, and on CLEMENT OF ALEXANDRIA *strom.* I XIX 92, 93 = 372, 373 Potter, where the passage from the *erastae* is quoted.

Mr THOMPSON communicated a paper on Aristophanes' *Wasps* of which the following is a summary.

"v. 36. ἐμπεπρημένην must mean 'inflated,' not 'singed'; Cleon being a wind-bag. This may cast light on Ach. 36 χὼ πρίων ἀπῆν, ὁ πρίων being Cleon, either as 'the spouter' (Buttmann *Lexilogus* E.T. p. 484), or (if the above be not allowed as a proper meaning of πρίων) the *gripper*, the *rasper*, or the man who 'saw the air with his hand.'

341. Place note of interrogation after χανεῖν, and for ὅδε read οἷδε.

539. Assign this verse as well as 538 to Bdelycleon (the couplet thus corresponding to 529, 530) and read ὁδὶ μὴ for ὁδί με. [Mr PESKETT suggested ὅδε μὴ με.]

1050. In the word ἐπίνοιαν there may lurk a play on a word ἐπιχνοία derived from χνόα, which would keep up the metaphor.

1119. Read perhaps μήτε κώπης μήτε λόγῃς μηδὲ φλύκταιναν λαβῶν (cf. Prop. IV (v) iii 24).

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 30, 1893.

1291. Cleon is the ἄμπελος, Aristophanes the faithless χάραξ. Aristophanes had been prosecuted by Cleon for ξενία soon after the production of the Knights. The matter may have been compromised; but in the Wasps the poet is again hot against Cleon. He even attempts in the parabasis (vv. 1037 sqq.) to make out that Cleon and the Demagogues were attacked with Socrates and the Sophists in the Clouds. Read, with the MSS., μετ' αὐτοῦ in 1037. The Sophists furnished weapons to the Demagogues in their prosecutions for ξενία. The nature of the prosecutions explains ὡς τὸν πολέμαρχον v. 1042. Between 1283 and 1284 a lyric passage came, balancing vv. 1265—1274; and this was possibly a violent attack on Cleon immediately suppressed."

## MICHAELMAS TERM, 1893.

### FIRST MEETING<sup>1</sup>.

At the General Meeting held in Prof. Jebb's house on Thursday, October 26, 1893, the President, Prof. JEBB, in the Chair,

Mr J. H. MOULTON read a paper of which the following is an abstract:

"Lightfoot's objection to the reading Νύμφαν .. αὐτῆς in Col. iv. 15 is that the 'Doric Νύμφᾶν' is most improbable. If however the name is Νύμφᾶν the objection disappears, and we may follow Westcott and Hort, who have not even an alternative. It is natural that a common noun should be slightly altered to make a proper name, and the influence of Homer's νύμφᾶ φίλη would alone account for the change from the η declension to the ᾶ. All original ᾶ nouns in Greek (Sanskrit etc. -ī) have traces of y before the ᾶ. Nouns without y fall into two classes. 1. Three which appear in Homer, νύμφᾶ, πότνᾶ, πρέσβᾶ. These are vocative, -ᾶ being the Indog. vocative of -ā nouns. In νύμφη Homer keeps the distinct nominative: the voc. νύμφᾶ is used by Bion, and [Theocr.] xxvii. has κῶρα φίλα, a clear imitation. Πρέσβᾶ, which like the masculines μητίετα etc. is also nominative, is originally the voc. of \*πρέσβῆ. Πότνᾶ is voc. of \*πότνᾶ, which is to πότνια (Skt. *patnī*) as θεράπνη is to θεράπαινα: 'handmaid' possessing forms with ᾶ suffix as well as ī, 'mistress' followed suit. Theocritus makes πότναν (xv. 14, where πότνιαν is

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 7, 1893.



an improbable correction), an extension from voc. exactly like our *νύμφᾱν*. In an epitaph by Erinna(?) we may perhaps read *νύμφᾱν εἰοῖσαν* (cod. *εὔσαν*), but *ἔσσαν* would also serve. Aeolic extended the analogy of these vocatives, having *Ἀφροδίτα, νύμφᾱ* (quoted with *οἶον παρὰ τῷ ποιητῇ*), *ἱρανᾱ*, and I think *Ψάπφᾱ*; but the *nom. πρέσβιστα*, modelled on *πρέσβα*, shows that Aeolic merely followed Homeric. Monro's argument against Fick, that Aeolic is 'more primitive' here than Homer, must be reversed. It is even doubtful whether the Indog. had the *ā* voc. except in a few set phrases: the remains are very scanty. II. *Post-Homeric* irregular *ā* nouns, when proper names, are from the vocative analogy. The earliest example of a certain *ā* is *ἔρσᾱ* in Aleman, from which time the nouns become more and more frequent: only five have not a quotable parallel form in *-ā* (*-η*), which may be assumed for all. To account for this tendency towards the *ā* declension we have the analogy of Class I, with the two forces mentioned by Brugmann (*Gr. Gram.*<sup>2</sup> p. 102), and the influence of *-αῖνα* nouns on those in *-νῆ*. *Θέρμα, τόλμα* (\**τέλμα*), *ἄμαξα* and *γέννα* (\**γένμα*) are the most likely neuters in the list: see Wheeler *Nominal-accent*, p. 35 n."

Dr POSTGATE read a paper on some Latin papyrus fragments written in uncials in the Zurich library. The chief of these fragments which consists of disjointed moral and religious precepts appears to have been part of a Christian boy's writing exercise in an early century of our era. The words, forms and constructions show popular (or Romance) traces, e.g. "in muto" (*motto, mot*), "gresso" (for *-u*), "simolationem," "magis sicut" for "magis quam."

## SECOND MEETING<sup>1</sup>.

At the General Meeting held in Prof. JEBB's house on Thursday, Nov. 9, 1893, Dr SANDYS, in the unavoidable absence of the President, in the Chair,

Mr W. G. HEADLAM communicated emendations of the following passages in Greek authors.

Theognis 692 *καί σε Ποσειδάων χάρμα φίλοις ἀγάγοι*. 'In A *ay cum ras*.' Bergk. Read <κ>*ατάγοι*.

Soph. *fr.* 753 (Plut. *Mor.* 21 f) *τοῖσδε γὰρ μόνοις ἐκεῖ ζῆν ἔστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά*. Read *πάντ' ἔχει κακῶς*.

Eur. *fr.* 361 (Stob. *Flor.* 121. 15) *ἐγὼ δὲ τοὺς καλῶς τεθνηκότας ζῆν φημί μᾶλλον τοῦ βλέπειν τοὺς μὴ καλῶς*. Read *κοῦ βλέπειν*.

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 28, 1893.

Diog. Laert. viii. 8 (Pythagoras) 'μὴ ἀνααῖδεν μηδενί.' Read μὴ ἐναναῖδεν μηδενί.

Heliod. *Aeth.* iv. 4 τὴν διήγησιν μηχανομένην οὐκ ἀποκναίεις. Read οὐκ ἀποκναίει (rather than ἀποκνεῖς). Cf. Lobeck on Soph. *Aj.* 136.

Id. v. 13 ὡς δ' οὖν...τὰ ἱερὰ τάχιστα τε, οὕτω...Read τέθνητο.

Longus ii. 3 πῆραν ἐξηρημένους καὶ τὴν πῆραν παλαιάν. Read καὶ ταύτην παλαιάν.

Id. iv. 10 ἦν ἐν τοῖς δώροις καὶ ἀνθοσμίας οἶνος Λέσβιος ποθῆναι ἡδιστος οἶνος. Eject οἶνος in both places.

Lucian i. 768 δύνατον μὲν γὰρ τοῦτο γίγνεσθαι καὶ ἴσως ποτὲ ἐγένετο καὶ ἐν τῷ μακρῷ χρόνῳ. Read ὡς ἐν τῷ...

Id. ii. 34 ...οὐτε φαρμάκου πιεῖν οὔτε βρόχον ἄσφαι. Read βρόχον. [Dr POSTGATE further suggested φάρμακον.]

Id. ii. 590 τί γὰρ ἡμῖν [δοκεῖ] τρέφειν τὸν ὄνον τοῦτον...; ῥίψωμεν αὐτὸν... as Meleag. *A. P.* v. 178 πωλείσθω τί δ' ἐμοὶ τὸ θρασὺ τοῦτο τρέφειν;

Plut. *Mor.* 915 οἶτον ἐν πηλῷ φυτεύετε τὴν δὲ κριθὴν ἐν κόνει. φύτευε Bergk *Carm. Pop.* 39. Read φυτεύειν.

Lucian *A.P.* xi. 431 τοῖς ποσὶ σου τρώγε, καὶ τρέχε τῷ στόματι. Read τρώγειν.

Cleanthes (*Fragm. Philos. Graec.* Mullach i. p. 153) ἄγε δὴ με ὦ Ζεῦ καὶ σύ γ' ἡ πεπρωμένη. Probably ἄγειν δέ μ' ὦ Ζεῦ.

Ar. *Eq.* 504 ἡμεῖς δ' ἡμῖν προσέχετε τὸν νοῦν. πρόσχετε Bentley. πρόσσχετε Dindorf. Possibly προσέχων, as Lucian iii. 174 σὺ δὲ προσέχειν τὸν νοῦν.

The first portion of a paper by Mr THOMAS<sup>1</sup> on δῆ and ἦδη in Homer was read.

### THIRD MEETING<sup>2</sup>.

AT the General Meeting held in Prof. JEBB's house on Thursday, Nov. 30th, 1893, the President, Prof. JEBB, in the Chair,

A. BERNARD COOK, Esq., B.A., Trinity College, and

W. C. SUMMERS, Esq., B.A., St John's College,

were elected members of the Society.

Dr H. JACKSON read a paper *On a detail in the ethical systems of Xenocrates and Polemo*, of which the following is an abstract:

“Ξενοκράτης τε ὁ Χαλκηδόνιος τὴν εὐδαιμονίαν ἀποδίδωσι κτήσιν τῆς οἰκείας ἀρετῆς καὶ τῆς ὑπηρετικῆς αὐτῇ δυνάμεως. εἶτα ὡς μὲν ἐν ᾧ γίνεται φαίνεται λέγων τὴν ψυχὴν, ὡς δ' ἐφ' ᾧ τὰς ἀρετάς,

<sup>1</sup> Published in the *Journal of Philology*, Vol. xxiii. pp. 81—115.

<sup>2</sup> Reported in the *Cambridge University Reporter*, December 12, 1893.

ὡς δ' ἐξ ὧν ὡς μερῶν τὰς καλὰς πράξεις καὶ τὰς σπουδαίας ἔξεις τε καὶ διαθέσεις καὶ κινήσεις καὶ σχέσεις, ὡς τούτων οὐκ ἄνευ τὰ σωματικά καὶ τὰ ἐκτός. ὁ γὰρ Ξενοκράτους γνώριμος Πολέμων φαίνεται τὴν εὐδαιμονίαν αὐτάρκειαν εἶναι βουλόμενος ἀγαθῶν πάντων ἢ τῶν πλείστων καὶ μεγίστων. δογματίζει γοῖν χωρὶς μὲν ἀρετῆς μηδέποτε ἂν εὐδαιμονίαν ὑπάρχειν, δίχα δὲ καὶ τῶν σωματικῶν καὶ τῶν ἐκτὸς τὴν ἀρετὴν αὐτάρκη πρὸς εὐδαιμονίαν εἶναι. CLEM. ALEX. *strom.* II xxii 133 = 500 Potter.

Perceiving that the words ὡς τούτων οὐκ ἄνευ τὰ σωματικά καὶ τὰ ἐκτός are no better than nonsense, Zeller for ὡς τούτων οὐκ ἄνευ substitutes ὡς δ' ὧν οὐκ ἄνευ. With this reading Clement seems to say that according to Xenocrates bodily and external goods are indispensable conditions of happiness, while according to Polemo virtue, independently of bodily and external goods, suffices of itself. This however is inconsistent with the statement made elsewhere that in regard to external goods Xenocrates and Polemo were agreed. In order to meet this objection Zeller (*Ph. d. Gr.* II i 1029 f, 1046) supposes that εὐδαιμονία in the paragraph about Xenocrates stands for the perfection of happiness, as opposed to happiness, and in the paragraph about Polemo, for happiness as opposed to its perfection. Surely this is impossible. Rather, with the change of a single letter, read ὥστ' οὐχ ὧν οὐκ ἄνευ τὰ σωματικά καὶ τὰ ἐκτός."

Professor SIDGWICK read two papers of which the following are abstracts<sup>1</sup>:

(1) On *Iliad* XVIII ll. 507, 8

κεῖτο δ' ἄρ' ἐν μέσσοισι δῶν χρυσοῖο τάλαντα  
τῷ δόμεν ὅς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.

"It has long been disputed whether τῷ...ὅς refers to a *litigant* or a *judge* in the trial of which the description terminates in these lines. In *Leipziger Studien* vol. xii (1890) J. H. Lipsius claims to have conclusively proved that the former interpretation is correct; chiefly on the ground that μετὰ τοῖσι cannot be taken as 'equivalent to a genitive.' In answer to this it was pointed out that in a line in the speech of Thetis—*Iliad* I 516—μετὰ was thus used

ὅσων ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.

It was further argued that all the indications of language in *Il.* XVIII 508 were in favour of the interpretation rejected by Lipsius: thus

(a) δόμεν is more natural if the recipient of the gift is not a person who has had to provide the funds:

(b) δίκην ἰθὺ εἰπεῖν is a more appropriate expression for the delivery of a judicial decision than for the pleading of a cause:

<sup>1</sup> See also *Classical Review* VIII (1894), pp. 1 sqq. and p. 296.



(c) the superlative *ἰθύντατα* more naturally suggests that more than two persons are compared.

It was admitted that no one of these considerations would be decisive by itself; but it was contended that their cumulative force renders the interpretation to which they point the more probable."

(2) On the land-tenure in Attica before Solon.

"It has long been disputed whether the peasants called *ἐκτημόροι* paid 1-6th of their produce to their landlords and kept 5-6ths, or paid 5-6ths and kept 1-6th. It was argued in the paper that the language of *Ἀθηναίων Πολιτεία* ch. ii was clearly in favour of the former interpretation: for (a) the phrase *εἰ μὴ τὰς μισθώσεις ἀποδοιδῶεν* shows that *μισθώσεις*—as Dr Sandys says—is 'rent' not 'wages'; while (b) the words *ἐκαλοῦντο...ἐκτημόροι κατὰ ταύτην γὰρ τὴν μίσθωσιν ἐργάζοντο...* show that the rent must have been a 'sixth part'—otherwise the terms of the rent would not directly and obviously have explained the word *ἐκτημόροι*, as they are clearly supposed to do.

It was further contended that a careful examination of the language of Hesychius, s. vv. *ἐκτημόροι* and *ἐπίμορτος*, makes it clear that Hesychius must have regarded the ambiguous phrase *ἐκτῷ μέρει ἐργαζόμενοι* as meaning that the workers *paid*—not *received*—a sixth part. If this be admitted, it would seem that the testimony of ancient authorities is really all on the same side: and that the view that the tenants paid 5-6ths to the landlords must be attributed to a misunderstanding of a later commentator."

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# L A W S

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.



10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS

OF THE

Cambridge Philological Society.

DECEMBER 1, 1894.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor Th. Mommsen, Charlottenburg, Berlin.  
1881. Professor J. Zupitza, Berlin.  
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.  
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.

- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.

## MEMBERS.

- 1891. Abbott, E., B.A., Jesus.
- 1885. Adam, J., M.A., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., M.A. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare College.
- \*Austen-Leigh, Rev. A., M.A., Provost of King's College.
- 1876. Balfour, G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
- 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.
- 1889. Bayfield, Rev. M. A., M.A. (Clare): The College, Brecon.
- 1878. \*Bell, Rev. W., M.A. (Christ's): St Michael's Vicarage, Sittingbourne.
- 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
- 1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.
- 1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn College.
- 1892. \*Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.
- \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.



- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity College.
1881. Candy, F. J., M.A. (Emmanuel): 2, Tudor Road, Norwood, S.E.
- \*Canterbury, The Lord Archbishop of, D.D. (Trinity): The Palace, Lambeth.
1872. \*Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., M.A., 16, Brookside, Cambridge.
1876. \*Chawner, W., M.A., Emmanuel.
1888. Conway, Prof. R. S., M.A. (Caius): 74, Llandaff Road, Cardiff.
1894. Cook, A. B., B.A., Trinity.
1881. Cooke, Rev. A. H., M.A., King's.
- \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1880. \*Dale, A. W. W., M.A., Trinity Hall.
1892. \*Davies, G. A., B.A., Trinity.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
1891. Durnford, Walter, M.A. (King's): Eton College, Windsor.
1876. Edleston, Rev. J., LL.D. (Trinity): 57, Rhadegund Buildings, Cambridge.
1880. Edwards, G. M., M.A., Sidney Sussex.
- \*England, E. B., M.A. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.
- Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cambridge.
1879. Flather, J. H., M.A. (Emmanuel): Grove Cottage, Grantchester.

1879. Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1879. Fulford, Rev. H. W., M.A., Clare.
1891. Gardner, E. A., M.A. (Caius): British School of Archaeology, Athens.
1888. Giles, P., M.A., Emmanuel.
1880. \*Gill, W. A., M.A., Magdalene.
1888. Goodhart, Prof. H. C., M.A. (Trinity): The University, Edinburgh.
1880. Gow, James, Litt. D. (Trinity): 52, Arboretum St., Nottingham.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1883. Hadley, W. S., M.A., Pembroke.
1880. \*Hager, Dr H., Brook Road, Fallowfield, Manchester.
1890. Harmer, Rev. J. R., M.A., Corpus.
1886. Haydon, J. H., M.A. (King's): Tettenhall College, near Wolverhampton.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
1880. \*Hicks, R. D., M.A., Trinity.
1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square, London, S.W.
1894. \*Horton-Smith, L., B.A., St John's.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Henry, Litt. D., Trinity.
1883. James, Rev. S. R., M.A. (Trinity): Eton College, Windsor.

- \*Jebb, Prof. R. C., Litt. D., M.P. (Trinity): Springfield, Cambridge.
1881. Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Trinity.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
- \*Lumby, Rev. Prof. J. R., D.D., St Catharine's.
1886. Macalister, Prof. A., M.D. (St John's): Torriesdale, Madingley Road, Cambridge.
1882. Macmillan, G. A., 29, Bedford Street, Covent Garden, W.C.
1882. Macmillan, M. C., M.A. (Christ's): 29, Bedford Street, Covent Garden, W.C.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 26, Bateman Street, Cambridge.
1892. Marchant, E. C., M.A. (Peterhouse): Hazlitt House, Hazlitt Road, Kensington Park, W.
- Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A., St John's.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1891. Miles, E. H., B.A. (King's): 6, Belsize Grove, London, N.W.
1874. \*Monro, C. H., M.A., Caius.
- \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1875. \*Moulton, Rev. W. F., M.A., The Leys School, Cambridge.
1885. Moulton, Rev. J. H., M.A. (King's): The Leys School, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1876. \*Neil, R. A., M.A., Pembroke.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Binnbrooke, Cambridge.
1880. \*Parry, Rev. R. St John, M.A., Trinity.



1892. Pearson, A. C., M.A. (Christ's): Amberley, Alleyn Road,  
W. Dulwich, S.E.  
\*Peile, J., Litt.D., Master of Christ's.  
Perowne, Rev. E. H., D.D., Master of Corpus.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A., Queens'.
1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 14, Hills Road,  
Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle,  
Staffs.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, J. S., Litt. D. (Caius): West Road, Cambridge.
1875. \*Rendall, Prof. G. H., M.A. (Trinity): University College,  
Liverpool.
1879. \*Ridgeway, Prof. W., M.A. (Caius): The Queen's College,  
Cork.  
\*Roberts, Rev. E. S., M.A., Caius.
1888. \*Robinson, Rev. Prof. J. Armitage, B.D., Christ's.  
\*Roby, H. J., M.A. (St John's): House of Commons.
1890. \*Rouse, W. H. D., M.A. (Christ's): The College, Cheltenham.
1879. \*Rushbrooke, W. G., LL.M. (St John's): City of London  
School, London, E.C.
1882. Rutherford, Rev. W. G., M.A. (University College, Oxon.):  
Westminster School, London.  
\*Sandys, J. E., Litt. D., St John's.  
\*Scott, Rev. C. B., D.D. (Trinity): Ottershaw, Bournemouth.  
Seeley, Prof. Sir J. R., M.A. (Caius): St Peter's Terrace,  
Cambridge.
1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., M.A. (Emmanuel): The Avenue,  
Cambridge.  
Sidgwick, Prof. H., Litt. D., Trinity.
1893. Sikes, E. E., M.A., St John's.
1879. Sing, Rev. G. H., M.A. (Corpus): Derby.  
\*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury  
Villas, Cambridge.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, M., Miss, Newnham College.
1894. Summers, W. C., B.A., St John's.

- Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): 6, Hunton Road, Gravelly Hill, near Birmingham.
1876. Thompson, E. S., M.A., Christ's.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): The College, Marlborough.
1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1880. \*Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 3, Hermitage Road, Edgbaston, Birmingham.
1889. Wardale, J. R., M.A., Clare.
1879. \*Welldon, Rev. J. E. C., M.A. (King's): The School, Harrow on the Hill.
1885. Whitelaw, R., M.A.: The School, Rugby.
- Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
- \*Wordsworth, Rev. C., M.A. (Peterhouse): Tyneham Rectory, Wareham, Dorset.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.
- \*Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*







Part 31-89. 1892-94. 3

# PROCEEDINGS

OF THE

## Cambridge Philological Society.

XXXVII—XXXIX.

LENT, EASTER AND MICHAELMAS  
TERMS, 1894.



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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1894.

FIRST MEETING.

At the Annual Meeting<sup>1</sup> held in Prof. JEBB's house on Thursday, Jan. 25, 1894, at 4.15 p.m., the President, Prof. JEBB, in the Chair,

L. HORTON-SMITH, Esq., B.A., of St John's College, was elected a member of the Society.

The Treasurer's accounts, duly audited, were submitted and passed.

The following new officers were elected for the ensuing year.

President: Dr POSTGATE.

Vice-President: Professor JEBB.

Members of Council: Professor SKEAT, Mr EDWARDS, Mr HICKS (all re-elected) and Mr NEIL.

Secretary: Mr GILES.

Prof. COWELL and Mr NIXON were elected Auditors.

The following resolutions were unanimously passed:

(1) "That a sum not exceeding £30 be voted for the purpose of printing and publishing the unpublished philological mss. of the late Mr H. D. Darbishire in a memorial volume, it being understood that each member of the Society receive a copy of the volume."

(2) "That the Society authorise the republication in the same volume of the late Mr Darbishire's papers already published by the Society."

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 6, 1894.

Dr FENNELL criticised Dr Brugmann's account of the suffixes *-dhro-*, *-dhvā-*, *-dhlo-*, *-dhlā-* (*Grundz.* II. § 77). Of the three instances adduced to show that "isolated examples may date from early times" he argued that one had very little weight, viz. Czech *stadlo* by Latin *stabulum*, there being a Czech *stado* of the same meaning as *stadlo*, while Latin showed nothing parallel to *stado*, and *stabulum* meaning 'herd, drove' was late and poetic; that another had no weight, viz. *λύθρον* by Lat. *delubrum*, *pollubrum*, as the *b* was for the *s* seen in *lustrum*. To the instances of *b* for earlier *s* might be added *labrusca* for *las-rusca* (cf. *lasciuae hederæ*); *salebra* for *sal-es-ra*; *probrum* for *pros-rum*, akin to Skt. *prish* 'sprinkle,' as if 'a bespotting'; *uibrare* for *g'is-rare* akin to Eng. *queasy* 'shaking, trembling,' *gaesum* (Keltic) as if 'a quiverer,' Skt. *jēshati*, 'moves'; *ebrius* for *ē-yis-rio-* adj. stem from *ē-yis-ro-m* neut. = 'strong ebullience,' from adj. *ē-yis-ro-s* 'strongly ebullient,' fr. *ē* and *yes-ro-*, adj. stem = 'ebullient,' akin to *ζέω*; *sōbrius* assimilated to *ēbrius* fr. *sōb-r-os* for *sēb-ro-s* from *sē-yis-ro-s*. The setting of the remaining instance, Czech *sidlo*, by Lat. *sūbula* would be beyond criticism if it were certain that Lat. *-bulo*, *-bulā-* were from *-dhlo-*, *-dhlā-*.

There is not sufficient evidence for the allegation that these suffixes arise from a determinative *dh* + the suffixes *-ro-*, *-rā-*, *-lo-*, *-lā-* respectively. The only early Greek instance of an early *-θρο-*, κ.τ.λ. form by a kindred form in *-θ-* or *-θμο-* is *ἐπιβαθρον* by *ἀναβαθμός* (Brugmann only gives the late *βαθμός*). The meaning of *ἀρθρον* connects it with *ἀρμονία*, *ἀρμός* rather than with *ἀρθμιος*.

The *θ* of *ἐσθλός* may belong to the root, if we derive the word from *ἑσθλος* (cf. *τέτανος*, *βέβαιος*, *βέβηλος*) from  $\sqrt{sadh}$ , cf. Skt. *sādhū-* 'excellent'; while *ἐχθρός* may be from *ἐχθ* + *ap* + *o* (cf. *ἐχθαίρω*). If *faber* is to be set by *τεθμός*, the *-dh-* is reduplicative, not a determinative. Brugmann has confused two if not three distinct cases, besides offering some questionable etymologies. Is the source of *-dhro-* in some cases (when it is not composite as in *ἐπιβαθρον* and *ἐχθρός*) the root *dhxr* 'hold, contain, support'?

Note the Old Pers. *taf-e-dhra*, 'a melting,' not noticed by Brugmann.

## SECOND MEETING.

At a meeting of the Society<sup>1</sup> held in Dr POSTGATE's rooms, Trinity College, on Thursday, Feb. 22, 1894, at 4.15 p.m., the President, Dr POSTGATE, in the Chair, it was resolved: That ordinary meetings of the Society shall in future close at the latest at 5.45 p.m. in the Michaelmas and Lent terms, and at 6.15 p.m.

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 6, 1894.

in the Easter term, unless on the motion of a member, to be put from the chair, it shall be resolved on any occasion to extend the meeting to a later hour.

Dr JACKSON read a note *On Tabu*, of which the following is an abstract.

The word *tabu*, *tapu*, or *tambu*, is Polynesian. To make a *tabu*, there must be (1) a thing, which (2) is reserved by some one having authority, (3) to the exclusion of some one else, (4) under penalties known or unknown: and it is the thing thus reserved, under penalties, to the advantage of the one and to the prejudice of the other, which is said to be *tabu*. For example, (a) a Fijian chief, by wearing a cocoa-nut hung round his neck, makes cocoa-nuts *tabu*, to himself, and *against* his subjects, who may no longer gather them: (b) the main passage in the reef between Ovalau and Viti Levu is *tabu*, to a tutelary divinity, and *against* the rest of the world, as appears in the fact that a native never crosses it without making an offering—doubtless as an acknowledgment of his trespass: (c) a European in Fiji, to secure his papers from disturbance, declares them *tabu*, thus reserving them to himself and withdrawing them from his inferiors. For these examples of actual *tabus*, I am indebted to Baron Anatole von Hügel.

There are *tabus*, in this sense of the term, all the world over. Thus in Persius i 112 “*hic, inquis, ueto quisquam faxit oletum. pinge duos angues: pueri, sacer est locus; extra meiite,*” “*sacer est locus*” is the exact equivalent of “the place is *tabu*”; mortal men must go elsewhere, *because* the spot is reserved to a tutelary deity. Similarly, the “*bidental*” was *tabu*, inasmuch as the spot which the divinity had marked as his own, became to mankind “*triste euitandumque.*” Again, amongst ourselves, a college grass plot, and at a public school, the part of the football field which is reserved for masters, prefects, visitors, and boys “who have their people down,” are, in the true sense of the word, *tabu*—*tabu* to the privileged few, and *tabu against* the excluded many.

The double notion of privilege and disability, which is characteristic of *tabu*, appears in the word “*swagger*,” as it is (or was) used at Harrow. There is, however, a difference: for, whereas, properly speaking, it is a *thing* which is *tabu*, it is, I believe, an *act* which is called *swagger*; that is to say, the schoolboy says that “it is *swagger* to lounge on the pavement at the house-door,”—meaning that to do so is in the lower boy a piece of outrageous impudence, and in the sixth-form boy a legitimate assertion of his dignity.

In short, the word *tabu* is, I believe, properly applicable not to a superstitious precept, nor to a prohibition as such, nor to the time during which a prohibition is in force, nor to an act which contravenes or otherwise regards a prohibition, nor to the penalty



or danger which the neglect of a prohibition entails, but simply and solely to a thing reserved, under penalties, in favour of one person, to the prejudice of another. And I cannot but think that the looser use which is now prevalent, tends to obscure important anthropological facts.

Mr E. S. THOMPSON read a paper on *δίκην λέγειν* and kindred phrases.

It is generally allowed that the phrase *δίκην λέγειν*, or *δίκην εἰπεῖν*, is used in two distinct senses:

- (a) to pronounce judgment,
- (b) to plead a cause.

It is the object of the present paper to show that the first of these meanings belongs to an earlier, the second to a later stage of the language, and by tracing the development of meaning in the word *δίκη* to explain how this change in the meaning of the phrase came about. *Δίκη* is connected with the stem of *δείκνυμι*, and its original meaning is "a pointing," "a direction." In the material sense I believe *δίκη* never occurs; but it occurs often, from Homer downward, in the metaphorical sense (1) "a ruling or judgment" given by a king or judge. (See Jebb, *Introduction to Homer*, p. 48.) Next, as a direction constitutes a way or precedent after which men may walk, *δίκη* comes to mean (2) "manner or custom." This use is also Homeric. In later Greek it is almost confined to the accus. *δίκην* used adverbially. See however Pindar, *Pyth.* i. 50, τὰν Φιλοκλήταο δίκαν ἐφέπων and Dr Fennell's note.

*Δίκη* comes to mean (3) the principle which underlies, or should underlie, judgments, abstracted and sometimes personified as "Justice."

These three are the only meanings of *δίκη* which occur in Homer. Three other meanings are familiar in post-Homeric Greek.

- (4) "a suit," "a trial";—the place or process of it.
- (5) "a plea"—of a litigant.
- (6) the object of a suit, "satisfaction" or "damages" from the point of view of one litigant, "punishment" or "atonement" from the point of view of the other.

These senses are alien from Homer. In Homer *δίκην λέγειν* will depend on sense 1 (or 3) of *δίκη*, and will be equivalent to *δικάζω*, *jus dico*; in later Greek it may (and in fact always does) depend on sense 5, and is equivalent to *δικάζομαι*, *causam dico*.

If this proposition be true it will be decisive as to the meaning of the disputed line Σ 508

τῷ δόμεν, ὅς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

Among recent commentators both Dr Leaf (*J. H. S.* viii. p. 128,

and note on the place) and Dr Sidgwick (*Cl. Rev.* VIII. p. 2), though believing that the two talents are to be given to one of the judges, think that the phrase *δίκην εἰπεῖν* in itself might be used either of litigants or judges. Until it has been shown that in *Homer* *δίκην* may mean "a plea," it is impossible to believe that *δίκην εἰπεῖν* can refer to any other than judges. The force of the superlative *ἰθύντατα* has not escaped notice as showing that more than two parties are in question. It may be added that the epithet *ἰθεῖα* itself is the constant and appropriate epithet of a straight or right ruling by a judge, as *σκολιή* is of a crooked or wrong ruling; but is far less applicable to the plea of a litigant. The passage is illustrated by Ψ 579 sq.

εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καὶ μ' οὐ τινά φημι  
ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται.

Menelaus undertakes to pronounce a judgment in his own cause. That *δικάσω* here represents *δίκην λέξω* appears clearly from the fact that the noun has to be understood with *ἰθεῖα*. There seems no other instance of *δίκην εἰπεῖν*, &c., in *Homer*.

The passage Ψ 542 demands a word :

Ἀντιλοχος

Πηλεΐδην Ἀχιλλῆα δίκη ἡμέψατ' ἀναστάς.

Dr Leaf appears right in saying that *δίκη* cannot here mean "with justice." (He speaks of this as a "later sense" of *δίκη*. It may be true that *δίκη* = "with justice" does not occur till the Tragedians; but I should regard this as accidental. This meaning is certainly connected with the earlier and Homeric meaning of *δίκη*.) But I question his interpretation "by the custom." It looks at first sight as if *δίκη* here meant "with a plea"—one of the later meanings. But I believe Antilochus' speech is regarded as an *opinion* rather than a *plea*; it is a *sententia*, but one that happens to be delivered by an interested party, like that of Menelaus subsequently. The passage is one that throws light on the process by which this meaning "plea" arose.

Turning to *Hesiod* we find that the word *δίκη* occurs in the *Ἔργα* some 27 times, 21 times in the compass of less than 100 lines (192—283). In not one instance do we get beyond the Homeric usage.

The meanings are confined to (1) and (3). In v. 39 read with Schömann οἱ τήνδε δίκην ἐθέλοντι δικάσσαν. Here and in 249, 269 τήνδε δίκην means "this decision," a past fact: sense (1), not (4).

At v. 225 δίκας διδοῦσιν is "pronounce judgments"; not the later sense "pay penalties"; sense (1) not (6).

At v. 239 δίκην τεκμαίρεται is "ordains Justice," from the point of view of a Judge rather than a litigant; sense (3) not (6).

At v. 272

εἰ μείζω γε δίκην ἀδικώτερος ἔξει

the sense is "has (reputed) Justice" (3), quite different from the later senses of *δίκη*ν ἔχειν, for which see below.

In the *Shield* v. 53 we have sense (2). But in the *Theogony* v. 434 we have sense (4) introduced. It is in the hymn to Hecate, and it is said of her,

ἐν δὲ δίκη βασιλεύσι παρ' αἰδοίοισι καθίζει,

the meaning being "at the trial," "in court."

But this hymn to Hecate has been very generally judged to be later than the rest of the poem. (See Flack, and G. C. W. Warr, *Cl. Rev.* ix. 390 sqq.)

In *Theognis* it would seem that an advance in meaning may be traced. The word *δίκη* often occurs, mostly in one of the Homeric senses. But in v. 268 (Bergk<sup>4</sup>),

(πενίη) οὔτε γὰρ εἰς ἀγορὴν ἔρχεται οὔτε δίκας,

*δίκας* means *the place* where suits are tried and judgments given (4). In line 688 we meet, apparently for the first time after the unique instance in Homer, the phrase *δίκη*ν εἰπεῖν:

οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχέσασθαι  
οὔτε δίκην εἰπεῖν· οὐδενὶ τοῦτο θέμις.

Here *δίκη*ν εἰπεῖν must mean *causam dicere*, *δικάζεσθαι*. The thought may be paralleled by Job ix. 2, 3.

In Pindar there are at least two passages which show an advance on Homeric usage. In *Isth.* 7. 25 we are told of Aiaikos

δαιμόνεσσι δίκας ἐπείραιε,

where *δίκας* must mean "suits" or "quarrels" (sense 4), and in *Nem.* 9. 15,

κρείσσων δὲ καππαύει δίκαν τὰν πρόσθεν ἀνὴρ,

where the meaning seems to be "claim" (sense 5).

In Aeschylus we find *all* the later meanings developed.

In the *Supplices* 703 we have *δίκας* δίδοιεν, in the sense "may they grant *tribunals*" (4). Cf. Thuc. i. 28. 2 *δίκας* ἤθελον δοῦναι. At line 733 we have δώσει *δίκη*ν in the usual sense (6) "shall pay the penalty." Have we an earlier example of this? In the *Prometheus* v. 9 we have δοῦναι *δίκη*ν in the same sense. At line 614 we have τοῦ *δίκη*ν; in the sense "in atonement for what?" (6).

In the *Septem* the same sense, "atonement," occurs in line 584

μητρὸς δὲ πηγὴν τίς κατασβέσει δίκη;

At lines 415 and 646 sqq. we have a personification of *Δίκη*. This personification, as old as Hesiod (*Ἔργα* 256, *Theog.* 902), is noticeable here because in the tendency of various persons to claim *Δίκη* as their special patroness we have light cast on the process by which the word passed from an objective to a subjective meaning; (3) to (5).



In the *Eumenides* the word *δίκη* occurs some 27 times. In several places it simply means "suit" (4) as

224 *δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά;*

at 682, 752, &c. "a prosecution" (*αἵματος δίκη*).

In lines 485, 6

ὕμεις δὲ μαρτύριά τε καὶ τεκμήρια  
καλείσθ', ἄρωγὰ τῆς δίκης ὀρκώματα,

we must take τῆς δίκης in the sense "your plea" (5). But Wellauer, followed by Davies, inserts (needlessly) *θ'* after *δίκης*, punctuating after ἄρωγὰ, thus giving *δίκη* sense (4) "this trial."

In lines 580, 582 we meet (for the first time?) the phrase *εἰσάγειν δίκην* (4).

As to the difficult line 729, a transposition has been adopted by some editors, whom Davies follows, whereby we read thus :

729. Ἀπ. σύ τοι τάχ' οὐκ ἔχουσα τῆς δίκης τέλος

730. ἐμεῖ τὸν ἰὼν οὐδὲν ἐχθροῖσιν βαρύν.

719. Χο. λέγεις· ἐγὼ δὲ μὴ τυχοῦσα τῆς δίκης

720. βαρεῖα χώρα τῇδ' ὀμιλήσω πάλιν.

In this case we shall have to render τῆς δίκης in the first couplet "thy claim" (as Davies); in the second "Justice," and the passage will illustrate the process by which *Δίκη* passed from an objective to a subjective sense. But it is difficult to separate the phrase τῆς δίκης τέλος here from the same at 243, where it simply means "the end of the trial," and I incline to agree with Dr Verrall (*J. P.* xii. 160) that there is something wrong about the earlier part of 729.

Though the epithet *εὐθεία* continued to be attached to *δίκη* (cf. *εὐθύδικος*) yet the later legal *εὐθυδικία* had other associations, a trial on the merits of the case, not on a side issue. We may have a first hint of this in Aesch. *Eum.* 432,

Ἀθ. ὅρκους τὰ μὴ δίκαια μὴ νικᾶν λέγω.

Χο. ἀλλ' ἐξέλεγχε, κρῖνε δ' εὐθείαν δίκην.

One passage of the *Eumenides* remains, v. 491,

εἰ κρατήσῃ δίκᾳ τε καὶ βλάβᾳ  
τοῦδε μητροκτόνου.

It is a pity that this passage has been meddled with. It affords an emphatic example of *δίκᾳ* in the sense "plea" (5). This plea in itself the Chorus regard as a wrong and an insult, and it is, *pace* Weil, most appropriately conjoined with *βλάβᾳ*.

The *Choephoroi* adds little to the facts. In line 144

καὶ τοὺς κτανόντας ἀντικαθαεῖν δίκην (? δίκη),

the reading is doubtful. At 990,

ἔχει γὰρ αἰσχυντήρος, ὡς νόμος, δίκην,

we have the phrase in the sense "has his *punishment*" (6). The other sense of *δίκην ἔχω* "I have satisfaction" (as Hdt. i. 45, &c.) is the same sense of *δίκη* (6) looked at from the point of view of the other party. Compare the double sense of *δίκας λαμβάνειν* (see L. and S.). In Plato, *Rep.* 520 B, *δίκην ἔχει* merely = *δικαίως ἔχει*.

I have purposely reserved the *Agamemnon* for the last, as containing the important disputed passage 1228 sqq.

οὐκ οἶδεν οἷα γλώσσα μισήτης κινὸς  
λέξασα κάκτεινασα φαιδρόνους δίκην,  
αὐτῆς λαθραίου τεύξεται κακῇ τύχῃ.

I think it clear that when the *Oresteia* was written *δίκη* could be understood in the sense of a "plea," and that therefore *λέξασα δίκην* can be understood in the sense of "urging her plea." This Dr Verrall acknowledges, both in his note on this passage and on v. 804 (814)

δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ  
κλύουσιν ἀνδροθήτας.

Hence, even apart from the "echo" (see *C. R.* iv. pp. 149, 425) of *δίκη* from v. 912, the sense of 1229 should have been clear enough. But I most emphatically admit that there *is* an echo; the word *εκτεινάσα*, echoed from 916, puts this beyond a doubt. We could not have a better instance of the process by which *δίκη* "Justice" passed into *δίκη* "a plea." What I urge as abstract Justice becomes, when quoted by another, my *view* of Justice, my "plea." [I can only regret that Dr Verrall still unnecessarily complicates this passage. The comma after *λαθραίου* is the root of the mischief. F. A. Paley long ago (*Camb. Phil. Soc. Proceedings*, May 4, 1882) suggested that *τεύξεται* was future of *τεύχω*. This I believe; and that the genitive *αὐτῆς* depends on *τύχῃ*—or perhaps *τέχνῃ* as Paley suggests.]

We have something similar to the development of the meanings of *δίκη* in our own word *right*. Right:  $\sqrt{\text{reg}}$  :: *δίκη*:  $\sqrt{\text{δικ}}$ . But right in general when viewed by me in relation to myself becomes "my *rights*." The following passages will illustrate this transition.

Soph. *El.* 1037

τῷ σὺ δικάϊω δῆτ' ἐπισπένσθαι με δεῖ.

Eur. *Iph. A.* 810

τοῦμόν μὲν οὖν δίκαιον ἐμὲ λέγειν χρεών.

But there is an earlier instance in the fragment of *Sappho* quoted by Aristotle *Rhetoric* i. 9

αἰδῶς κέ σ' οὐ κατεῖχεν ὄμματ'  
ἀλλ' ἔλεγες περὶ τῷ δικάϊῳ—

Not, of course, "about the Just" in a Platonic sense, but "for your *rights*."

It only remains to put together the remaining instances of *δίκη*ν λέγειν, &c. in the later sense.

(1) Ar. *Eq.* 347 εἴ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου.

(2) Ar. *Vesp.* 776

πρὸς δὲ τούτοις ἦν δίκην  
λέγῃ μακρὰν τις, οὐχὶ πεινῶν ἀναμενεῖς  
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

(3) Thucydides VIII. 68. 1 Ἀντιφῶν ἄριστα φαίνεται τῶν μέχρι ἐμοῦ θανάτου δίκην ἀπολογησάμενος.

(4) Xenophon *Mem.* IV. 8. 1 εὐκλείαν προσεκτήσατο (Σωκράτης) τήν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δίκαιότατα εἰπὼν κ.τ.λ. (perhaps with a hit at the passage of Thucydides just quoted).

(5) Diog. Laert. I. § 84 λέγεται (ὁ Βιάς) καὶ δίκας δεινότατος γεγονέναι εἰπεῖν. And below: δίκην γὰρ ὑπὲρ τινος λέξας ἤδη ὑπέργηρος ὑπάρχων.

In the 4th century the expression became stereotyped in the words *δικολογεῖν* and *δικαιολογεῖσθαι*.

### THIRD MEETING<sup>1</sup>.

At a meeting of the Society held in Dr POSTGATE's rooms, Trinity College, on Thursday, March 8, 1894, at 4.15 p.m., Dr VERRALL, Vice-President, in the unavoidable absence of the President, in the Chair,

Dr VERRALL read a paper on *Aeschylus and the history of Delphi* (Eum. I.—29, esp. vv. 11 and 27).

A note was communicated by Dr POSTGATE on the interpretation of Hor. Sermon. I 3 59 'nullique malo latus obdit apertum.' It was contended that the traditional explanation of 'obdit' as 'obicit offert opponit' 'exposes' was illegitimate, as 'obdere' was limited in usage to actions of *closing*. As Apuleius and Valerius Flaccus (so we should read in II 236) have 'obdere domum' and Apuleius 'amiculis obditus' *wrapt up*, there seemed to be nothing against understanding the word here to mean that the safe man shut up his 'latus' so that no mischief (or no enemy) could get in.

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 20, 1894.



Mr PESKETT read the following notes on Lucan :

VIII 859—861. Read perhaps

templis auroque sepultus  
uilior umbra fores; nunc es pro numine summo.  
hoc tumulo, Fortuna, iaces.

In 860 MSS BU have *es*, VG *est*: 861 all MSS *iacens*. I restore sense by putting a full stop after *summo* and substituting *iaces* for *iacens*. Fortune herself is said to lie buried in Pompeius' grave, not merely the corpse of a mortal. The personification of Fortune is familiar to readers of Lucan.

IX 371—377. The sense would be improved by making lines 374, 5 (*haec eadem...ignes*) parenthetical. Then *temperet* would follow regularly after *audet* instead of irregularly after *erat*. For a similar parenthesis cp. viii 477—479.

IX 711. *tractique uia fumante chelydri*. One MS B<sub>1</sub> has *uias*; this points to a reading *uia spumante*; a similar confusion is found in the MSS in 722 where they vary between *fumantia* and *spumantia* in consequence of the final *s* of *avidus*.

IX 898. *pax illis cum morte data est*. Render 'Security has been given them *as well as* death,' i.e. nature has not only placed death (deadly serpents) in their midst, but has also given them the power of resisting the virus. I see no difficulty, considering the context, in taking *pax* of a state of peaceful security, the natural result of the possession of an antidote to the poison. The translation of this passage in the last English edition is probably wrong.

## EASTER TERM, 1894.

### FIRST MEETING<sup>1</sup>.

At a meeting held in Dr SANDYS' house, Merton House, Queens Road, at 4.45 p.m. on Thursday, May 10, 1894, the President, Dr POSTGATE, in the Chair, the following communications were made: .

In a scholion to Aristophanes, *Equites*, 580, Mr NEIL proposed to substitute for Κινέας γὰρ καὶ Φρῖνος εἰσηγγήσαντο the words Κινησίας γὰρ ὁ καὶ Φιλύρινος εἰσηγγήσατο, on the grounds that (1) the name of Κινέας seems out of place here, (2) Φρῖνος hardly looks a possible name, and (3) what we know of Kinesias' politics would suit: cf. *Aves* 1377, Athen. xii. 551 D.

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 22, 1894.

Mr Neil maintained that the passage in Plato, *Phaedo* 101 D, was genuine, and a necessary step in the argument. It was not easy, commonplace, or merely explanatory, as is the case with most interpolations. ἔχοιτο should bear the same meaning as ἐχόμενος above: αὐτῆς τῆς ὑποθέσεως ἔχεται = 'holds fast to the concept itself,' i.e., will not go beyond it, e.g., calls a horse a horse, but refuses to place it under the wider concept of a quadruped. Such a position, closely resembling that held by the Cynics, was fatal to Plato's main argument in the *Phaedo*, which requires the interdependence of concepts. It seems natural that Plato should mention the theory in passing, as he is about to reject it in 105 B—.

Dr VERRALL, while holding the passage to be genuine, preferred to close the parenthesis after the words οὐκ ἀποκρίναιτο.

Mr GILL thought that the following phrase ὡσαύτως ἂν δίδοις supported the genuineness of the passage. The higher hypothesis was to contain consistent lower hypotheses *in the same way as* the lower hypothesis was to contain consistent consequences (τὰ ἀπ' ἐκείνης ὁρμηθέντα).

Dr POSTGATE read a short paper on the pronunciation of the Greek Z in which he maintained that its sounds were not *zd* (or *dz*), as generally believed, but *zā* (or *āz*, the latter the sounds in Eng. *swath*(e)s); *zd* would be and was represented by *σδ* as διώσδοτος Aeolic Σδεύς. The corresponding breathed sounds were found in old Attic *σσ*, = *ths* as in Eng. 'months.'

## SECOND MEETING<sup>1</sup>.

At the meeting held in Dr SANDYS' house, Merton House, Queens Road, on Thursday, May 24, 1894, at 4.45 p.m., the President, Dr POSTGATE, in the Chair:

Professor SIDGWICK read a paper<sup>2</sup> of "Conjectures on the constitutional history of Athens from 594 to 580 B.C.," based on 'Αθην. Πολιτ. ch. 13.

Comparing the phrases οὐ κατέστησαν ἄρχοντα and ἀναρχίαν ἐποίησαν, he argued that ἀναρχία must be understood to mean no more than the non-election of the chief archon: pointing out in support of this view that Damasias in this chapter is said to be αἰρεθείς, whereas the archons in ch. 8 were said to be κληρωτοὶ ἐκ προκρίτων—each of the four tribes nominating ten for the

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 5, 1894.

<sup>2</sup> Published in the *Classical Review*, October, 1894.

sortition. He argued that this limited recurrent *ἀναρχία* was most probably caused, not by a revolutionary breach of the constitution, but by a temporary failure to fulfil constitutional conditions: and he conjectured that this failure was due to obstinate antagonism between two bodies who had to concur in the appointment of the chief archon. He conjectured that one of these bodies was the Areopagitic Council, which in the pre-Solonian period appointed officials independently. From the compromise adopted in the year of ten archons—which he took to be 481/80—he inferred that the antagonism was due to a prolonged and balanced struggle between Eupatrids and non-Eupatrids for the chief archonship. He conjectured that this antagonism caused a failure to appoint a chief archon, every fourth year for 12 years; but that while in 590/89 and 586/5 the result was simple non-appointment, in 582/1 the same failure led to the prolongation of the government of the previous chief archon Damasias.

He further inferred from the regular distribution of archons among the tribes in the later constitution—9 *ἄρχοντες* + 1 *γραμματεὺς* being always appointed one from each tribe (ch. 55)—that in the Solonian Constitution the 8 inferior archons were similarly distributed, two being appointed by lot from the ten nominated by each tribe. He conjectured that, in order to carry out completely the principle of equal allotment of archons among tribes, the chief archon was elected from each tribe in rotation, the tribe having some share in the election; and that, accordingly, the quadrennially recurring failure to appoint a chief archon was due to some peculiar characteristic of one of the four tribes—probably a special predominance of anti-Eupatrid sentiment, causing an obstinate disagreement between this tribe and the Areopagitic Council.

He conjectured that when this deadlock occurred for a third time, the Eupatrids determined to meet it in a new way, by the continuance in office of the Eupatrid archon of the preceding year, Damasias: but that Damasias, in endeavouring to prolong his tenure of office for a third year, was acting in his own interest against the wish of Eupatrids generally; and that accordingly the majority of the Eupatrids combined with the leaders of the opposing party to get rid of him. To effect this combination they had to increase the number of archons from 9 to 10, so that Eupatrids and non-Eupatrids might be equally represented on the board. At this crisis—as he conjectured—the majority of the Eupatrids relaxed their family pride and coalesced with a portion of the wealthy plebeians; and this is why we do not hear after this date of any division between *Εὐπατρίδαι* as such and the other two classes (*ἄγροικοί* or *γεωμόροι* and *δημιουργοί*).

He conjectured, finally, that—after the year of the ten archons, who are said to have been “chosen” (*ἔδοξεν...ἐλέσθαι*)—election was substituted for sortition in the case of the 8 inferior



archons. He thought it probable that the effect of this change lasted through the Tyrannis: since we learn (ch. 22) that all the ἀρχοντες were αἰπεροί for 24 years after the expulsion of the tyrants; and this renders it probable that the change from *lot* to *choice* was not introduced by the tyrants,—otherwise the latter mode of appointment could hardly have lasted through the reforms of Cleisthenes.

## MICHAELMAS TERM, 1894.

### FIRST MEETING<sup>1</sup>.

At a meeting of the Society held in Mr NIXON's rooms, King's College, on Thursday, Oct. 25, 1894, at 4.15 p.m., the President, Dr POSTGATE, in the Chair,

Professor ARMITAGE ROBINSON read a paper on *an apparent misunderstanding of Pliny's statement (Pliny Ep. ad Traianum xcvi 6, 7) as to meetings of the Christians.*

The words *quod essent soliti...hetaerias esse uetueram* are frequently cited by themselves as giving important evidence as to Christian practice with regard to the Eucharist and the Agape in 112 A.D. Of the two meetings here described 'the later...was suppressed after the issue of Trajan's edict forbidding clubs' (Lightf. *Ignat. et Polyc.* i. 52). This later meeting being the Agape, it is held to follow that *either* the Eucharist had been already separated from the Agape before this time, *or* this edict was the actual occasion of the separation. Ramsay (*Church in the Roman Empire*, p. 219) further contends that the morning meeting was religious, and this Pliny 'obviously accepts as strictly legal.' 'The Christians abandoned the illegal meeting, but continued the legal one. This fact is of the utmost consequence.'

The whole controversy appears to rest on a misunderstanding due to the isolation of the paragraph from its context. It occurs as the statement of certain renegades who had abandoned the Christian faith, some of them several years before, some even twenty years before. They were pleading that even when they were Christians, they were innocent of all crime. The sum total of their offence, they assured Pliny (*adfirmabant autem*), had been that they had been accustomed (*quod soliti essent...*) to attend two religious meetings on a fixed day, one a purely religious gathering, the other rather of a social character: and even

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 6, 1894.

this (*quod ipsum*, referring most naturally to the whole of their practice) they had ceased to do since the edict forbidding clubs.

The Christians, then, gave up *nothing* in consequence of the edict: the renegades gave up everything; for their plea was that they had ceased to be Christians (*fuisse quidem, sed desisse*). The passage remains as important as ever as a description of early Christian meetings: but it throws no light at all, if the view here stated be accepted, on the problem of the separation of the Eucharist from the Agape.

Professor RIDGEWAY discussed the legend of Herakles and the Hind with the golden horns (Pindar, *Ol.* III. 31).

Aristotle (*Poetics* xxv. 5) refers to the blunder made by some poets, who did not know that female deer have no horns (*ὅτι θήλεια ἐλαφος κέρατα οὐκ ἔχει*). Scholars are right in seeing an allusion to Pindar, who (*Ol.* III. 31), speaking of the journey of Herakles to the land of the Hyperboreans in search of the golden-horned hind, uses the phrase *χρυσόκερων ἑλαφον θήλειαν*. On this same journey he reached the "shady sources of the Ister" (III. 13). But Pindar must share the censure with Euripides, who in the Chorus of the *Hercules Furens*, in which he celebrates the Labours of Herakles, says (375—6)

τάν τε χρυσοκάρανον | δόρκαν ποικιλόνοτον.

Moreover sculptors and engravers are equally to be blamed. For on certain coins of Abdera of the 4th century B.C., we find Artemis accompanied by a horned deer, commonly described as a stag (Gardner, *Types*, Pl. III. 31). Again, all are familiar with the famous statue in the Louvre, commonly known as Diane à la biche. Here the hind is adorned with antlers. Again there are at least two gems in the British Museum (763, 765) which show the goddess accompanied by a horned deer. Are all the poets and artists wrong, or does Aristotle err in laying down as universal the absence of horns in female deer? The latter seems to be the true solution. In one species only of all the cervine genus is the female equipped with antlers. The reindeer of Northern Asia and Europe is the exception. Pindar makes the far north the scene of the quest of Herakles, Euripides indicates the same, and in Roman times there was a popular belief that the hero had visited North Germany (*fuisse apud eos* (sc. Germanos) et Herculem memorant, Tac. *Germ.* 2). The capture of a timid deer would have been a mean task for the slayer of the Nemean lion and the Lernean hydra, but the point of the legend lies in the difficulty of obtaining so rare a creature as a horned hind.

Occasional pieces of reindeer horn have been found among the multitudinous antlers and bones of other deer in the Lake-dwellings of Switzerland and Bavaria, showing that about 1200—

800 B.C. occasional specimens reached Central Europe. It is affirmed that the reindeer was still a lingerer in North Germany in Roman times.

If Baltic amber reached Mycenæ 1400—1200 B.C., and Homer had a dim notion of a land where the day was very long and the night very short, we need not wonder if the early Greeks had heard a rumour of a strange kind of deer, the females of which were horned.

## SECOND MEETING<sup>1</sup>.

AT a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, November 8, 1894, at 4.15 p.m., the President Dr POSTGATE, in the Chair,

Dr FENNELL read a paper on Pindar, *Isth.* vi, esp. v. 33 Ἀμφιάργόν τε, in which he defended the MS. Ἀμφιάργόν τε, especially against the alterations of Bergk, ἀν' Ἀμφιάρειον, and of Bury, ἀμφ' Ἀμφιάρειον. The whole tone of the ode suggests that it was composed after the Theban defeat at Oenophyta, probably after the next ensuing Isthmian festival, or the next but one. The phrase ὁ δ' ἀθανάτων μὴ θρασσέτω φθόνος, v. 39, is misunderstood by Mezger, being merely the natural expression of a timid hope that Thebes may at length be cheerful without provoking fresh manifestations of divine resentment. The battle of Tanagra, which has been described as a triumph for Thebes, resulted in both sides having to give up part of their designs. The expressions in vv. 37—39 could not have been used during the 63 days between the battles of Tanagra and Oenophyta. It is presumptuous to assume that our knowledge of collateral circumstances is full enough to justify the assertion that Amphiaræos is inappropriate in connection with Meleagros, Hector, and the elder Strepsiades. Anyhow, like Meleagros, Amphiaræos was a Thesiad, an Argonaut, and a hunter of the boar of Kalydon; like Hector, he was an alien foe honored after his life's end in Boeotia, his last mortal act was flight, he fought and fell for a losing cause, and had foreknowledge of his doom. These parallels between Hector and Amphiaræos account for the single τε. The reader protested against the assumption, so often implied in alteration of MSS., that ancient writers infallibly used the best language possible. As to the scholia—their not mentioning an Amphiareion is more significant than their only mentioning Meleagros and Hector. There is no known shrine of Amphiaræos near enough to Tanagra or Oenophyta to justify the assumption

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 20, 1894.



that the elder Strepsiades died near an Ἀμφιάρειον. In favor of the MS. reading may be adduced the fact that the metre — — — — — occurs in the next line

— | — — — — — | — — — — —.

Mr Bury seems right in pronouncing ἀν' Ἀμφιάρειον to be wrong; while his own ἀμφ' Ἀμφ. is not euphonious and is questionable as to grammar.

Dr Fennell hoped that the length of the note required to dispose of a mare's nest which he had dealt with in his edition, but which had recently been called "a palmary emendation," would tend to justify his having ignored many needless or positively mischievous alterations of traditional texts.

Dr POSTGATE read a paper on the reading and interpretation of Ovid *Fasti* vi 267 sqq.

He defended in detail the genuineness of 271–276 and 277–8 against the arguments of Peter (ed. *Fasti* II, p. 94). Though however 273–6 are genuine, they contain a corruption. The poet is giving the reason why the earth must be round, viz. that it was designed to be the centre of the universe. The present text is incoherent as may be seen from a paraphrase. 'The earth is round and its round shape keeps it in its place. And since it is placed in the centre, being nearer neither to one side nor to another, were it not round, it would be nearer to one side than another, and the universe would not have it for its central load.' The slight change of *ut* for *et* in v. 274 will set this right, thus: 'cumque sit in media rerum regione locata | *ut* tangat nullum plusue minusue latus, | ni conuexa foret, parti uicinior esset, | nec medium terram mundus haberet onus,' i.e. 'since now it *has been* placed in the central space of the universe, *in order that* it may be no nearer to one part than another, were it not round, this object would be defeated.' Not unlike is the argument in Lact. *Inst.* III 24 where the rotundity of the earth is deduced as a consequence from its occupying the centre of a round universe. The difficulty of 268 'significant sedem terra focusque suam' has led to wild interpretations and conjectures. If not corrupt, it is only made intelligible by pressing the identity of *terra* and *focus* (= Vesta's temple, hearth or fire). 'Vesta' and Terra being the same, the reason for the temple and the earth being round is the same, viz. the position of 'Vesta' or Terra in the universe (sedem — suam) of which both temple and earth give token (τεκμηριον). We might translate freely 'On the earth, as on the temple, is written its place in the universe.' If this be thought too difficult we might read in 267 Vesta, eadem *es* quae terra and in 268 (with Merkel *olim*) 'tuam' for 'suam.'

With reference to the difficulty in 268, Mr G. A. DAVIES suggested that focus = Ἑστία.

THIRD MEETING<sup>1</sup>.

At a meeting of the Society held in Mr NIXON's rooms, King's College, on Thursday, Nov. 29, 1894, at 4.15 p.m., the President, Dr POSTGATE, in the Chair,

Professor JEBB read some notes on the *Ajax* of Sophocles. (1) v. 75 οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεί; Here ἀρεί is clearly right. ἀρεῖς, which has the better documentary support, is condemned not only by the sense, but also by the ᾱ. The fut. act. ἀρῶ has ᾱ in Aesch. *Pers.* 795, Eur. *Herac.* 322, *I. T.* 117, *Tro.* 1148, *Suppl.* 772, Ar. *Ran.* 377, while there is no example of ᾱ. The fut. midd. ἀροῦμαι always has ᾱ. G. Curtius refers ἀροῦμαι and ἡρόμην to ἀρ-νν-μαι, but ἀρῶ (ᾱ), ἦρα, and ἡράμην to ἀ-είρω, contracted αἶρω. The stem of ἀ-είρω is distinct from ἀρ, the α in ἀ-είρω being a prothetic vowel, as in ἀ-γείρω. (*Greek Verb*, p. 110, Eng. tr.; cp. pp. 215, 284.)

(2) v. 134 f. τῆς ἀμφιρύτου | Σαλαμῖνος ἔχων βάθρον ἀγχιάλου. The epithet ἀγχιάλος is proper to a place on the sea-coast (*Il.* 2. 640). Here the Athenian poet is thinking of Salamis as a fringe of the Attic coast; while ἀμφιρύτου suggests the narrow strait between Salamis and the mainland.

(3) 256 f. λαμπρᾶς γὰρ ἄτερ στεροπῆς, | ἄξας ὀξύς, νότος ὡς λήγει. Cp. Arist. *Problem.* 26. 20 (p. 942 a 34) ὁ νότος, ὅταν μὲν ἐλάττων ᾖ, αἰθριὸς ἐστίν, ὅταν δὲ μέγας, νεφώδης. The mood of Ajax is now once more becoming αἰθριος, like the milder south-wind; lately it was like the fierce south-wind, νεφώδης, dark with the clouds from which the στεροπή of his anger was flashing. Cp. the description of the mad Ajax in a fragment of the *Πυρρῆσις* (Eustath. p. 859. 47), ὄμματά τ' ἀστράπτοντα βαρυνόμενόν τε νόημα.

(4) 512. ὀρφανιστῶν here = ἐπιτρόπων. Eustathius (p. 533. 30), on *Il.* 5. 158 χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο, explains χηρωσταί as those who administered the property of persons who left no heirs at law (τοὺς χηρεύοντας διαδόχων), adding, οἷτινες κατὰ λόγον ἄλλον καὶ ὀρφανισταὶ ἐκαλοῦντο, ὡς ὀρφανῶν ὑπεριστάμενοι, καθὰ καὶ Σοφοκλῆς δηλοῖ. It would seem, then, that he knew the word ὀρφανιστής only from this verse. (ὀρφανίζω usu. = to make ὀρφανός.)

(5) 770—773. εἶτα δεύτερον | δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν | ἠδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν, | τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος. Such a construction as Ἀθάνας ἀντιφωνεῖ is unexampled. No verb of accosting or answering elsewhere takes a gen. of the person. If the gen. here be sound, it must be explained by an anacoluthon; i.e., the poet had in his mind some

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 11, 1894.

such phrase as Ἀθάνας ἀντίον λέγει, but substituted ἀντιφωνεῖ. In *Ph.* 1065 the latter verb takes an acc. of the person: μή μ' ἀντιφωνεῖ μηδέν. Possibly some annotator, who thought that after ἡνδᾶτ' in 772 the subject of ἀντιφωνεῖ might be obscure, wrote AIAC in the margin, and this, mistaken for ΔΙΑC, caused ΔΙΑC ΑΘΑΝΑC to supplant ΔΙΑΝ ΑΘΑΝΑΝ in the text. [The Homeric fem. is δία, διαν. But δία occurs in *Rhes.* 226 Ἀπολλων, ὦ δία κεφαλᾶ. In *I. T.* 403 f., where the best mss. have κούρα | διατέγγει, Dindorf reads δία τέγγει: Elmsley, κούρα | δία, and so England.]

(6) 868 f. πᾶ γὰρ οὐκ ἔβαν ἐγώ; | κοῦδεῖς ἐπίσταται με συμμαθεῖν τόπος. (Said by the leader of the first Semichorus, after the vain search for Ajax.) For συμμαθεῖν, as = 'to learn *with* one,' cp. Xen. *Symp.* 3. 20. But here the phrase is strange and forced: 'no place is conscious that I have learned along with it,' i.e., 'have learned what it knows,' 'share its secret.' A corruption may have begun, under the influence of πᾶ γὰρ οὐκ ἔβαν ἐγώ, with the change of an original σφε into με. We might read, κοῦδεῖς ἐπίσταται σφε συνναεῖν τόπος, 'and no place is conscious of his presence.' Cp. *O. C.* 117, where the men of Colonus are searching for the trespasser: ὄρα· τίς ἄρ' ἦν; ποῦ ναίει;

Mr BURKITT read a note on *collocare* 'to quench.' The regular equivalent for σβεννύναι in Latin Biblical translations is *extinguere*, but in two passages—Mt. xii 20, Esai. xxxiv 10—we find *collocare* used in this sense.

The authorities for *collocare* = σβεννύναι in Mt. xii 20 are *k* (*Cod. Bobiensis*, saec. vi), the best representative of the 'African Latin,' and the anonymous African tract *De montibus Sina et Sion* § 15 (see App. to Hartel's Cyprian, p. 119). The authority in Esai. xxxiv 10 is S. Beatus on the Apocalypse (ed. by Florez, 1770, p. 526), who is here certainly quoting from the lost commentary of Tyconius on the Apocalypse. Tyconius (fl. 380) was an African, therefore the whole of the evidence for *collocare* 'to quench' is African.

The fact that the usage occurs in three independent Latin authorities proves that *collocare* in the three passages is not a corruption of some other Latin word, while the fact that this word is used as a translation of σβεννύναι in two distinct books of the Greek Bible proves that this rendering does not arise from a misreading of the Greek. Hence *collocare* seems really to have been used for 'to quench' in Roman Africa.

THE MASTER OF CHRIST's commented on the new edition of Lucretius by A. Brieger (Teubner, 1894). Many papers by the editor had appeared in the last thirty years in *Philologus* and in Bursian, besides pamphlets referred to in the prolegomena of the present edition. His own claim to have advanced the study



of Lucretian rested on special knowledge of the *fontes* of atomic and Epicurean philosophy: but Dr Peile doubted whether by any such knowledge he had made any great advance upon Munro in the elucidation of his author. As a scholar he was inferior to Munro: yet, on the whole, the edition was a forward step in the study of Lucretius, as embodying some good emendations and transpositions of his own, of Goebel, Bruno, Woltjer, Christ, Winckelmann, &c.; though also containing many more which were unjustifiable or unnecessary. In his estimate of the Lucretian mss. Brieger agrees with Munro, especially in the place assigned to the "Victorianus." He agrees with previous editors in believing that the poem was badly edited after the author's death by Cicero, or whoever the first editor was: especially in the misplacing of passages written by Lucretius, but not fitted by him into their place in the poem: but it is surely needless to regard i 6—9 as such a passage: transpositions of others, in which he often follows Susemihl, such as i. 577—83, to come after 550, and ii 817—825, to come after 794, are improvements. He points out rightly the error of trying to emend passages which L. had not finally perfected; and he blames Lachmann for correcting things "*quae in perfecto carmine ferri non debebant, debebant in imperfecto.*" As to solecisms in grammar, which are plentiful in the poem as we find it, even in the best mss. (Leyden A and B, the "*oblongus*" and "*quadratus*" of Lachmann and other German editors), he lays down the good rule that L. made them deliberately when they were useful to him for his verse, and in connection with his conventional modes of declension (e.g. when he regards *arbusta* as the nom. acc. plur. of *arbor*, instead of the (to him) impossible *arbores*)—but not otherwise: thus, i 57, *res...eadem...perempta*, is to stand, and i 352, *arbusta...in totas*: but not i 188—190, *omnia...crescentesque*, or i 450, *rebus...horum*. He often has recourse to anacoluthon in a difficult passage, thus sometimes avoiding emendation: e.g. ii 342—7, *praeterea* (mss. *praetere*) *genus...quorum*, plausibly, Munro's *praeter eat* is not probable: ii 1030—3, *principio...omnia quae*; less likely; Bernays and Munro, *suspucito*: also iii 425—439, where Munro has anticipated him. Brieger also very frequently suggests a lacuna, to avoid emendation: he marks 70 lacunae, against 29 in Munro, 16 in Bernays, and 12 in Lachmann: here it is to be noted that Munro in successive editions increasingly did the same: but the passages which he and Brieger treat so are not always the same: and Brieger rather inconsistently in some places where he marks a lacuna yet adopts some part of the emendation of a predecessor, which was needed only if there were no lacuna: e.g. ii. 718 *legibus hisce, eadem ratio...* of Bernays (ms. *his quaedam*), and ii 903 *suetis* (with Lambinus) for ms. *sueti*. Sometimes, in connection with a supposed lacuna, he obelises—as Lucretian but wrongly fitted in by the first editor—single lines which undoubtedly cause difficulty in exegesis: such are i 326, 873 and

884 cum lapidi in lapidem terimus, manare cruorem: this may be a fragment of a first draught by Lucretius of the statement (made just above) that corn when ground by the millstone ought to give forth traces of blood; for Mr Howard's view adopted by Munro, that he is speaking of *grass* so ground, is hardly credible. Similarly ii 1146—9 may be a "first edition" of the passage beginning at 1116, which was left here by Lucretius in his first draught and should have been expunged by the first editor. Brieger thinks that i 464—70 is a similar case: but this is less likely.

The following is a conspectus of the variations in Book I. from Munro's text: it will give a fair idea of the general character of Brieger's text. Passages where he and Munro adopt the same emendation are not noted.

122 perueniant. 141 efferre with mss. 175 unas for uites with Pontanus. 205—7 transf. after 214. 271 corpus after Woltjer for mss. cortus; M portus, not very probably; but this is worse. 276 urget after Woltjer, probably, for A aurget, B uirget, M auget. 289 ruitque ita, with L. 315 praecludit tspeciem: but M is surely right here. 326 obelised. 334 allowed to stand, wrongly. 350 possent with mss., rightly. 361 uacui with Goebel. 433 aliquo; and next two lines in mss. order, not transposed as by L and M. 450 harum with Bockemüller, rightly. 456 pondus uti saxis calor ignist...; and next line retained, perhaps rightly. 469 saeculis with Bernays; he calls Teucris (M for terris) "miro errore." 473 forma (abl.) amoris, Bkm., may be right. 489 he reads with mss. and M transit enim fulmen caeli; but caelum (L and Be) followed by per saepta domorum clamor it (mss. ut) is better: the supposed simile is pointless: Lucr. means that lightning can find its way from one end of heaven to another despite stars and all other solid things therein which might naturally stop it. 517 comma after spatium. 524 followed by lacuna, with Hörschelmann. 531 after 537. 555 ad summum...finis; not an improvement. 566 possint with mss.: possit M is clearly right. 588 constant with L. 604 primaque, et una. 657 rursum with Winckelmann for A muse, B mu, M nasci. 720 undans with L, wrongly. 724 eructans, needlessly. 744 rorem with Christ, for ms. solem, very good. 752 supplies uere, with Wkm., but M in illis, better. 841 exiguis with Bouterwek for ms. ex ignis, and lacuna preceding, ingenious but unnecessary. 866 uenisque with Avanc. for ms. sanieque. 873 obelised. 884 obelised. 886 salices with Bruno for ms. laticis, excellent [comp. ii 361 tenerae salices atque herbae..., also Verg. Ecl. i 79 salices carpetis amaras, which here give forth dulcis guttas; that epithet thus gets its full meaning]. 914 notamus. 977 efficietque, see M, note i. 1082 in concilium...uinctae, no improvement. 1105 tonitralia after Lamb. 1114 sic with mss., but perdoctus with L, and no lacuna; M reads sei with lacuna: but the difficulty

throughout is not for Memmius to understand but for Lucr. to explain; therefore the mss. may be right.

The following are the most striking variants in Book II.

18 mensque, with Woltjer, for mente. 250 qui poscat cernere sese, with Wkm. for qui possit. 359 nemu' subsistens, hardly better than M, nemus absistens, mss. adsittens. 363 subito for mss. subitam. 453 namque papaueris haustus itemst facilis quasi (Haupt for quod) aquarum; Br. retains the line rightly; M ejects: [it gives good sense if 455 be put immediately after it; but procursus (Junt) should be read for ms. percussus which Br. retains, taking it with papauer: and 454 should precede 453 with a lacuna of one line before it, to the effect that some solids are made of atoms as smooth as liquids, "for the combinations in each case have no coherence": and the ease with which poppy seed is first drawn up and then slips down out of the hand is given as an instance]. 460 saxa with mss. rightly: [rock is an example of an apparently very hard thing; yet water makes its way through it; comp. i 348: so then may smoke]. 529 ostendi for mss. ostendam, M ostendens [but the future may be right: Lucr. has not before argued the point in connection with plagae]. 547 sumantur uti, with Wkm. for mss. sumant oculi, better than M sumam hoc quoque uti. 831 disperditur with mss.; all edd. dispergitur needlessly. 859 comitant, for cum ita sunt mss. and Edd., but it gives very involved sense. 933 quo proditur extra, neatly for mss. quod proditum extra, M quod proditus extet, better as to syntax. 1080 inice mentem for mss. indice mente, Edd. inclute Memmi. 1125 diditur with Goebel for mss. inditur, good. 1163 augentque laborem, with Goebel, for labore, very probably.



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TO

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# L A W S

## OF THE

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13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.



LIST OF MEMBERS

OF THE

Cambridge Philological Society.

DECEMBER 31, 1895.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor J. Zupitza, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.

1883. The University College of South Wales and Monmouthshire.  
 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
 1885. The Library, Trinity College, Dublin.  
 1885. The Canadian Institute, Toronto, Canada.  
 1885. The American Philosophical Society, Philadelphia, Pa. U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1885. Adam, J., M.A., Emmanuel.  
 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.  
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.  
 1880. \*Arnold, Prof. E. V., M.A. (Trinity): University College, Bangor, N. Wales.  
     \*Atkinson, Rev. E., D.D., Master of Clare College.  
     \*Austen-Leigh, Rev. A., M.A., Provost of King's College.  
 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.  
 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.  
 1895. Barnett, L. B., Trinity.  
 1889. Bayfield, Rev. M. A., M.A. (Clare): The College, Brecon.  
 1878. \*Bell, Rev. W., M.A. (Christ's): St Michael's Vicarage, Sittingbourne.  
 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.  
 1895. Bevan, Prof. A. A., M.A., Trinity.  
 1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.  
 1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn College.  
 1895. Bryant, E. E., B.A., Emmanuel.

1892. \*Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.  
 \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.  
 Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity College.
1881. Candy, F. J., M.A. (Emmanuel): 3, Elgin Road, Croydon.  
 \*Canterbury, The Lord Archbishop of, D.D. (Trinity): The Palace, Lambeth.
1872. \*Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): 16, Brookside, Cambridge.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. Conway, Prof. R. S., M.A. (Caius): Redcroft, Llandaff, Cardiff.
1894. Cook, A. B., M.A. (Trinity): Milford, Grange Road.
1881. Cooke, Rev. A. H., M.A., King's.  
 \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1880. \*Dale, A. W. W., M.A., Trinity Hall.
1892. \*Davies, G. A., M.A., Trinity.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
1891. Durnford, Walter, M.A. (King's): Eton College, Windsor.
1880. Edwards, G. M., M.A., Sidney Sussex.  
 \*England, E. B., M.A. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.  
 Fanshawe, H. E., M.A., Corpus.  
 \*Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cambridge.
1879. Flather, J. H., M.A. (Emmanuel): Grove Cottage, Grantchester.



1879. Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1891. Gardner, E. A., M.A. (Caius): British School of Archaeology, Athens.
1888. Giles, P., M.A., Emmanuel.
1880. \*Gill, W. A., M.A., Magdalene.
1880. Gow, James, Litt. D. (Trinity): 52, Arboretum St., Nottingham.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.  
\*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1883. Hadley, W. S., M.A., Pembroke.
1890. Harmer, Rev. J. R., D.D. (Corpus): Bishop of Adelaide.
1886. Haydon, J. H., M.A. (King's): Tettenhall College, near Wolverhampton.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
1880. \*Hicks, R. D., M.A., Trinity.
1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square, London, S.W.
1894. \*Horton-Smith, L., B.A., St John's.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.  
\*Image, J. M., M.A., Trinity.  
\*Jackson, Henry, Litt. D., Trinity.
1883. James, Rev. S. R., M.A. (Trinity): Eton College, Windsor.  
\*Jebb, Prof. R. C., Litt. D., M.P. (Trinity): Springfield, Cambridge.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.

1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Trinity.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1886. Macalister, Prof. A., M.D. (St John's): Torriesdale, Madingley Road, Cambridge.
1882. Macmillan, G. A., 29, Bedford Street, Covent Garden, W.C.
1882. Macmillan, M. C., M.A. (Christ's): 29, Bedford Street, Covent Garden, W.C.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1892. Marchant, E. C., M.A. (Peterhouse): Hazlitt House, Hazlitt Road, Kensington, W.  
 Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.  
 \*Mayor, Rev. Prof. J. E. B., M.A., St John's.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1891. Miles, E. H., B.A. (King's): 6, Belsize Grove, London, N.W.
1874. \*Monro, C. H., M.A., Caius.  
 \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1875. \*Moulton, Rev. W. F., M.A., The Leys School, Cambridge.
1885. Moulton, Rev. J. H., M.A. (King's): The Leys School, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1895. Nairn, J. A., Trinity.
1876. \*Neil, R. A., M.A., Pembroke.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Binnbrooke, Cambridge.
1880. \*Parry, Rev. R. St John, M.A., Trinity.
1892. Pearson, A. C., M.A. (Christ's): Amberley, Alleyn Road, W. Dulwich, S.E.  
 \*Peile, J., Litt.D., Master of Christ's.  
 Perowne, Rev. E. H., D.D., Master of Corpus.

1876. \*Peskett, A. G., M.A., Magdalene.  
 1891. Plaistowe, F. G., M.A., Queens'.  
 1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 14, Hills Road, Cambridge.  
 1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.  
 1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
 \*Reid, J. S., Litt. D. (Caius): West Road, Cambridge.  
 1875. \*Rendall, Prof. G. H., M.A. (Trinity): University College, Liverpool.  
 1879. \*Ridgeway, Prof. W., M.A., Caius.  
 \*Roberts, Rev. E. S., M.A., Caius.  
 1888. \*Robinson, Rev. Prof. J. Armitage, B.D., Christ's.  
 \*Roby, H. J., M.A. (St John's): House of Commons.  
 1890. \*Rouse, W. H. D., M.A. (Christ's): The College, Cheltenham.  
 1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.  
 1882. Rutherford, Rev. W. G., M.A. (University College, Oxon.): Westminster School, London.  
 \*Sandys, J. E., Litt. D., St John's.  
 \*Scott, Rev. C. B., D.D. (Trinity): Ottershaw, Bournemouth.  
 1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.  
 1877. \*Sharkey, J. A., M.A., Christ's.  
 1884. Shuckburgh, E. S., M.A. (Emmanuel): The Avenue, Cambridge.  
 Sidgwick, Prof. H., Litt. D., Trinity.  
 1893. Sikes, E. E., M.A., St John's.  
 1879. Sing, Rev. G. H., M.A. (Corpus): Derby.  
 \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.  
 1873. \*Spratt, A. W., M.A., St Catharine's.  
 1894. Stawell, Miss F. M., Newnham College.  
 1894. Summers, W. C., B.A., St John's.  
 Taylor, Rev. C., D.D., Master of St John's.  
 1888. Thomas, F. W., M.A. (Trinity): 6, Hunton Road, Gravelly Hill, near Birmingham.  
 1876. Thompson, E. S., M.A., Christ's.  
 1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): The College, Marlborough.  
 1883. Tottenham, H. R., M.A., St John's



1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1880. \*Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 3, Hermitage Road, Edgbaston, Birmingham.
1889. Wardale, J. R., M.A., Clare.
1879. \*Welldon, Rev. J. E. C., M.A. (King's): The School, Harrow on the Hill.
1885. Whitelaw, R., M.A. : The School, Rugby.
- Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
- \*Wordsworth, Rev. C., M.A. (Peterhouse): Tyneham Rectory, Wareham, Dorset.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.
- \*Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*



## PROCEEDINGS

OF THE

Cambridge Philological Society.

XL—XLII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1895.

London :

C. J. CLAY AND SONS,  
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1896.

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1895.

FIRST MEETING.

At the Annual Meeting<sup>1</sup> held in Mr GILL's rooms, Magdalene College, on Thursday, January 24, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

E. E. BRYANT, Esq., B.A., of Emmanuel College, was elected a member of the Society.

The Treasurer's accounts for the year were submitted and passed.

The following officers were elected for the ensuing year.

President: Dr POSTGATE (re-elected).

New Vice-President: Dr JACKSON.

New Members of Council: Dr SANDYS, Professor MAYOR, Professor RIDGEWAY, Mr GILL, Mr LENDRUM.

Secretaries: Mr GILES, Mr G. A. DAVIES.

Treasurer: Mr ADAM.

A letter was read from the Secretary to the Delegates of the Clarendon Press asking for such corrections on Liddell and Scott's

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 5, 1895.

Greek Lexicon as might be in the hands of the Society or of its individual members.

It was agreed that the President should send out a circular asking for corrections by an early date.

A vote of condolence with the family of the late Sir John R. SEELEY, formerly a member of the Society, was passed unanimously.

Mr MAGNÚSSON read a paper on the Myth of Yggdrasill.

Yggdrasill was composed of the stem of Yggr = Awer, Terrifier, and drasill = horse, steed, and meant Odin's horse. The universal opinion was that this name was proper to the mythic ash-tree which spread its branches all over the world. For in the 17th stanza of Völuspá it says: 'I know an ash-tree standing, that high tree is called Yggdrasill.' The reason why it is called the horse of Odin is universally taken to be this, that Odin, somehow or other, came to be hanged on it, according to strophe 138 of Hávamál, where Odin himself is supposed to say: 'I know that I hung on a windy beam all nine nights together'; but he who was hanged, was said by northern poets to ride the gallows; and gallowses are also designated by poets as 'cold' or even 'wind-cold.' Hence Hávamál's windy beam must be Yggdrasill.

After reviewing the grounds by which this theory was supported, Mr Magnússon came to the conclusion that no such real grounds existed: the Hávamál stanza was a spurious interpolation from Christian times; the author of Völuspá meant by Yggdrasill in str. 17 identically the same thing that he meant by askr Yggdrasils, the *Ash* of Yggdrasil, in str. 47, and since both terms could not possibly be synonymous, yet were meant to be so by the author, it followed that Yggdrasill of str. 19 was a mistake, and the reading Yggdrasil's (sc. ash) in another old text was the right one. Moreover Yggdrasill occurred practically only once, but askr Yggdrasils many times.

The fact of the matter was that Yggdrasill = Ygg's = Odin's steed was a poetical metaphor and meant Sleipner, Odin's *eight-footed* horse. The etymological interpretation of the parentage of Sleipner proved that he was an offspring of warm air impregnated by cold air in the process of thawing, that he was, in fact, the atmospheric disturbance caused by the rush of the heavier cold into the lighter warm air. Sleipner was the WIND. He was eight-footed, because the ancient Northmen conceived that wind could blow from only eight points of the compass: from N., land-north (N.E.), E., land-south (S.E.), S., out-south (= ocean-south, S.W.), W., and out-north (= ocean-north, N.W.). The terms here given to the *octant* points, prove that they have been invented by

a people who lived on a coast the direction of which ran  $\begin{array}{c} \text{N} \\ | \\ \text{S} \end{array}$ , so



that a wind from N.E. and S.E. could only blow on them *over land*, and the wind from S.W. and N.W. likewise only over the "out," the sea. The people who gave eight feet to Sleipner must have been the same that invented the homely technical terms for the octant points: the coast-dwellers of Western Norway.

This mighty horse of the mighty air-god, Odin, could have his run or pasture ground nowhere in the Universe save in the vast branchy expanse of the mighty Ash-tree of Midgarth. Hence its name "the Ash of Yggdrasil," = the Ash of Sleipner. The name, Sleipner, meant the smooth-foot (sleip- from slíp- in slípa to polish), the nimble-footed one. The metaphorical name drasil was related to Lat. tri- in trivi, from tero, and meant the tearer, grinder, bruiser, sweeper.—The true meaning of the myth of Yggdrasil was quite forgotten probably before a word of Icelandic was ever written down.

## SECOND MEETING.

At a meeting of the Society<sup>1</sup> held in Mr LENDRUM's rooms, Gonville and Caius College, on Thursday, February 21, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

Dr SKEAT read a paper on Genesis B and the Heliand; as illustrated by a MS. recently discovered in the Vatican Library.

The Anglo-Saxon poetical version of part of the book of Genesis is found to consist of two parts, apparently by different authors. The main portion of it is called, for distinction, Genesis A; whilst the other portion, forming an interpolation, is called Genesis B. The latter portion is contained in lines 235—851; the whole poem consisting of 2935 lines.

By a careful analysis of Genesis B, Professor Sievers was enabled to construct a somewhat startling theory. He asserted, in 1875, that Genesis B bore so many marks of resemblance to the poem of the Heliand (written in the Old-Saxon of the continent) that we are fairly entitled to infer: (1) that Genesis B is an Anglo-Saxon version or adaptation of a poem originally written in the Old-Saxon of the ninth century; and (2) that we can even go so far as to say that the Old-Saxon version of Genesis and the poem known as the Heliand were absolutely written by the same author. Many scholars have been more or less content to accept these results; but others have doubted.

The question was set at rest last year, 19 years after the theory was enunciated. It can no longer be doubted that the theory is correct. The Vatican MS. no. 1447 contains the required evidence. The main portion of this MS. consists of a Latin treatise

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 5, 1895.

on astrology; but it also contains four fragments of Old-Saxon poetry, written on all the available blank spaces. Of these four fragments, three contain portions of a poem on the book of Genesis, whilst the fourth is a fragment of the *Heliand* itself; all, apparently, by the same author.

Of the first three fragments, it so happens that two lie beyond the part of the story contained in Genesis B; but the first lies within its compass, so that an exact comparison can here be instituted. Such a comparison renders it obvious that the Anglo-Saxon adapter has followed his Old-Saxon original very closely, yet with considerable tact and judgment. Some lines he renders word for word with the most literal fidelity, whilst in others he makes suitable alterations; frequently omitting particles in order to render his lines more terse and compact. As an example of exact rendering, we may take the Old-Saxon phrase:—"that wit uualdandas uuord farbrākun, hebakuningas." This is a portion of Adam's speech after the fall, and signifies literally:—"that we-two broke the command (lit. word) of the Ruler, the King of heaven." The corresponding phrase in Genesis B is word for word the same, viz. "thæt wit waldendes word forbræcon, heofonecyninges."

This example of the soundness of a theory based upon careful inductions from a close study of texts is an encouragement to philologists to take pains over verbal criticism.

Mr NIXON read a paper on colour-nomenclature, to shew that the theory of an actual deficiency of colour sense among the ancients, such as was suggested in Mr Gladstone's *Homeric Studies*, may still be held, if based not on an assumption of colour-blindness or of an imperfect evolution of the organ of colour sense, but on one-sided development of the use and functions of that organ, and possibly on atrophy or hypertrophy of its component parts. He pointed out that later physiological discoveries were decidedly in favour of such a possibility: that the analogy of the development of other senses also favoured this view; and that the peculiarities of colour-nomenclature, though in many cases attributable to other causes, could not on the whole be satisfactorily accounted for except on some such theory.

### THIRD MEETING.

At a meeting of the Society<sup>1</sup> held in Mr LENDRUM's rooms, Gonville and Caius College, on Thursday, March 7, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

Dr JACKSON read a note upon Plato *Philebus* 66 B. Σ. Τὸ τοῖνυν τρίτον, ὡς ἡ ἐμὴ μαντεία, νοῦν καὶ φρόνησιν τιθεὶς οὐκ ἂν μέγα

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 19, 1895.

τι τῆς ἀληθείας παρεξέλθοις. Π. Ἴσως. Σ. Ἄρ' οὖν οὐ τέταρτα, ἃ τῆς ψυχῆς αὐτῆς ἔθεμεν, ἐπιστήμας τε καὶ τέχνας καὶ δόξας ὀρθὰς λεχθείσας, ταῦτ' εἶναι τὰ πρὸς τοῖς τρισὶ τέταρτα, εἴπερ τοῦ ἀγαθοῦ ἐστὶ μᾶλλον τῆς ἡδονῆς συγγενῇ; Π. Τάχ' ἄν.

That there is something amiss with the words οὐ τέταρτα, is clear: and accordingly Badham brackets them. Rather, in place of Ἄρ' οὖν οὐ τέταρτα, read Ἄρ' οὖν οὐδ': for, as the scribe knew that the word τέταρτα must necessarily occur, he might easily mistake *any* δ for that ordinal. The words necessary to complete the elliptical question thus obtained—ἂν μέγα τι τῆς ἀληθείας παρεξέλθοις τιθείς—occur ready to hand in Socrates' preceding sentence.

Mr G. P. BIDDER, Trinity College, was introduced and read a paper on the Mensa Ponderaria of Pompeii.

At Prof. R. S. Conway's suggestion Mr Bidder measured the nine cavities of the Pompeian market-standard,—a block of limestone in the Naples Museum, 222·5 cm. long by 55·2 cm. broad ( $8 \times 2$  Oscan feet), with defaced Oscan names to the five larger cavities. A Latin inscription naming the duoviri who rectified the measures, Prof. Conway dates not later than B.C. 14. If we write measurements in cubic centimetres, two cavities represent the *hemina* [290], and two the *sextarius* [590]; these four in bad condition: the larger measures give the *semodius* [ $(590·5 \times 8) + 47$ ], the *modius* [ $(590·5 \times 16) - 66$ ], the *urna* [ $(590·5 \times 24) + 644$ ], the *half-metretres* [ $(590·5 \times 36) + 67$ ], and the *amphora* [ $(590·5 \times 48) + 6$ ]. The urna has the slots for an ancient adjustment to correct its volume (apparently a sextarius had been miscounted), in no other vessel does the error exceed a wineglassful. The common measure is a sextarius of  $590·5 \text{ c.c.} \pm \cdot 5 \text{ c.c.}$ , more prudently  $593 \text{ c.c.} \pm 3 \text{ c.c.}$ , quite certainly  $591·5 \text{ c.c.} \pm 7·5 \text{ c.c.}$  The 590·5 gives a pound of 353·5 grammes; the table was therefore constructed with the 'Italic mina' of 349 grammes (in the Herculaneum talent 357), and not from the Roman pounds of 321 and 327.

Corn was not measured directly in this stone, but in a black stone (much injured, *in situ* at Pompeii), added as an upper storey; and containing three cavities with sliding bottoms, apparently *modius*, *congius* (or possibly *semodius*), and  $\frac{1}{4}$  *modius*. Copper rods on the Museum stone supported two shelves to carry vessels which received the measured corn. Hypothetical restoration of the Museum stone suggests the original Oscan cavities :: 36 : 28 : 16 :  $3\frac{1}{2}$  : 2 (query :  $\frac{1}{2}$  metretres, urna, modius,  $\frac{1}{4}$  modius, choenix?).

Dr POSTGATE read notes upon the text of the following places of Lucretius<sup>1</sup>.

<sup>1</sup> See *Journal of Philology*, vol. xxiv. pp. 131 sqq.



i 288 sq. dat sonitu magno stragem uoluitque sub undis | grandia saxa *rui* *qua* quidquid fluctibus obstat. *rui* *que* (Lach.) seems necessary; but *ut* would appear to be better than his *ita*. *ut quicquid* = 'ut quidque' (cf. Munro's note).

453 sq. Keeping 454 (with Brieger) we may obtain the necessary datives in 453 by reading 'pondus uti saxis, color igni, liquor aquae <stat>.'

751 sq. conicere ut possis ex hoc, quae cernere non quis, | extremum quod habent, minimum consistere — —. The missing foot would be better supplied by '*et illis*' = etiam illis than by Munro's in illis, *Journal of Classical and Sacred Philology*, i p. 28 and Epicurus there quoted.

866. *sanie* for the more logical *uenis* seems to have been suggested by the division of food (864) into dry corresponding to *ossa* and *nervi*, and moist corresponding to *sanies* and *sanguen*.

1000. *inferneque* suppeditantur seems required.

ii 193. *subiecta* (sc. 'flammarum corpora') is right, cf. Verg. *G.* iv 385.

422. omnis enim sensus quae mulcet cumque ∪ — — [mss uidetur]. Add *tibi res*; 'quaeque iuuat *res*' Brieger.

887. For the corrupt 'sensus' read *fetus* from the imitation in Catullus 65. 3 sq.

1072. Assuming the loss of a line after 1071 with Brieger read in 1072 '*isque* (sc. seminibus) eadem natura manet' rather than '*sique*' Br.

1160, 1161. Transpose 'conficimus' and 'conterimus.'

## EASTER TERM, 1895.

### FIRST MEETING.

At a Meeting of the Society<sup>1</sup> held in Dr Sandys' house, Merton House, Queens' Road, on Thursday, May 9, 1895, at 4.45 p.m., the President, Dr POSTGATE, in the Chair,

Dr FENNELL read a paper on etymologies of words:

ἀβρός akin to Skt. *sajja* 'covered, adorned,' cf. Thuc. i. 6.

ἀζαλέος, ἄζω akin to Skt. *āngāra-s* 'charcoal,' *agni-* (for *igni-*), Lat. *ignis* (for *ingnis*).

ἀνθρωπος for adj. \*ἀνθρωπός [cf. ἀλλοδαπός, κ.τ.λ. and εἰσωπός (*Il.* xv. 653)] answering to a possible Latin \**infraquos* (cf. *anti-quos*); meaning, 'a lower one' opposed to heavenly deities. Note that *an* is the unaccentual form of the so-called sonant nasal when neither final nor immediately preceding the accent.

ἐπίβδα not connected with πεδά, πούς, κ.τ.λ., as ἐπὶ πόδα is not

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 21, 1895.

Greek, but with βδέω (from *σπυγέσσω*, which became *πτεσσω*); for βδ<sup>ε</sup> from πτ<sup>ε</sup>, cf. ὄγδοος and perhaps forms like ῥάβδος (with suffix *-tue/o*); meaning, 'after-nausea.'

θερμός not to be separated from θαλπωρή, κ.τ.λ., but referred to a *√ dhya<sup>z</sup>r* 'agitation,' cf. Skt. *dhuvana-s* 'fire,' 'agitation.' The Greek congeners of Skt. *gharma-* are χλαμύς and χλαῖνα, χλανίς, and χλεμερός (Hesych.).

θέσσαισθαι. Dr Fennell anticipated Mr Wharton's connection of this word with θεός, and rendered it 'to get granted,' θεός being 'granter.' The double sigma precludes the connection with *√ ghedh* 'praying,' and πόθος should rather be connected with Eng. 'bid' = 'pray.'

θήρ contracted from θέσθηρ (ερ-) from *√ dhya<sup>z</sup>s*, cf. Skt. *dhvasyate* 'be destroyed.' The syncopated *dhus* gives Goth. *dius*, Eng. 'deer.' If the word, however, be connected with Skt. *√ dhvri* 'hurt,' rather than with *dhvasyate*, it with Eng. 'bear' and Old Bulg. *zvěri* presents a group of three roots of contiguous meaning with identical terminations and homologous initials; cf. *√ ghan*, *ghan* (θείνω, θανατός), *bhan* (φόνος, Teut. *bana*), 'strike, slay, die.'

πηδόν, πηδάω. This πηδ- is the stressed form of accentual πεδ-, while ποδ- is the stressed form of unaccentual πεδ-.

πρέσβυς for πρει+σκ+υ 'fore-speaker.' For noun of agent in *u* cf. Skt. *bharu-*, *vanku-*, *vindu-*. The form σπέργυς (Hesych.) is akin to 'speak,' Ger. *sprechen*, perhaps for *πρεσπρεγυς*.

σβέννυμι. The root is σβ- for βz for *ga<sup>z</sup>z*. The derivation is not new, but the analysis of the form is new. For metathesis cf. *ἀποξίννυται*, which gives *gz*, and also *ἀσκηθής* by *κταν-*, σφίξ for *bh'sāk-* (cf. Skt. *bhasana-* 'bee'), ὄσφύς by ψόα, ἄσβολος from *bh'zāla-*, with earlier syncopation than in ψόλος, φέψαλος.

σίβας from a *√ sya<sup>z</sup>g* 'attracting the eye,' cf. *insignis*, *signum*, *severus*. The forms σόβη, σοβέω, σοβαρός are distinct, being akin to Old Dutch *swicken* 'waggle,' remotely akin to 'sway,' 'swagger,' 'swing.' Does the termination *-as* answer to the *-inus* of Lat. *facinus*?

τίω connected with τετιημένος, τετιηότι (which connote 'dejection arising from fear'), Lat. *ti-meo*, *ti-midus*, *ti-mor* (cf. *u-meo*, *u-midus*, *u-mor*) and *Titus* 'feared,' 'honored.' These words, with Lat. *pi-are* and Skt. *√ ci* 'detest,' 'revenge,' give another group of three roots with kindred meanings, identical terminations, and homologous initials.

χθιός for χθεσ+δο-s. The suffix *-de/o* (*-dā*) is seen in ὄζος (from *√ as* 'throw,' cf. Skt. *visala-* 'shoot,' from *√ vis* 'cast,' 'throw'), κόρυδος, βάδος, χορδή, and in Lat. *nīdus* from *√ nis*, a phase of *na<sup>z</sup>s* seen in νόστος and nasalised in ναίω.

inguen a compound, *in+gu+en* 'the part in the hollow.' For γυ- 'hollow,' cf. ἐγγυαλίζειν, ἐγγύη, Skt. *gavīni-* (Ved.), Zend *gāo* 'hand,' perhaps γωλέος (γοῤαλεός) 'hole,' 'lair.' No connection with ἀδόν.

Mr BURKITT read notes on the text of Deuteronomy communicated by Dr HAYMAN.

Dr Hayman suggested that the 'Song' (Deut. xxxii. 1—43) and the 'Blessing' (Deut. xxxiii. 2—29) of Moses might have existed in the form of clay tablets for a long time before their incorporation into the Pentateuch. The chipping of the edges might then account for various corruptions of the text, while a disarrangement of the detached tablets could be taken as a cause of the present order of the verses of the 'Song.' Dr Hayman would rearrange the 'Song' in the following order: vv. 1—20, 29, 32, 33, 21—28, 30, 31, 34, 35, 40—42, 36—39, 43. Thus arranged the Song falls into three divisions:—a *Proem*, vv. 1—15, and a *Strophe* and *Antistrophe*, the *Antistrophe* beginning with v. 26. In the *Proem* we have the description of the privileges of Israel; in the *Strophe*, Israel's apostasy and punishment; in the *Antistrophe*, Jehovah's mercy with them and His vengeance on their enemies.

In Deut. xxxiii. 21, Dr Hayman proposed to read וִיחַאסְפֹן for the anomalous וִיחַא, suggesting that the latter part of the word had been lost through the previous סִפֹן. In support of this view he claimed the LXX, which has *συνηγμένων ἀπὸ ἀρχηγῶν λαῶν* for the third clause of v. 21, and he referred to the very similar phrase in v. 5. Gad here represents the whole of the two and a half tribes settled beyond the Jordan, and the 'gathering' of the 'heads of the people' refers to the scene in Num. xxxii. 28.

Mr Burkitt, while unable to follow Dr Hayman's reconstruction of Deut. xxxii., agreed with him in the more important part of his emendation of Deut. xxxiii. 21, but thought סִפֹן should be struck out now that its presence was accounted for. A word which means "panelled" could never be appropriate in the 'Blessing' of Moses; it is not represented at all in the LXX, and the sense of the clause is complete without it. The two words should be transposed, thus reading וִיחַאסְפֹן instead of סִפֹן וִיחַא. With an altered punctuation the whole verse might be translated thus:—"And he (Gad) chose the first part for himself; | for there was the allotment of the Lawgiver, | when the chiefs of the people were gathered together. | Righteous acts hath Jehovah done, | and maintained Gad's cause against Israel." The punctuation and the interpretation of the last two clauses agree with the LXX; moreover to *do judgment with* (עַם) means elsewhere to "maintain a cause *against* someone." The whole 'Blessing' is at least dramatically assigned to Moses, so that the settling of the tribes East of Jordan alone was already accomplished, and as the verbs of Gad's Blessing are all in the perfect tense it presumably refers to what has already taken place: compare v. 8, which also refers to events in the Pentateuchal history.



## SECOND MEETING.

AT a meeting of the Society<sup>1</sup> held in Dr Sandys' house, Merton House, Queens' Road, on Thursday, May 23rd, 1895, at 4.45 p.m., the President, Dr POSTGATE, in the chair,

Professor RIDGEWAY read a paper entitled "What led Pythagoras to the doctrine that the world was built of numbers?"

Mr L. HORTON-SMITH read a paper<sup>2</sup> on the Oscan (Bruttian) word ANASAKET, in reply to the strictures of Prof. R. S. Conway (*Class. Rev.* vol. VIII. Oct. 1894, p. 348) on his explanation (*Class. Rev.* vol. VIII. May 1894, pp. 198 sqq.) that it was Greek ἀνέθηκε borrowed.

(1) The objection that a *verb* cannot be borrowed at all "except under special (e. g. political) conditions" was unfounded, as also

(2) were the objections that a verb cannot be transferred "in a particular tense, and that tense only, from one language to another," and that a verb cannot "be 'borrowed' with its tense-termination affixed."

(3) The third *a* of *anasaket* was manifestly due to wrongly assumed connexion with Osc. *sakrim* 'sacrum' *sakahiter* 'sanciat' *sakopo* 'sacrum' etc. Parallels hereto were cited in support of this view.

(4) Doubt was thrown on the alleged use of the symbol  $\zeta$  to represent Osc. *f*; and further, granting for sake of argument that Fensernum had invented a symbol  $\zeta = f$ , it was shewn that even so the *S* of *anaSaket* and *Sesties* could not be this symbol  $\zeta$ .

(5) No objection could be taken to the writing of the *S* in a different direction to the rest of the inscription; and, more especially, inscriptions were cited shewing two different kinds of Sigma (*a*) in the same sentence (*b*) in the same word, in some cases one Sigma being reversed. Thus the *graphic* argument fell to the ground.

(6) The statement that *\*anafaket* and *\*Festies* are "perfectly good Oscan words" was next discussed. There was no Italic evidence whatever for assuming that *facio in composition* could ever mean 'dedicate' (Umbr. *aanfehtaf* being incapable of such

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 11, 1895.

<sup>2</sup> See *Classical Review*, vol. x. pp. 92 sqq.

<sup>3</sup> The second of *Two Papers on the Oscan Word ANASAKET* (London: D. Nutt, 270—271, Strand).

a meaning); moreover, the theory of borrowing explained 'das scheinbar nicht apokopierte *ana* in *ανασκατ*' (C. D. Buck, *Voc. d. Osk. Spr.*, 1892, p. 15) much better than Prof. Conway's view that *ana-* is here for *an-ad-*. \**Festies* might be a "perfectly good Oscan word," but that was no argument against the equally good Oscan word *Sesties*; the name *Festius* was extremely rare.

(7) As to Prof. Conway's main contention that  $\theta$  could not have been represented by *s* in Oscan, the question to be asked should *not* be "What was the sound of  $\Sigma$  in Oscan?" but "What was the sound of  $\theta$  in Laconian?" That Laconian  $\theta$  was a sound differing widely from the  $\theta$  of the other Greek dialects was amply proved by the united evidence of Grammarians, Inscriptions and MSS. Whatever may have been its *exact* sound, whether *s* or  $\beta$  (= Engl. *th* in *thigh, cloth*), the fact remained that *foreigners* (e. g. *Athenians*) represented it by *s*.—[Prof. Conway's statement concerning the Italic representation of the regular Greek aspirates (which proved to be correct only for the period prior to the 2nd century B.C., at which date *th* appears beside *t*, as the transliteration of Gk.  $\theta$ ) applied only to the representation of the ordinary Gk., not the Laconian Gk.,  $\theta$ .]—Inasmuch, therefore, as  $\theta$  was pronounced in *Laconia Proper* in such a way that Aristophanes etc. were obliged to represent it by the Athenian *s*, it was an obvious conclusion that in the proximity of the *Laconian* dialect of Greek, as represented by the important *Laconian* colonies Tarentum and Heraclea, the neighbouring Osci, like Aristophanes, must have represented this *Laconian*  $\theta$  by *s*.

Finally Prof. Conway, by allowing "150 miles from the borders of Latium (in the dialectic, not the political sense)" as the *extreme* limit of distance across which ordinary common words could be carried to Latium (*Idg. Forsch.* vol. II. p. 158), had himself given the most conclusive reason why no example of *s : \theta* occurs in Saalfeld's books on Gk. loan-words in Latin; for Heraclea is 205, Tarentum 225 miles south of the *most southern boundary of Latium thus defined*, so that it would be surprising indeed if Latin were to shew any traces of this *s : \theta*.

## MICHAELMAS TERM, 1895.

### FIRST MEETING.

At a meeting of the Society<sup>1</sup> held in Mr PESKETT's rooms, Magdalene College, on Thursday, October 24, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 5, 1895.

I. Professor SKEAT read a paper on the origin of the name of the letter *y* and the spelling of the verbs *build* and *bruise*.

The present names of the letters of the alphabet are of French origin, and date from about A.D. 1200. The origin of the name *wy* for the letter *y* has not hitherto been satisfactorily explained.

We know, however, that it was called *wi* in Anglo-French; this appears from a note in the Cotton MS., named Titus D. 18, written about A.D. 1210. It is therefore worth while to enquire how the scribe of that MS. expresses the sound of the A.S. *y*, which, when long, was pronounced like *ü* in the German word *grün*.

We find that he usually expresses this sound by *u*; but in at least seven instances he expresses it by writing *ui*, which is much more distinctive; in fact, the symbol *u* was inadequate, as it frequently also denoted both the short *u* in *full* and the long *u* in *fūl* (modern E. *foul*). Since, in those days, the vowel *u* was not pronounced (as now) like the *ew* in *few*, but like the *oo* in *cool*, it follows that the symbol *ui* must have been called *oo-i*, or in rapid speech, *wī* (formerly sounded as *we*, but now sounded as *wy*). That is, the name *wy* denoted *ui*, a symbol used, in Southern English of the thirteenth century, to represent the sound of the Old English *y*.

If we reverse *ui*, and write *iu*, which (pronounced quickly) gives the sound of the *ew* in *few*, we get the present name of the letter *u*; and it is well known that the modern sound of *u* in *cure* arose from the Old French *u*, which was pronounced very like the Anglo-Saxon *y*. That is, *u-i* (= *wy*) gives the name of the Old English *y*, and *i-u* (= *eu*) gives the name of the Old French sound which resembled it. It follows that the true *u*, as heard in *ruby*, has no name at all in modern English; it ought to be called *oo*.

This result is fairly proved by the fact that two verbs with the spelling *ui* (for A.S. *y*) still survive in modern English. These are *build* from A.S. *byldan*, and *bruise* from A.S. *brȳsan*. These spellings are the more interesting from the fact that they have never been either understood or explained till now.

II. Mr ADAM contended that  $\tau\eta\ \theta\epsilon\acute{\omega}\varsigma$  in the opening of Plato's Republic and in 328 A refers not to Bendis, but to Athena. In support of this he argued (1) that  $\eta\ \theta\epsilon\acute{\omega}\varsigma$  when no other goddess is specifically named always meant Athena to an Athenian, (2) that the goddess must be the same as the goddess in Tim. 21 A and 26 E, where Athena is meant, (3) that it is more artistically appropriate, and therefore more probable *a priori*, that an Athenian's Ideal City should begin from Athena rather than from a barbarian goddess. Plato nowhere names the goddess Bendis, but only the festival Bendideia. In the Timaeus Plato implies that the Bendideia immediately preceded the Panathenaea.



In 333 B.C., according to C. I. A. 157, it did not. Mr Adam conjectured that on the first public celebration of the Bendideia (probably in 410 B.C.) it was treated as a prelude to the Panathenaea, and put under the official patronage of Athena. Between 410 and 333 Bendis may have received an independent festival, celebrated not in Hecatombaeon (the month of the Panathenaea), but in Thargelion. The sweat of Thrasy-machus (350 D) was more natural in the hot month of Hecatombaeon than in Thargelion.

For τῷ Γύγῳ τοῦ Λυδοῦ προγόνῳ in II. 359 D Mr Adam proposed to read <τῷ Γύγγῳ>, τῷ Γύγῳ τοῦ Λυδοῦ προγόνῳ, arguing that there was no real reason for identifying the Gyges of "Gyges' ring" with Herodotus' Gyges (Hdt. I. 8—13). For ὃν περιελόμενον ἐκβῆναι in 359 E he suggested περιελόμενον ἐκβῆναι, rejecting (with Paris A) ἔχειν. A member of the society pointed out that the last suggestion had already been made, and was in fact printed in the smaller Zürich Edition of 1840.

## SECOND MEETING.

AT a meeting of the Society<sup>1</sup> held in Mr Peskett's rooms, Magdalene College, on Thursday, November 7, 1895, at 4.15 p.m., the President, Dr POSTGATE, in the Chair,

J. A. NAIRN, Esq., Trinity College, and L. D. BARNETT, Esq., Trinity College, were elected members of the Society.

I. Mr C. H. MONRO made a communication on the bearing of Thucydides ii. 54 on Greek pronunciation.

The story about λιμός and λοιμός (Thuc. ii. 54) affords a complete refutation of the theory that the Modern Greek pronunciation of vowels was in use in ancient times. Nevertheless many advocates of that theory, both Greek and English, refer to this very passage in support of it, and some English scholars who do not adopt the theory have, it seems, a vague notion that the passage is more or less of a stumbling-block: it is therefore worth while to endeavour to show that the case is really as above stated. What Thucydides says is this. In the time of the plague at Athens, old men called to mind a verse which used to be sung (ᾄδεσθαι) in their boyhood—'a Dorian war will come and with it λοιμός.' Then arose a dispute whether λοιμός was really named (ὠνομάσθαι) or λιμός, but it was agreed that it was the former that had been said (εἰρησθαι); but, the historian proceeds, should there ever come another Dorian war

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 19, 1895.

and a famine, no doubt they will sing the line accordingly (οὕτως ᾄσονται); in other words, they will sing it with λιμός. But if these two words were both pronounced alike, how could the verse possibly be sung with one rather than with the other?

Some further argument to the same effect may be drawn from the same words. On the theory in question it would constantly be necessary in conversation, if either word were used in a simple proposition, to supplement what was said by adding "I mean *leemos* with—or without—an O," which is somewhat absurd. Moreover, there is a line in Hesiod (*Op.* 243) in which Zeus is said to send down λιμόν δμοῦ καὶ λοιμόν—and if these words are both read 'leemon,' the result is ludicrous.

II. Mr GILES read notes on Euripides, *Supplices* 454, 1183—1209. In 454 the word ἐτοιμάζουσι has been objected to by several editors as inappropriate in the context, and τοῖς θράψαι, τοῖς τοκεῦσι, τοῖς γονεῦσι have been suggested as emendations. None of these, however, are close enough to the reading of the mss. to explain the corruption. A word is wanted having the meaning of γονεῦσι, but rare enough to be readily corrupted in transcription. Such a word would be ποιμαίνουσι. Cp. Aesch. *Eumenides* 90—1; Plato, *Lysis* 209 A.

The curious passage in Athena's speech, 1183—1209, has not received from editors and scholars the attention it deserves, and though containing obvious references to religious observances connected with the making of treaties is not discussed by any writer on religious antiquities.

The play was probably produced when the Argive ambassadors visited Athens in 420 B.C., and contains undoubted references to current events, the subject having been obviously suggested by the refusal of the Boeotians to give up the bodies of the dead after the battle of Delium in 424. The battle described in the play is the battle of Delium, and there are apparently other references of a similar nature. It is probable, therefore, that the ritual and the memorial at Delphi described in this speech are not pure inventions on the part of the poet. The connexion of Theseus with the *Septem contra Thebas* is at least as early as Aeschylus' *Eleusinians*, though apparently it is not represented in art, unless the recent discoveries at Delphi of Theseus' labours be found on investigation to contain it. Euripides, when mentioning the tripod to be preserved at Delphi, was probably referring to a memento preserved there of some earlier alliance, e.g. that made after the insult offered by the Spartans to the Athenians sent to help them at Ithome. Of this alliance the statues of the *Septem* and *Epigoni* set up by the Argives at Delphi after the battle of Oenoe (Pausanias x. 10. 3), and the painting of the battle of Oenoe in the *Stoa Poekile* at Athens (Paus. i. 15. 1), were probably mementoes, there being no satisfactory corroboration of Pliny's statement that Hypatodorus and

Aristogeiton, the sculptors of the Argive memorial, lived as late as the 102nd Olympiad, but some evidence that they flourished in the middle of the fifth century B.C.

The burial of the knife resembles various religious observances at the Athenian *βουφονία* and elsewhere, but the production of it afterwards to the detriment of the breakers of the oath seems to have no parallel.

### THIRD MEETING.

AT a meeting of the Society<sup>1</sup> held in Mr Peskett's rooms, Magdalene College, on November 28, at 4.15 p.m., the President, Dr POSTGATE, in the chair,

Professor BEVAN, Trinity College, was elected a member.

Mr L. D. BARNETT read notes on difficulties in the text of Aeschylus and Marcus Aurelius.

Aesch. *Hiket.* 674—5 (Dind.) τίκτεσθαι δὲ φόρους γὰρ | ἄλλους εὐχόμεθ' αἰεὶ. For ἄλλους read αἰεὶς.

*Eumen.* 496—7 πολλὰ δ' ἔνυμα παιδότρωτα πάθεα. For δ' ἔνυμα read δὲ τοιά, and for metre cf. *Hiket.* 691.

*Ibid.* 517—20. The Eumenides' principle that morality is only brought about by awful examples is not enforced rightly by *ξυμφέρει σωφρονεῖν ὑπὸ στένει* "virtue is profitable in trouble"; for (1) the virtuous, not being troubled, are not profited by trouble, (2) the sinful are troubled, but not profited, for they are destroyed by the Erinyes, (3) *ὑπὸ στένει* can only refer to afflictions of the *σωφρονοῦντες*, which are non-existent. We should take *ξυμφέρει σωφρονεῖν* as a quotation (in inverted commas?), and correct *ὑπὸ στένει* to *ἔπος τελεῖ* "the saying that honesty is the best policy is an active principle in society", i.e. society holds together because of τὸ δεινόν, a utilitarian connexion of τὸ σῶφρον with τὸ συμφέρον.

*Ibid.* 521—2 †τίς δὲ μηδὲν ἐν φάει | καρδίαν ἀνατρέφων L. Read ἐμφανῇ | καρδίας ἄγαν τρέφων "preserving a vivid (cf. Plato *Tim.* 46 A) sense of fear (at the consequences of sin) in the heart".

*Ibid.* 632—3 εὐφροσιν δεδεγμένη | δροίτη περῶντι λουτρὰ καὶ ἐπὶ τέρματι L. There is no lacuna. Read (1) *εὐφροσιν* "in the judgment of far-sighted critics," and (2) *τὰνιτέρμια* "the baths of homecoming": cf. the fact that Hermes the home-bringer of wayfarers is called Epitermios.

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 10, 1895.



Marc. Aurel. i § 16 τὸ ἔμφρον καὶ μεμετρημένον ἔν τε θεωρίῳ ἐπιτελέσει...καὶ τοῖς τοιούτοις ἀνθρώποις πρὸς αὐτὸ τὸ δέον πραχθῆναι δεορκότος. Perhaps we should put a comma after τοιούτοις, reading ἀσάλως π. ἀ. τ. δ. π. δ.; unless ἀνωῖς arises from an intrusive gloss σαλοῖς "stupidities", appended to an original λήροις (cf. Dem. 36. 18), after which came a comma.

*Ibid.* ii § 4 ὁρος ἐστὶ σοι περιγεγραμμένος τοῦ χρόνου...οἰχίσεται, οἰχίσῃ, καὶ αὐθις οὐκ ἐξέσται AD. Bracket οἰχίσῃ as gloss on the next words, and read οὐκ ἔτι ἔσται (Cobet *V. L.*<sup>2</sup> p. 120 ff.).

*Ibid.* vi § 13 τὴν εὐτέλειαν αὐτῶν καθορᾶν καὶ τὴν ἱστορίαν ἐφ' ἣ σεμνύνεται περιαιρεῖν. For ἱστορίαν read τορείαν; the reference is doubtless to emblemata.

*Ibid.* vii § 31 ἀρκεῖ δὲ μεμνήσθαι ὅτι τὰ πάντα νομιστὶ ἔχει † ἢ δηλίαν ὀλίγα †. Change the colon to a comma, and read ἡδὴ ἄνθρωπον ὄντα, cum iam homo sis. The mistake arose from haplography of *ον*.

*Ibid.* viii § 8 Ἀναγινώσκειν οὐκ ἐξεστίν. Read Πάντα γινώσκειν. The II was ousted by the H' giving the number (8) of the Section.

Dr JACKSON read notes on Aristotle's *metaphysics* A i 17, ix 27, of which the following are abstracts.

*metaphysics* A 1. 981<sup>b</sup> 25 ff εἰρηται μὲν οὖν ἐν τοῖς ἠθικοῖς τίς διαφορὰ τέχνης καὶ ἐπιστήμης καὶ τῶν ἄλλων τῶν ὁμογενῶν οὐ δ' εἰκα νῦν ποιούμεθα τὸν λόγον, τοῦτ' ἐστίν, ὅτι τὴν ὀνομαζομένην σοφίαν περὶ τὰ πρῶτα αἰτία καὶ τὰς ἀρχὰς ὑπολαμβάνουσι πάντες. Of these sentences Christ remarks, "primum afuisse uidentur": and with good reason. But it has not, I think, been noticed that the words ὅτι τὴν ὀνομαζομένην σοφίαν περὶ τὰ πρῶτα αἰτία καὶ τὰς ἀρχὰς ὑπολαμβάνουσι πάντες, which in ch. i are premature and irrelevant, or others equivalent to them, are urgently required in ch. ii, either at the beginning of the ἔνδοξα, as a statement of the proposition to be proved, or at the end of them, as a statement of the conclusion reached; and that there is nothing of the sort in either position. For example, these words *might* have followed εἰ δὴ λάβοι τις τὰς ὑπολήψεις ἃς ἔχομεν περὶ τοῦ σοφοῦ, τάχ' ἂν ἐκ τούτου φανερόν γένοιτο μᾶλλον.

*metaphysics* A 9. 992<sup>a</sup> 29 οὐδὲ δὴ ὁ περὶ τὰς ἐπιστήμας [v. 1. ὅπερ ταῖς ἐπιστήμαις] ὁρῶμεν ὃν αἰτίον, δι' ὃ καὶ πᾶς νοῦς καὶ πᾶσα φύσις ποιεῖ, οὐδὲ ταύτης τῆς αἰτίας ἣν φάμεν εἶναι μίαν τῶν ἀρχῶν, οὐδὲν ἄπτεται τὰ εἶδη, ἀλλὰ γέγονε τὰ μαθήματα τοῖς νῦν ἢ φιλοσοφία, φασκόντων τῶν ἄλλων χάριν αὐτὰ δεῖν πραγματεύεσθαι. Understanding Aristotle to say—"you will look in vain for a final cause in the teaching of those who, while they profess to make mathematics the stepping-stone to philosophy, have allowed philosophy to be superseded by mathematics," Bonitz asks "But how comes it that Aristotle uses the phrase ὁ περὶ τὰς ἐπιστήμας

ὁρῶμεν ὃν αἴτιον to describe the final cause, whereas elsewhere, Z 6. 1031<sup>b</sup> 6, 20, he makes science consist in the knowledge, not of the final cause, but of the formal!" Zeller would read ὁ περὶ τὰς ποιήσεις or ὁ περὶ τὰς ποιητικὰς ἐπιστήμας. Susemihl conjectures ὁ περὶ τὰς ἄλλας ἐπιστήμας.

I think that the text may be maintained. The purport of Aristotle's criticism is, not that the final cause is wanting to the Platonic system, but that the ideas are not brought into connection with the imperfectly conceived final cause attributed to Plato at 987<sup>a</sup> 35 ff. Hence the phrase ὁ περὶ τὰς ἐπιστήμας ὁρῶμεν ὃν αἴτιον should represent, not Aristotle's final cause, but Plato's ἀγαθόν, which, according to Aristotle, is not truly final: and it does so. For the ἀγαθόν of the *republic* from 505 A to 535 A is steadily regarded as the end of those arts "to which we commonly give the name of sciences." See in particular 505 A, 532 C, 533 D. In fact, though in ἣν φάμεν εἶναι μίαν τῶν ἀρχῶν Aristotle speaks for himself, ὁρῶμεν is one of those first persons plural by which Aristotle, even when he is criticizing, recognizes his membership of the Platonic school. And there is reason in the objections which he indicates. For, however it may be in the *Timaeus*, in the *republic* the relation of the ἀγαθόν to the ideas is left vague and indeterminate, and with Plato's successors (τοῖς νῦν), of whom some neglected the theory of ideas and others interpreted it arithmetically, the studies prescribed in *republic* vii with a view to the knowledge of the ἀγαθόν ceased to be a προπαιδεία and became ends in themselves.

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# L A W S

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.



LIST OF MEMBERS

OF THE

Cambridge Philological Society.

1896.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor Th. Mommsen, Charlottenburg, Berlin.
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
1892. Professor K. Brugmann, Leipzig, Germany.
1896. Professor F. Susemihl, Greifswald, Germany.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
1880. Oxford Philological Society.
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
1880. Smithsonian Institute: Washington City, D.C., U.S.A.
1882. The Royal University of Christiania.

- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa. U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U. S. A.

## MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., M.A., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., M.A. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare College.
- \*Austen Leigh, Rev. A., M.A., Provost of King's College.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
- 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.
- 1896. Barnett, L. D., B.A., Trinity.
- 1889. Bayfield, Rev. M. A., M.A. (Clare): The College, Brecon.
- 1878. \*Bell, Rev. W., M.A. (Christ's): St Michael's Vicarage, Sittingbourne.
- 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
- 1895. \*Bevan, Prof. A. A., M.A., Trinity.
- 1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.

1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn College.
1895. Bryant, E. E., B.A., Emmanuel.
1892. \*Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.
- \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity College.
1881. Candy, F. J., M.A. (Emmanuel): 3, Elgin Road, Croydon.
1872. \*Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): 16, Brookside, Cambridge.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. Conway, Prof. R. S., M.A. (Caius): Redcroft, Llandaff.
1894. Cook, A. B., M.A. (Trinity): Milford, Grange Road.
1881. Cooke, Rev. A. H., M.A., King's.
- \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1880. \*Dale, A. W. W., M.A., Trinity Hall.
1892. \*Davies, G. A., M.A., Trinity.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
1891. Durnford, Walter, M.A. (King's): Eton College, Windsor.
1880. Edwards, G. M., M.A., Sidney Sussex.
- \*England, E. B., M.A. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.
- Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cambridge.
1879. Flather, J. H., M.A. (Emmanuel): 52, Bateman Street, Cambridge.



- Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1891. Gardner, E. A., M.A., Caius.
1888. Giles, P., M.A., Emmanuel.
1880. \*Gill, W. A., M.A., Magdalene.
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1876. \*Grant, C. E., M.A., King's.
1896. Grant, J., M.A. (Abdn.), High School, Falkirk, N.B.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1890. Harmer, Rev. J. R., D.D. (Corpus): Bishop of Adelaide.
1886. Haydon, J. H., M.A. (King's): Tettenhall College, near Wolverhampton.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
1880. \*Hicks, R. D., M.A., Trinity.
1874. Holden, Rev. H. A., LL.D. (Trinity): 20, Redcliffe Square, London, S.W.
1894. \*Horton-Smith, L., B.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.
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1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
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- \*Jackson, Henry, Litt. D., Trinity.
1896. James, M. R., Litt.D., King's.
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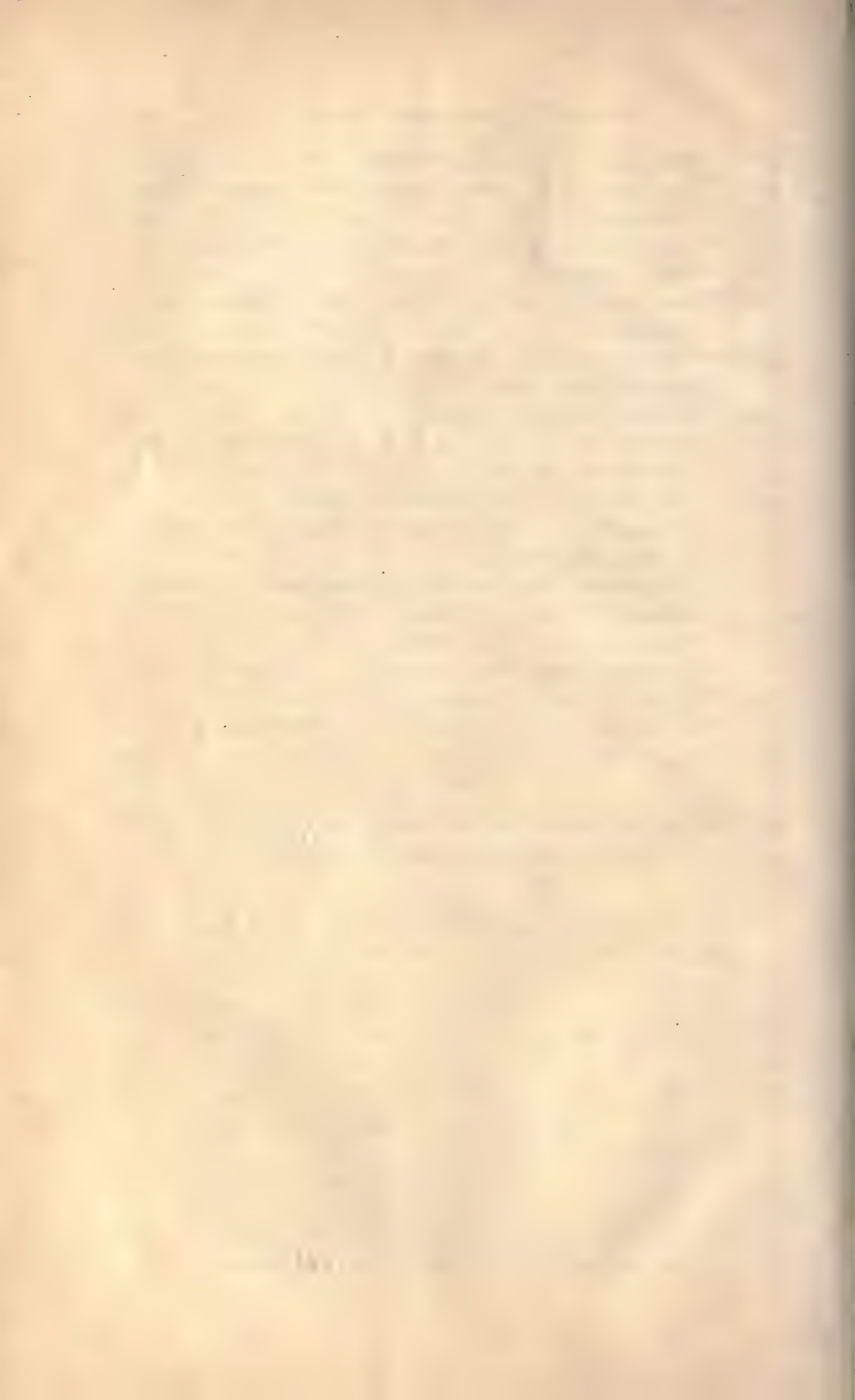
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Trinity.
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1881. Lendrum, W. T., M.A., Caius.
1882. Macmillan, G. A., 29, Bedford Street, Covent Garden, W.C.
1882. Macmillan, M. C., M.A. (Christ's): 29, Bedford Street, Covent Garden, W.C.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.  
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\*Mayor, Rev. Prof. J. E. B., M.A., St John's.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1891. Miles, E. H., B.A. (King's): 6, Belsize Grove, London, N.W.
1874. \*Monro, C. H., M.A., Caius.  
\*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1875. \*Moulton, Rev. W. F., M.A., The Leys School, Cambridge.
1885. Moulton, Rev. J. H., M.A. (King's): The Leys School, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1896. Nairn, J. A., Trinity.
1876. \*Neil, R. A., M.A., Pembroke.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Binnbrooke, Cambridge.
1880. \*Parry, Rev. R. St John, M.A., Trinity.
1892. Pearson, A. C., M.A. (Christ's): Amberley, Alleyn Road, W. Dulwich, S.E.  
\*Peile, J., Litt. D., Master of Christ's.  
Perowne, Rev. E. H., D.D., Master of Corpus.

1876. \*Pesckett, A. G., M.A., Magdalene.  
 1891. Plaistowe, F. G., M.A., Queens'.  
 1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 14, Hills Road, Cambridge.  
 1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.  
 1896. Rackham, Harris, M.A., Christ's.  
 1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
 \*Reid, J. S., Litt. D. (Caius): West Road, Cambridge.  
 1875. \*Rendall, Prof. G. H., M.A. (Trinity): University College, Liverpool.  
 1879. \*Ridgeway, Prof. W., M.A., Caius.  
 \*Roberts, Rev. E. S., M.A., Caius.  
 1888. \*Robinson, Rev. Prof. J. Armitage, B.D., Christ's.  
 \*Roby, H. J., M.A., Woodhill, Pendleton.  
 1890. \*Rouse, W. H. D., M.A. (Christ's): The School, Rugby.  
 1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.  
 1882. Rutherford, Rev. W. G., M.A. (University College, Oxon.): Westminster School, London.  
 \*Sandys, J. E., Litt. D., St John's.  
 1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.  
 1877. \*Sharkey, J. A., M.A., Christ's.  
 1884. Shuckburgh, E. S., M.A. (Emmanuel): Grove Cottage, Grantchester.  
 Sidgwick, Prof. H., Litt. D., Trinity.  
 1893. Sikes, E. E., M.A., St John's.  
 1879. Sing, Rev. G. H., M.A. (Corpus): Derby.  
 \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.  
 1873. \*Spratt, A. W., M.A., St Catharine's.  
 1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham Rectory, London, S.W.  
 1894. Summers, W. C., B.A., St John's.  
 Taylor, Rev. C., D.D., Master of St John's.  
 1888. Thomas, F. W., M.A. (Trinity): 6, Hunton Road, Gravelly Hill, near Birmingham.  
 1876. Thompson, E. S., M.A., Christ's.  
 1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): The Cottage, Preshute.



1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1880. \*Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 3, Hermitage Road, Edgbaston, Birmingham.
1889. Wardale, J. R., M.A., Clare.
1879. \*Welldon, Rev. J. E. C., M.A. (King's): The School, Harrow on the Hill.
1885. Whitelaw, R., M.A.: The School, Rugby.
- Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
- \*Wordsworth, Rev. C., M.A. (Peterhouse): Tyneham Rectory, Wareham, Dorset.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.
- \*Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*



S. 1. 28.

5

PROCEEDINGS  
OF THE  
Cambridge Philological Society.

XLIII—XLV.  
LENT, EASTER AND MICHAELMAS  
TERMS, 1896.



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1897.

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PROCEEDINGS  
OF THE  
**Cambridge Philological Society.**

LENT TERM, 1896.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting of the Society held in Dr Postgate's rooms, Trinity College, on January 23rd, 1896, at 4 P.M., the President, Dr POSTGATE, in the Chair :

G. E. MARINDIN, Esq., M.A., King's College, was elected a member of the Society.

A vote of congratulation to Professor COWELL (one of the founders of the Society and its first President) on his birthday and the presentation of his portrait by his pupils, was proposed by the President, seconded by the Master of Christ's, and passed unanimously.

The Treasurer's accounts were submitted and passed.

The following new officers were elected :

President : Dr VERRALL.

Vice-President : Professor RIDGEWAY.

Members of Council : Dr POSTGATE, Dr PEILE (re-elected), Mr NIXON (re-elected), and Mr E. S. THOMPSON.

Dr VERRALL took the chair, and Professor SKEAT read a paper entitled "Why the *a* in *Cambridge* is pronounced like

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 11, 1896.

the *a* in *came*; with a note on the derivation of *Cam* from the name of the town."

Whether the Roman Station of *Camboritum* was really at Cambridge, I do not know. But it is certain that the supposed similarity in the names is an illusion. The form *Camboritum* is of the fourth century, whilst Cambridge is not earlier than 1400. There is a gap between them of a thousand years; the *Cam-* in the one is unconnected with the *Cam-* in the other, and the *b, r, i* in *-boritum* cannot be connected with *bridge*. If the original name of the river had been *Cām* the *ā* would have remained short, before *br*; but this is not the case.

The name of the town was *Grantanbrycge* in A.D. 875; the name of Grantchester is much older, as it was called *Caer-grant* by Nennius (7th century), and *Granta-ceaster* by Beda in the 8th century. In A.D. 1010 we first hear of the county, which was called *Grantabrycg-scīr*, i.e. 'Granta-bridge-shire.' Domesday Book has *Grentebryge* for the town, and *Grentebrygeshire* for the county. About 1142, we first meet with the violent change to *Cantebrugge-scīr*, a form which lasted, with slight changes, down to the 15th century. *Grauntbrygge* (also spelt *Cauntbrygge* in the name of the same person) survived as a surname till 1401.

After 1142, the form *Cantebrygge* is common; it occurs in Chaucer as a word of four syllables, and was Latinised as *Cantabrigia* in the 13th century.

The violent initial change from *Gr-* to *C-* was due to the Normans, who sadly maltreated many English place-names. The Anglo-French nasal *an* was pronounced as (aan), with the *aa* in *baa*; and was often varied to *aun*. Hence we often find *Grauntebrygge* and *Cauntebrygge*. Then the former *e* dropped out; and we come to such forms as *Cāntbrygge* and *Cauntbrygge* (14th cent.); then *Cānbrygge* (1436), and *Cawnbrygge* (1461) with *n*. Then the *b* turned the *n* into *m*, giving *Cāmbrrygge* (after 1400) and *Caumbrygge* (1458). The long *ā*, formerly *aa* in *baa*, but now *ei* in *vein*, was never shortened. Cf. F. *dame* with E. *dame*; O. F. *chaambre*, *chaumbre* with E. *chamber*, &c.

In 1372, the river was, for a short time, called the *Cant*. The revival of learning gave rise to the Latinised river-name *Cāmus* or *Chamus* (1571), found even in Milton. The *Cam* at last appears in Speed's map (1610), and in Drayton (1613). The short *a* is etymologically wrong. Meanwhile, the river-name *Grant* or *Granta* endured through all the centuries to the present day.

Briefly, *Cāmbridge* is the modernised form of *Grantan-brycge*, which suffered some violent changes in Anglo-French. *Cam*, suggested by the written form *Cam-bridge*, is a product of the 16th century, having no connection with the Welsh *cam*, or the British *cambos*, crooked.



SECOND MEETING<sup>1</sup>.

At a meeting of the Society held in the President's rooms, Trinity College, on Thursday, February 13, 1896, at 4.15 P.M.,  
Dr SKEAT in the Chair:

I. Dr FENNELL stated a theory of the representation of Indo-Germanic *l*-sounds in early Sanskrit in the form of two propositions and a corollary. The first proposition is that—

The weak grade of Indo-European *el*- is represented in the earliest Sanskrit by the vowel *r* (*r̥*) or *ir*, *īr* or *ur*, *ūr* (at the time of the change of such *ul*, *ūl* to such *ur*, *ūr* respectively, these vowels written *u*, *ū* were not Indo-Germanic *u*-sounds but rounded *i*-sounds and therefore palatal).

The second proposition is that Indo-Germanic *l*-sounds of syllables which contained a palatal consonant were represented by Sanskrit *r* unless (A) a dental consonant immediately followed (in which case we find the phenomena classified under Fortunatov's Law), or (B) the instance fell under the first proposition.

The corollary is that—

As the alleged sonant *-l* (*l̥*) followed by a consonant other than *l* is regularly changed to *r* or a vowel and *r*, while *l* is only changed to *r* when affected by palatal consonants, there was not that intimate relation between *l̥* and the early Sanskrit weak grade of *el* which has been assumed, but that this weak grade contained a vowel which in early Sanskrit was palatal, namely an *i*-sound or a rounded *i*-sound. It follows also that the so-called vowel *r*, the Sanskrit *r̥*, contained an *i*-sound.

Early Sanskrit *l*-sounds were dental and *r*-sounds cerebral (lingual); but phenomena suggest that *l* was nearer to the cerebral configuration than other dentals and *r* nearer to the palatal configuration than other cerebrals (linguals).

A number of examples in support of the theory were adduced and exceptional cases exhaustively discussed. Skt. *aratni*- 'elbow,' 'forearm' is not akin to Lat. *ulna*, ὠλένη, but to Skt. *arus* 'joint,' Lat. *artus*. In the sense 'refreshing drink' *īrā*, Id.-G. *elā* is akin to Eng. 'ale' (*olu*-), but represents Id.-G. *erā* in the senses 'earth,' 'water.' Most of the few exceptional cases which cannot be explained as due to analogy or assimilation are isolated or rare forms, of which no probable etymology has been offered. The only exceptional cases of this kind of which the etymology is ascertained are the isolated *alipsata* and *çalyā*, the rare *pulu*- and *çlokā*- (which may have been associated with a special class of noises and so exempted from change).

This theory owes much to H. D. Darbishire's paper on 'The Sanskrit Liquids,' *Reliquiae Philologicae*, pp. 199—264.

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 25, 1896.

II. Mr J. A. NAIRN read a paper entitled *Varia*.

Aeschylus *Frag.* 41 v. 3 (Dindorf) for εὐνάεντος leg. εὐ ναίωντος, another τέμαχος from Homer's δαίπνα : cf. εὐκτίμενον πολίεθρον.

Aristophanes *Nubes* v. 1006 ἀποθρέξει. leg. ὑποθρέξει. ἀποθρέξει suggests running away somewhere.

Lucian? *Epigram* 42 in Jacobitz : v. 2 for κοινὸν leg. καινόν.

Anth. Pal. v. 48 1 ἡ τρισὶ λειτουργοῦσα πρὸς ἐν τάχος. I suggest, for τάχος, χάτος in the same relation to χατέω as χῆτος to χητέω. Pape-Benseler give the word without source.

Aelian *V. H.* xiii. 20 ἀθυμονέμενος, libri ἐνθυμούμενος. Cobet can find no solution : read παραμυθούμενος. Also in Mnemosyne N.S. Vol. xi. p. 371 he quotes from Julian πολίχνη ἀνειλημμένη )( μεγάλη with the comment quid lateat in ἀνειλημμένη diu et frustra quaesivi. Should we not read ἀνειλημμένη (ἀνείλω), cf. Thuc. vii. 81 ἀνειληθέντες? Can Cobet have assumed ἀναλαμβάνω as base?

[Orpheus] *Argonautica* v. 92 Hermann †λιτῆς ἐπὶ τέρμονα γαίης : leg. ἀπῆς.

L. & S. s. v. στεφανιαίος. Erase reference to Diodorus where Reiske's σπιθαμαῖοι (which I made independently) is now read. Stephanus, ed. L. Dindorf, and Sophocles, *Lexicon* to late Greek, are also deceived.

s. v. δειματώ 'cf. δειματώ,' leg. 'cf. δειμαίνω.'

s. v. μύω remove μύνδα from the list and refer it to μνῖα, cf. s. v. μνῖα.

Cicero *pro Milone* xxxvii. 102. Me non potuisse—seruasset! After this clause I emend; at in qua caussa non potuisse? <in ipsius>. Quibus refragantibus? iis qui maxime ego. I thus insert in ipsius or ipsius, the resemblance of which to -isse of potuisse would lead to loss. Quae est grata gentibus is I think corrupt. I restore a word which is in deliciis to Cicero. See other suggestions in Dr Reid's edition.

Cicero *ad Atticum* ii. 7 4. When will editors e.g. Wesenberg cease printing in the quotation from Sophocles κἂν ὑπὸ στέγγι for κἂθ' ὑπὸ στέγγι?

Suetonius *Vita Aug.* 67. Thallo a manu—crura ei fregit : read ecfregit.

Note on *andabata*. I suppose this to mean 'one who goes in the dark,' v. the notices in Forcellini where every instance implies the idea of blindness; so much so that Varro could use the word metaphorically in reference to men who struggle through life, like gladiators with a visor. There are two Vedic words, andhas : one meaning a herb Gr. ἄνθος (Neuter). The other means 'blind,' and is also ἄνθος in Greek, but this time the name of a bird which, according to Aristotle, *Hist. An.* ix. 1 21, is ἐπάργεμος. This is the word seen in *andabata* (cf. Stolz, *Historische Grammatik* § 342).

THIRD MEETING<sup>1</sup>.

At a meeting of the Society held in the President's rooms, Trinity College, on March 5, 1896, at 4.15 P.M., the President, Dr VERRALL, in the Chair,

HARRIS RACKHAM, Esq., M.A., Christ's College, was elected a member of the Society.

I. The MASTER OF ST JOHN'S COLLEGE read a note on *προκοιμάομαι* and *praedormio*.

The rare compound *προκοιμάομαι* (*praedormio* in the sense *predecease*) is found in the *Shepherd of Hermas* Sim. ix 16 *κοιμηθέντες...ἐκήρυξαν καὶ τοῖς προκεκοιμημένοις...ἐκεῖνοι δὲ οἱ προκεκοιμημένοι νεκροὶ κατέβησαν*, where it is so distinctly called for that we may think that Hermas perhaps invented it. It is found in Clem. *Strom.* ii 9, vi 6 in citations of Hermas *l.c.* There are traces of it in the Latin of Irenaeus in his citations of the pseudo-prophecy quoted by Justin *Dial.* 72 *ἐμνήσθη δὲ κύριος ὁ θεὸς ἀπὸ (sic) Ἰσραὴλ τῶν νεκρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χώματος κατέβη πρὸς αὐτοὺς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ*. Cf. Daniel xii 2 *καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐγερθήσονται*. For *κεκοιμημένων* Iren. iii 20 4 has *qui dormierant*, iv 22 1 and 33 12 *qui praedormierunt*, v 31 1 *qui ante dormierunt*. The quotations are given with some misprints in *Texts and Studies* IV Ezra p. xli and it is inferred that *προκεκοιμημένων* stood in the original of the passage cited, but *προκοιμάομαι* seems to be no more wanted there than *προκαθεύδω* (*Vespae* 104) in Daniel *l.c.* I therefore prefer the suggestion made in the *Witness of Hermas to the Four Gospels* (1892) that Irenaeus borrowed *προκοιμάομαι* from the cognate passage Herm. Sim. ix 16. He quotes *Mand.* i as "Scripture."

For *praedormio*, which is wanting in most lexicons, De Vit's Forcellini cites Iren. iv 22 1 and not 33 12. The word looks as if it had been coined to render *προκοιμάομαι*.

[*praedormio* Iren. iv 22 1. 33 12 (*Rhein. Mus.* xxxiv 634). De Vit's Forcellini cites only the former passage. Also Macrob. Excerpt. Bobiens. 635 15 Keil, and in a metaphorical sense Aug. serm. i n. 1 ed. Mai. Prof. J. E. B. Mayor.]

II. Mr BURKITT read a note on the Mark and Number of the Beast in Revelation xiii 18.

The variant 616 for 666 in Rev xiii 18 is found in the Greek MSS C and 11, and is at least as old as S. Irenaeus. It was also the reading current in Donatist texts, and notably in the lost Commentary on the Apocalypse by Tyconius (fl. 380), who is known

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 17, 1896.



to have connected the Mark and Number with the Monogram of Christ  $\mathfrak{P}$ . Of the three sources now available for the recovery of the Commentary—viz. the Ps-Augustinian Homilies (*Migne xxxv*), Primasius (*Migne lxxviii*), and Beatus (ed. Florez, 1770)—the Homilies here best preserve Tyconius's opinion. We read (col. 2437): "Numerus, inquit, eius est DCXVI, quem faciamus secundum Graecos, maxime quia ad Asiam scribit, et 'Ego' inquit 'Α et Ω.' DCXVI Graecis litteris sic fiunt χς', quae notae solutae numerus est, redactae autem in monogramma et notam faciunt 'et nomen.'" Beatus (p. 440) adds the further detail that the sign is especially appropriate to Antichrist, "*anti enim contra dicitur.*"

It has seemed to me that these statements will only have a meaning if Tyconius had in mind a sign made up of the Greek numerals for 616, which resembled the  $\mathfrak{P}$  in such a way as to be the *opposite* of it. This is satisfied by the figure



which is a combination of  $X' = 600$ ,  $I' = 10$ , and  $\text{ς}$  (the older form of the *Episemon*  $\varsigma$ ) = 6. It is also the opposite of the regular Monogram, being little more than  $\mathfrak{P}$  turned round the other way. My conjecture finds some additional support in the oldest MS of Primasius (Bodl. *Douce* 140, *saec.* viii), which has  $\mathfrak{K}$  instead of the ordinary Monogram at this point of the Commentary. This introduces the later form of  $\varsigma$  common from the fourth cent. onwards, while the older form  $\text{ς}$  is characteristic of documents of the first and second centuries (e.g. *Pal. Soc.* Series ii, plates 22, 23, 121, 162 etc.; the sign  $\varsigma$  is already established by A.D. 350, pl. 189). Migne's Primasius has here the form of the Monogram I have conjectured for Tyconius; I do not know on what authority.

As this explanation of the Mark of the Beast rests upon Greek numerical figures it may very well have been much older than Tyconius, and indeed may have been that explanation of 616 which S. Irenaeus (*Haer.* v 30) does not think fit to explain to his readers. In that case it would afford the earliest trace of the use of the Monogram as a symbol of Christ. The explanation which I have endeavoured to shew was that of Tyconius has at least two striking recommendations in its favour. It accounts for the origin of the 616, which is a quite inexplicable corruption of 666 on palaeographical grounds; and of all the myriad solutions of the Number of the Beast it alone connects that *Number* with the *Mark* to be impressed on his adherents.

III. Professor ROBINSON wished to carry a step further Mr W. Chawner's admirable restoration of Sueton. *Nero* 45 (cf. *Class. Rev.* Mar. 1895). The text as edited is: 'Alterius [sc. statuae]

collo ascopera deligata simulque titulus: *Ego quid potui? sed tu culleum meruisti.*' Mr Chawner shews that *ascopera* (ἀσκοπήρα) is used for a wine-skin, like ἀσκός. In Suetonius this form is only a scholar's emendation for *ascopa* of the MSS; and this appears to be the case in the Latin of Judith x 5, which he quotes. We begin therefore by replacing *ascopa*, the vulgar-Latin word, which was no doubt used by the wag who wrote the insulting motto. Further, Mr Chawner punctuates the motto thus: '*Ego quid? potui; sed tu culleum meruisti*': taking *potui* as the dative of *potus*, and interpreting: 'What am I? A sack to drink from. But you have deserved a sack of another kind'—in allusion to the punishment of matricides. Now *qd* is an abbreviation either of *quid* or of *quidem*. Reading '*Ego quidem potui: sed tu culleum meruisti*' we get rid of the awkwardness of the interrogative: '*I am (a sack) for liquor: but*' &c.

2. In *Acta Pionii* x (Ruinart) for 'ut forum Martha stipatione compleret' read 'ut forum arta (i. q. arcta) stipatione compleret' (*th* for *t* occurs on the next page). The original Greek of these Acts has been long promised us by Dr Gebhardt.

3. Origen *Comm. in Joan.* xix 2 (Brooke p. 3 l. 10) for MS reading καὶ οἱ ἀδελφοὶ (vid.) αὐτοῦ Ἰάκωβος καὶ Ἰωάννης καὶ Σίμων Ἰουδᾶς read καὶ οἱ δ' ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης καὶ Σίμων <καὶ> Ἰουδᾶς, and for the four names compare N\* D &c. in Mt xiii 55.

*ib.* 5 (p. 7 l. 8) keep MS ὅπερ, taking χαριζόμενον—ἀληθές as a parenthesis.

*ib.* 7 (p. 10 l. 24) πάντα τὸν βίον ἑαυτῆς <ὄν> εἶχεν ἔβαλεν. In *Lc* xxi 4 we find τὸν βίον ὃν εἶχεν: this probably was what Origen wrote: then ὃν fell out after βίον, and ἑαυτῆς (cf. *Mc* xii 44 αὐτῆς) was meant as a correction thus: <sup>ἑαυτῆς</sup> εἶχεν. But it was copied in in front of the word which it should have expelled.

*ib.* 8 (p. 11 ll. 27—29) read (?) ἐπεὶ ἔστι τις (επειεστιτικ for επειτικ) and keep ποιῶν in l. 29.

*ib.* 14 (p. 19 l. 13) for the second δύνασθαι (MS δυνῆσθαι) read δυνήσεσθαι.

*ib.* 15 (p. 20 l. 27) read λόγῳ ὄντι and p. 20 l. 13 for αὐτὸν <ἐαυτὸν> read αὐτὸν as in l. 17: further read εὕρισκόμεθα for εὕρισκόμενα (l. 17).

*ib.* 16 (p. 22 l. 14) for MS ἀποδοῦσαν read ἀποδέουσιν: cf. *c. Cels.* vi 77 *ad fin.* = *Philoc.* xv 18 (p. 84 l. 14).

*ib.* 18 (p. 24 ll. 28 f.) read ἐληλυθός.

*ib.* 20 (p. 28 ll. 6, 12) read τοιούτους and omit κόσμῳ.

## EASTER TERM, 1896.

FIRST MEETING<sup>1</sup>.

At a meeting of the Society held at Dr Sandys' house, Queens' Road, on May 7, at 4.45 p.m., the President, Dr VERRALL, in the Chair :

## I. The PRESIDENT read a paper on Tyrtaeus.

The object of this paper (which has been since published in the *Classical Review*<sup>2</sup>) was to show that the date commonly assigned to the poet Tyrtaeus (early in the 7th century B.C.) is widely erroneous, and that Tyrtaeus in reality belonged to the fifth century and was concerned in the Messenian war of 464—454 B.C. The proof depends mainly upon the orator Lycurgus (*contra Leocratem*, p. 166), who asserts the later date positively, and is our only express witness of credit on the point of chronology. Plato and Aristotle agree as far as their evidence goes. The evidence for the early date comes entirely from the Roman period, and depends (with the rest of the fictions then current respecting early Messenian wars) upon the confusions, wilful or ignorant, of romance-writers, in the Alexandrian age.

II. Professor RIDGEWAY discussed the text of Plato's *Republic*, 422 E, in connexion with the game of Polis<sup>3</sup>.

SECOND MEETING<sup>4</sup>.

At a meeting of the Society held in Dr Sandys' house, Queens' Road, on May 28, at 4.45 p.m., the President, Dr VERRALL, in the Chair,

Dr M. R. JAMES, King's College, and JAMES GRANT, M.A. (Aberdeen), LL.B. (Edinburgh), were elected members of the Society.

I. Dr JACKSON read a paper on Parmenides *περὶ φύσεως* 122—125 (Ritter and Preller, ed. VII § 100), of which the following is an abstract.

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 26, 1896.

<sup>2</sup> *Classical Review*, x. (1896), p. 269 ff.

<sup>3</sup> See *Journal of Hellenic Studies*, xvi. (1896), p. 288 ff.

<sup>4</sup> Reported in the *Cambridge University Reporter*, June 9, 1896.



Line 125, ἴσων ἀμφοτέρων, ἐπεὶ οὐδετέρῳ μέτα μηδέν, is translated by Ritter and Preller "quoniam neutri quidquam cum altera commune est," and this rendering appears to find general acceptance. But, (1) ἐπεὶ οὐδετέρῳ μέτα μηδέν should mean, not "since neither has anything common," but "since Nothing (or Nothingness) enters into neither," "since neither has Nothing (or Nothingness) in it": (2) the important words "cum altera" have no equivalent in the original. Does not Parmenides mean that the elements "light" and "night" are equal in rank, as appears in the fact that, since neither has Nothing (or Nothingness) in it, they are both of them unchangeable and indestructible? In other words, the two elements upon which Parmenides builds his physical system resemble, not the elements of the Ionians, which are capable of intrinsic modification (ἀλλοίωσις), but those of Empedocles, Anaxagoras, and the Atomists, which, themselves eternal and immutable, produce the variety of sensible things by μίξις τε διάλαξις τε. Compare Empedocles' description of his elements, which are ἰσά τε πάντα καὶ ἡλικά γένναν (87) and αὐτ' ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα γίνεται ἄλλοθεν ἄλλα καὶ ἡνεκές, αἰὲν ὁμοία (94, 95): and at 86 σὺν δ' ἄκουε λόγων στόλον οὐκ ἀπατηλόν, observe the sarcastic reference to Parmenides' κόσμον ἐμῶν ἐπέων ἀπατηλὸν ἀκούων (112).

II. Dr POSTGATE communicated a paper of emendations of the text of Phaedrus, based upon the recent text by L. Havet, which was not read owing to pressure of time.

I 5. 8. For *quia sum fortis* read *aeque consorti*: cf. Babrius, fab. 67 ὡς ἐξ ἴσου κοινωνός.

II 4. 19. For the unmetrical *sese replevit*, *sese explevit* seems an easier correction than *se replevit*.

5. 16. For the unmetrical 'iactans officium come' we might read with the same sense 'i. come officiolum.' For the metre cf. V 8. 2, App. 15. 6.

8. 9, 10. Placing a comma after *data* we may add *ut* after *diei* and, reading *excipient* for *excipiunt* with Havet, avoid his awkward transposition of the two lines.

III 17. 2. For 'divi legerunt' Havet reads *divi ut*; but 'ut di l.' seems preferable.

IV 6. 2. 'historia quorum in tabernis fingitur,' *quorum* is of course corrupt; but some gen. plural is required, *cerdonum*, or perhaps *sutorum*.

7. 20. For *imperium*, i.e. *impium*, read *impiam*. The reference is to the fable of Minos and Scylla. See especially Propertius 3. 19. 27 sq.

V 7. 17 sqq. These corrupt lines should be thus restored: *is, ut incipiebat Princeps ad baculum ingredi, | adducit pretio precibus, ut tantummodo | ipso ludorum ostenderet sese die. For ad baculum, compare Prop. 4. 2. 39.*

*Appendix 9.* 1—4. As Havet shows, something must have fallen out after line 1 : then for 'illi parem' read 'uni parem.'

*App.* 13, 15, 16. The prepositions *p* (= pro) and *p* (= per) have interchanged places. Hence read not only 'produxerat' with Bothe, but also 'perspicit.'

ib. 24. For 'artiore uinxit' read *artior reuinxit* rather than *a. deuinxit* (Bursian).

ib. 28. *mulier* must be corrupt. *uirgo* (cp. v. 5) seems better than *uidua*.

29. 1 'praeter uolantem.' Read 'prope uolantem.'

## MICHAELMAS TERM, 1896.

### FIRST MEETING<sup>1</sup>

AT a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, October 29, 1896, at 4.15 p.m., the President, Dr VERRALL, in the Chair,

I. The MASTER OF ST JOHN'S read a paper entitled "Rabbinic illustrations of Clem. *Strom.* i. 20 and of some expressions in the New Testament." The precept of the Didache *Be not a liar for lying leads to theft*, quoted near the end of Clem. *Strom.* i. 20, is an application of the great Rabbinic principle *Make a fence to the Torah*, and Clement calls Greek philosophy φραγμός τοῦ ἀμπελῶνος. The parable of the fence or hedge is applied in a variety of ways. Compare Eph. ii. 14—15 τὸ μεσότοιχον τοῦ φραγμοῦ...τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, Ecclus. xxxvi. 25 φραγμός, xxviii. 24 περίφραξον, Aboth R. N. (p. 3 ed. Schechter) *Make a fence to thy words*.

In *Strom.* l. c., after τοῦ ἀμπελῶνος, it is added καὶ ἡ μὲν ὡς ἄρτος ἀναγκαῖα πρὸς τὸ ζῆν, ἡ κατὰ τὴν πίστιν ἀληθεία· ἡ προπαιδεία δὲ προσοψήματι ἔοικεν καὶ τραγήματι, and Pirke Aboth chap. 3 ends with a like contrast between "essentials of Torah" and "after-courses." The word for essentials is lit. *bodies*, cf. St Paul's τὸ δὲ σῶμα τοῦ Χριστοῦ, the context of which is illustrated by a Rabbinic saying.

Ecclus. xxxvii. 3 "O wicked imagination," compared with Gen. vi. 5, viii. 21 *imagination...evil*, suggests that the Rabbinic doctrine of the evil *yetser* was known to Ben Sira, and some developments of it are perhaps to be traced in the New Testament.

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 10, 1896.

*Sayings of the Jewish Fathers* chap. 1, note 12 (1877) compares S. Paul's Ἑλλην, δοῦλος, θῆλυ (Gal. iii. 28) with the Rabbinic grouping *Gentile, slave, woman*. Professor Mayor, in a paper read to the *Cambridge Philological Society* (Nov. 8, 1883), and again in the *Classical Review* (May 1896), gives the authorities for the ascription to Thales or Socrates or Plato of a thanksgiving that he was not born a woman. I have since found allusions to this in passages of modern Jewish works. The references will be given in ed. 2 of *Sayings of the Jewish Fathers*.

II. Mr E. S. THOMPSON read a paper on Horace, *Odes* iv. 8, in which he argued that besides points of language, metre, and historical consistency, further evidence of interpolation in the middle of the Ode was afforded by the fact that although *marmora* (v. 13) and *chartae* (v. 21) are coordinate, as indicating rival means for celebrating the praises of heroes, the intervening subjects, *fugae, minae, incendia*, are not coordinate with these, being not means of celebration, but things to be celebrated. Holding that the excision of lines 15—20, with Dr Verrall, left two serious difficulties, firstly the understanding of *ea sunt* in v. 14, secondly the understanding of an interrogative in v. 21, he proposed to return to the omission of vv. 14—17, proposed by Peerlkamp, and argued that no grave objection could be brought against the lines then remaining at that point of the ode. He proceeded to point out that serious difficulties attached to the last six lines of the ode, both as to meaning and form; as to meaning, because if they have any relevance, they imply that the greatest gods are but figments of the poets; as to form, because they are full of imitations of other passages in the *Odes*. Thus vv. 29, 30 recall III. 3. 9—12; v. 31 recalls I. 3. 2; v. 32 recalls I. 1. 17; v. 33 strongly recalls III. 25. 20; v. 34 suggests IV. 14. 38. If vv. 29—34 as well as vv. 14—17 are omitted, the ode becomes a symmetrical composition consisting of six quatrains.

## SECOND MEETING<sup>1</sup>.

At a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, November 19, 1896, at 4.15 p.m., the President, Dr VERRALL, in the Chair,

I. Dr JACKSON read a paper on some passages in Plato's *Philebus*, of which the following is an abstract:

12 D, E Π. Εἰσὶ μὲν γὰρ ἀπ' ἐναντίων, ὃ Σώκρατες, αὐταὶ πραγμαίων, οὐ μὴν αὐταὶ γε ἀλλήλαις ἐναντίαι. πῶς γὰρ ἡδονὴ γε ἡδονῇ

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 8, 1896.



μὴ οὐχ ὁμοίωτάτων ἂν εἴη, τοῦτο αὐτὸ ἑαυτῷ, πάντων χρημάτων ; Keeping the words as they stand, place a note of interrogation after ἡδονῇ, and remove the commas before τοῦτο and after ἑαυτῷ. Then translate : "For how is pleasure contrary to pleasure? you don't mean to tell me that it is not exactly like itself?"

13 B, C οἷοι γὰρ τινα συγχωρήσεσθαι, θέμενον ἡδονὴν εἶναι τὰγαθόν, εἴτ' ἀνέξεσθαί σου λέγοντος κτλ. Read, perhaps, in place of εἴτ', εἴτ'. Protarchus will then ask : "Do you think that any one, if he assumes pleasure to be the good, will concede, or will allow you to say, &c.?"

15 A περὶ τούτων τῶν ἐνάδων καὶ τῶν τοιούτων ἡ πολλὴ σπουδὴ μετὰ διαιρέσεως ἀμφισβήτησις γίνεται. Should we read ἡ πολλὴ σπουδὴ <ἡ> μετὰ διαιρέσεως ἀμφισβήτησις γίνεται?

15 B Πρῶτον μὲν εἰ τινας δεῖ κτλ. There are here no more than two distinct questions. Socrates asks (1) are there these monads? (2) if these monads are each of them eternally, immutably, one, neither coming into being nor ceasing to be, how are they, severally, to retain their unity (εἶναι βεβαιοτάτα μίαν ταύτην), and yet, either by division or by multiplication, to be distributed amongst a plurality of particulars?

16 E οἱ δὲ νῦν τῶν ἀνθρώπων σοφοὶ ἐν μὲν ὅπως ἂν τύχῳσι, καὶ πολλὰ θάπτον καὶ βραδύτερον ποιοῦσι τοῦ δέοντος, μετὰ δὲ τὸ ἐν ἄπειρα εὐθύς. The complaint made against the eristics is, not that they ignore species altogether, but that in their passage from ἐν to πολλὰ and from πολλὰ to ἄπειρα they neglect intermediate steps. Hence retain καὶ πολλὰ, and for τὸ ἐν read τὰ ἐν, comparing τότε δ' ἡδὴ κτλ, where each of the πολλὰ is regarded as a unity. I think that βραδύτερον may be retained.

17 B Καὶ οὐδὲν ἑτέρῳ γε τούτων ἐσμέν πω σοφοί, οὐθ' ὅτι τὸ ἄπειρον αὐτῆς ἴσμεν οὐθ' ὅτι τὸ ἐν. For οὐδὲν ἑτέρῳ, read οὐδ' ἐν ἑτέρῳ.

23 B ...οἷον βέλῃ ἔχειν ἕτερα τῶν ἐμπροσθεν λόγων· ἔστι δ' ἴσως ἔνια καὶ ταυτά. For ἔστι, read ἔστια.

26 D γένεσιν εἰς οὐσίαν ἐκ τῶν μετὰ τοῦ πέρατος ἀπειργασμένων μέτρων. For ἀπειργασμένων, read ἀπειργασμένην, in agreement with γένεσιν.

29 C Τί δέ; τρέφεται καὶ γίνεται ἐκ τούτου καὶ ἄρχεται κτλ. For ἄρχεται, read αὔξεται, comparing *republic* 509 B and *Timaeus* 41 D.

30 A Οὐ γάρ που δοκοῦμέν γε, ὦ Πρώταρχε, τὰ τέτταρα ἐκείνα πέρας καὶ ἄπειρον καὶ κοινὸν καὶ τὸ τῆς αἰτίας γένος, ἐν ἅσιν τέταρτον ἐνόν, τοῦτο ἐν μὲν τοῖς παρ' ἡμῖν ψυχὴν τε παρέχον κτλ. The clause dependent upon δοκοῦμεν has for its subject, not τὰ τέτταρα ἐκείνα, but τὸ τῆς αἰτίας γένος ἐν ἅσιν τέταρτον ἐνόν. I am convinced that τὰ τέτταρα ἐκείνα, πέρας καὶ ἄπειρον καὶ κοινὸν καὶ τοῦτο was a note appended to the word τέταρτον by a commentator who thought it necessary to distinguish between the quaternion of the γένῃ and the quaternion of the elements, and that these ten words

were afterwards introduced into the text, nine of them before τὸ τῆς αἰτίας, and one, τοῦτο, after ἐνόν.

40 D οὐκ ἀνταποδοτέον ταῖς λύπαις τε καὶ ἡδοναῖς τὴν τούτων ἀντίστροφον ἔξιν ἐν ἐκείνοις; For ἐν ἐκείνοις, read ἐπ' ἐκείνοις.

49 A Πῶς οὖν τέμνομεν δίχα λέγεις; Should we read for δίχα, δίχ' α, translating "How then do we divide into your two parts?"

52 D τὸ καθαρὸν τε καὶ εἰλικρινὲς ἢ τὸ σφόδρα τε καὶ τὸ πολὺ καὶ τὸ μέγα καὶ τὸ ἱκανόν; Both sense and symmetry require that the words καὶ τὸ ἱκανόν should follow εἰλικρινὲς.

59 D Ταῦτ' ἄρα ἐν ταῖς περὶ τὸ ὄν ὄντως ἐννοαῖς ἔστιν ἀπηκριβωμένα ὀρθῶς κείμενα καλεῖσθαι. The words ὀρθῶς κείμενα καλεῖσθαι look like an interpretation of ἀπηκριβώμενα.

## II. Mr BURKITT read a paper on "S. Chariton."

The British Museum has lately acquired an ancient vellum codex (*Or.* 4950), containing treatises in Arabic concerning Image Worship and on Eastern Canon Law, etc. It is dated 876 A.D., and contains a colophon on *fol.* 197 v which says: *This book was written by the poor and vile sinner Stephen ibn Hakam (اصطافى بن حكم), called the native of Ramleh, in the Cloister of Mar Chariton (فى سيق مارى حريطن), for his teacher the noble pure and spiritual father Abba Basil (بسيل), whom God preserve."*

'Chariton' is elsewhere spelt خريطن (e.g. in Ludolf, *Hist. Æth. Comment.*, p. 393), and the dot should no doubt be supplied here. We may note that the scribe of our MS often uses a stroke to indicate the smooth sound (*hā*), which may account for his occasional dropping of the point in the letter *khā*. The Greek names in this colophon are all transliterated according to accent, not quantity. Thus we have *Istāfanī*=Στέφανε, *Kharīṭan*=Χαρίτων, *Basil*=Βασίλειε.

The usual Ecclesiastical Arabic for Stephen is *Istafānūs*, and in this very codex the name of S. Basil is generally spelt *Bāsīlūs*. But *Istāfanē* (استافنا) occurs as the name of a monk of S. Saba in De Slane's *Cat. des MSS Arabes de la Bibl. Nationale*, no. 253.

S. Chariton has been unaccountably passed over in Smith's *Dict. of Christian Biography*. He was a native of Iconium, "a disciple," as he described himself, "of Thecla and Paul," who had been imprisoned and tortured in the time of Aurelian, but set at liberty when the persecution came to an end. Afterwards he founded two monasteries in Palestine, one near Jericho and the other about 14 stadia from Tekoa, almost due S. of Bethlehem. With regard to the latter monastery, which is that mentioned in our colophon, the Metaphrast says (*Sep.* 28, *Migne* cxv, col. 913): Διὰ ταῦτα καὶ ἑτέραν ἐκείσε κατασκευάζει Λαύραν ὁ θαν-

μαστός οὗτος Χαρίτων, ἦν περ ἔνιοι μὲν τῇ Σύρα γλώττῃ Σουκὰν ὀνομάζουσιν κτλ.

Thus the Metaphrast expressly uses the rare word *sic* of S. Chariton's monastery. This word has not found its way into the Arabic dictionaries, though it occurs several times in De Slane's Catalogue of the Paris mss (e.g. Nos. 139 and 268) as the name of the great Laura of S. Saba. The plural is *'asyāc* (De Slane, 257).

The Metaphrast's Σουκὰ can be still further illustrated, both in its Syriac and its Arabic form, from notes found in a group of mss written during the 11th cent. in the Malkite Monasteries of the Black Mountain near Antioch. One of these is the famous 'Palestinian' Lectionary now in the Vatican, the others (now B.M. Add. 14488, 14489, 14510) are in the ordinary Edessene Syriac.

For the Edessene form of Σουκὰ we may compare B.M. 14489, a Malkite Lectionary written "*in the holy Monastery or rather Cloister (ܟܠܝܬܪܐ ܕܡܪܝܢܐ...ܟܠܝܬܐ) of Mar Elias on the Black Mountain.*" This exactly tallies with the spelling in the Metaphrast. Again, the Arabic form *sic*, which we have found in the colophon of the codex from S. Chariton's Cloister, occurs in the Carshuni Calendar prefixed to the Palestinian Lectionary in the Vatican. On the 20th of Adar (March) we find the commemoration of "the Fathers who were killed in *Sic Sábā*" (ܦܕܝܬܐ ܕܥܡܐܢܐ). This corresponds with the rubric in the Greek Menologion for March 20, which has Μνήμη τῶν ἁγίων Ἀββᾶδων τῶν ἀνααιρεθέντων ὑπὸ τῶν Μαύρων ἐν τῇ μονῇ τοῦ ἁγίου Σάββα κτλ.

Both the Syriac form *shúcā* and the Arabic form *sic* are sufficiently attested, but the term seems restricted to Malkite communities. Probably the word was an attempt to render *Laṣpa*, which originally meant 'alley' or 'lane.' The permutation of *sh* and *s* is regular, and suggests that the word is genuine Semitic. But *shúcā* is the common Syriac word for 'market' or 'street,' the corresponding Arabic being *sūc*. The form *sic* is probably an instance of what Arab grammarians call the '*Ish-mām*, i.e. giving the vowel *u* a 'flavour' of *i*, so as to produce French *u*, or German *ü*. The name of S. Chariton's monastery therefore must have been pronounced *Sūc Mārī Kharīṭan*.

I ought to add with reference to the Saint's own name that the old spelling خريطن (ܟܪܝܬܐ) is also used by the original scribe of the Vatican Lectionary in the Menology for Sep. 28. A later hand has added a *u* between the *t* and the *n*. Eutychius (*Annals*, ii 109 and 137) seems to regard Chariton (خاريطن) as a contemporary of S. Saba, which would be far more historically probable than the view of the Metaphrast.



[A facsimile of the colophon to B. M. Or. 4950 which forms the subject of this paper has since been published in the Rev. Dr Arendzen's edition of Theodore Abu Kūrā's work, *De Cultu Imaginum* (Bonn, 1897).]

### THIRD MEETING<sup>1</sup>.

At a meeting of the Society held in Mr NIXON'S rooms, King's College, on Thursday, December 3, 1896, Professor RIDGEWAY, Vice-President, in the unavoidable absence of the President, in the Chair:

Professor F. SUSEMIHL of Greifswald University, Germany, was unanimously elected an Honorary Member of the Society.

I. Dr POSTGATE communicated the following proposals on passages in Lucretius.

II 1169. The accepted emendation of *Pius momen* for *nomen* is unsatisfactory; and the corruption of *nomen* to *mores* in Phaedrus l. 15. 2 suggests *mores* here; if this be read, it appears possible to retain *saeclumque*.

v 383 sqq. Reading *amnis* for *omnis* in 383 (*amnes* an unknown emender) and in 385 *patrarunt* for *patrantur* with Goebel, we should correct *exalto* for *ex alto* in 387.

vi 85. For *quid faciant* we should read *qui faciant* (*qui fiant* Bockemueller) comparing for the construction Munro on iv 1113 and *Aetna* 208 and for the sense Lucr. vi 380.

II. Mr GILES read a paper on the Attic *τριπύς*: its place in the Athenian constitution. Mr Giles argued (1) that all evidence in later writers depended directly or indirectly on the recently discovered 'Αθηναίων πολιτεία; (2) that the word *τριπύς* unlike *τριεὺς* meant a collection of three not a third part; (3) that Harpocration's *τρίτον μέρος φυλῆς* had been misunderstood; (4) that Harpocration's *τριπύες, ἔθνη, φατρίαι* were not identical in meaning although in every Attic *φυλὴ* the same persons must appear in all three capacities; (5) that *τριπύς τῶν πρυτάνεων* (*Ath. Pol.* 44. 1) meant not a third of the *prytaneis* but a committee of three.

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 15, 1896.

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# L A W S

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas ; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.



8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS

OF THE

Cambridge Philological Society.

1897.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1896. Professor F. Susemihl, Greifswald, Germany.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.



- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U. S. A.

## MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., M.A., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., M.A. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare College.
- \*Austen Leigh, Rev. A., M.A., Provost of King's College.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
- 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.
- 1896. Barnett, L. D., B.A., Trinity.
- 1889. Bayfield, Rev. M. A., M.A. (Clare): Eastbourne College, Eastbourne.
- 1878. \*Bell, Rev. W., M.A. (Christ's): St Michael's Vicarage, Sittingbourne.
- 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
- 1895. \*Bevan, Prof. A. A., M.A., Trinity.
- 1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.

1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn College.  
 1895. Bryant, Rev. E. E., M.A., Emmanuel.  
 1892. \*Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.  
     \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.  
     Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.  
 1874. Butler, Rev. H. M., D.D., Master of Trinity College.  
 1881. Candy, F. J., M.A. (Emmanuel): Belmont, Avondale Road, Croydon.  
 1872. \*Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.  
 1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.  
 1892. Chase, Rev. F. H., D.D. (Christ's): 16, Brookside, Cambridge.  
 1876. \*Chawner, W., M.A., Master of Emmanuel.  
 1888. \*Conway, Prof. R. S., M.A. (Caius): Redcroft, Llandaff.  
 1894. Cook, A. B., M.A. (Trinity): Milford, Grange Road.  
 1881. Cooke, Rev. A. H., M.A., King's.  
     \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.  
 1897. Cronin, Rev. H. S., M.A., Trinity Hall.  
 1880. \*Dale, A. W. W., M.A., Trinity Hall.  
 1892. \*Davies, G. A., M.A., Trinity.  
 1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.  
 1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.  
 1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.  
 1884. Duff, J. D., M.A., Trinity College.  
 1891. Durnford, Walter, M.A. (King's): Eton College, Windsor.  
 1880. Edwards, G. M., M.A., Sidney Sussex.  
     \*England, E. B., M.A. (Trinity): Hulme Hall, Plymouth Grove, Manchester.  
 1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.  
     Fanshawe, H. E., M.A., Corpus.  
     \*Fennell, C. A. M., Litt. D. (Jesus): Barton Cottage, Cambridge.

1879. Flather, J. H., M.A. (Emmanuel): 52, Bateman Street, Cambridge.  
 Francis, A. L., M.A. (Jesus): Blundell's School, Tiverton.
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1883. Frazer, J. G., M.A., Trinity.
1891. Gardner, E. A., M.A., Caius.
1888. Giles, P., M.A., Emmanuel.
1880. \*Gill, W. A., M.A., Magdalene.
1880. Gow, James, Litt. D. (Trinity): 52, Arboretum St., Nottingham.
1876. \*Grant, C. E., M.A., King's.
1896. Grant, J., M.A. (Abdn.), High School, Falkirk, N.B.
1884. Gray, Rev. J. H., M.A., Queens'.
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1896. James, M. R., Litt. D., King's.
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1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Trinity.
1897. Leaf, J. F., M.A., Peterhouse.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
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1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
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1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
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1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Binnbrooke, Cambridge.
1880. \*Parry, Rev. R. St John, M.A., Trinity.
1892. Pearson, A. C., M.A. (Christ's): Amberley, Alleyn Road, W. Dulwich, S.E.  
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1876. \*Pesckett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A., Queens'.

1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 14, Hills Road, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1896. Rackham, Harris, M.A., Christ's.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.
- \*Reid, J. S., Litt.D. (Caius): West Road, Cambridge.
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1879. \*Ridgeway, Prof. W., M.A., Caius.
- \*Roberts, Rev. E. S., M.A., Caius.
1888. \*Robinson, Rev. Prof. J. Armitage, D.D., Christ's.
- \*Roby, H. J., M.A., Members' Mansions, Victoria Street, S.W.
1890. \*Rouse, W. H. D., M.A. (Christ's): The School, Rugby.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., M.A. (University College, Oxon.): Westminster School, London.
- \*Sandys, J. E., Litt. D., St John's.
1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., M.A. (Emmanuel): Grove Cottage, Grantchester.
- Sidgwick, Prof. H., Litt. D., Trinity.
1893. Sikes, E. E., M.A., St John's.
- \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham Rectory, London, S.W.
- Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): 6, Hunton Road, Gravelly Hill, near Birmingham.
1876. Thompson, E. S., M.A., Christ's.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): The Cottage, Preshute.
1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.

1880. \*Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
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1879. \*Welldon, Rev. J. E. C., M.A. (King's): The School, Harrow on the Hill.
1885. Whitelaw, R., M.A. : The School, Rugby.
- Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
- \*Wordsworth, Rev. C., M.A. (Peterhouse): Tyneham Rectory, Wareham, Dorset.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.
- \*Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*







Cambridge Philological Society  
6  
PROCEEDINGS

OF THE

Cambridge Philological Society.

XLVI—XLVIII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1897.



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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1897.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting held in Dr VERRALL's rooms, Trinity College, on Thursday, Jan. 28, 1897, at 4.15 P.M., the President, Dr Verrall, in the Chair :

The Treasurer's accounts were submitted and passed.

The following officers were elected for the ensuing year :

President : Dr VERRALL (re-elected).

New Vice-President : Mr NIXON.

New Members of Council : Dr JEBB, Dr ROBINSON, Dr SKEAT, and Mr BURKITT.

Treasurer : Mr ADAM (re-elected).

Secretaries : Mr GILES, Mr G. A. DAVIES (both re-elected).

I. Dr SKEAT read a note on the spelling of the English verb *buy*, of which the following is an abstract :

I have already noted, on a former occasion, that in the case of the modern English verbs to *bruise* and to *build*, the spelling with *ui* goes back to the 13th century, and is due to the fact that French scribes employed that symbol to denote the sound of A.-S. long *y*, which resembled that of *ü* in the German *grün*. I now add the example of the verb to *buy*. Here the *uy* (variant of *ui*) represents the *y* of A.-S. *bycgan*, which was lengthened out in Early English. This lengthening arose from the use of

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 9, 1897.

the stem *byg-* (as in *bygeth*, he buys) in place of the stem *bycg-*, as found in the infinitive. The *g* then became a mere glide and ceased to be denoted, except in rare cases.

The survival of the A.-S. sound of *y* long was confined to the Southern dialect; the equivalent sound in Midland was long *i*. Hence the word is now pronounced like *by*, the preposition. Similarly, *build* should have rhymed with *mild*, but the *i* was shortened in the past tense and past participle, and lastly, in the infinitive also. But the spelling *beeld* occurs in Kentish, in the time of Wyclif, shewing that the vowel was once long; and Kentish *ee* answers to the Midland *y*.

The A.-S. short *y* was represented in Southern English of the 13th century by *u*, and survives in *busy* and *bury*, A.-S. *bysig* and *byrgan*. The curious point about the spellings of *bruise*, *build*, *buy*, *busy*, and *bury* is that they go back to a time before Chaucer was born, and represent pronunciations which have been obsolete for more than 500 years. In fact, they belong to the period when Southern English was still the chief literary language, before it was supplanted for ever by the all-prevailing dialect of the Midlands.

II. The PRESIDENT read notes on several passages of Euripides' *Orestes*.

162 (and 192). The interpretation of ἀπόφονον (φόνον) given in Liddell and Scott *s. v.* and in commentaries, *unnatural* (murder), is inadmissible, and not supported by the supposed analogy of δῶρον ἄδωρον and the like: ἀπόφονος φόνος is a murder which lacks, or rather has been deprived of, the normal characteristics of a murder, *i. e.* guilt and pollution, not a murder which possesses these characteristics, and that in a signal degree. In 162 ἀπόφονον ὅτε...φόνον ἐδίκασε means 'when (Apollo) declared innocent the murder' etc. and similarly in the parallel *v.* 192.

987. οἱ κατεῖδον ἄτας 'who witnessed crimes' seems weak and inappropriate; the persons in question prepared the crimes themselves. Perhaps οἱ (*quo*) with ἄτας as dependent genitive; the interrogative clause would depend on ἀναβοάσω: 'that I might lament to Tantalus to what horrors his descendants, my progenitors (have descended).' In that case either κατεῖδον is erroneous (perhaps κατήλθοι), or possibly may stand in the sense 'in what horrors I (Electra) have seen the line (δόμους) close.'

1015. ἰσάδελφος ἀνὴρ, \*ἰθύνων. No supplement, technically acceptable, has been suggested for this defective verse. Perhaps the fault lies in ἀνὴρ, which is superfluous if not objectionable, and we should read ἰσάδελφος ἀνὴρ ἰθύνων, in brotherly fashion painfully guiding (his steps). The 'epic' form ἀνὴρρά (Attic ἀνῆραρά) would be appropriate in such a passage. The metre would be irregular for want of the caesura, but a scarcely less striking, though different, irregularity occurs in anapaests at



v. 349 πολλῇ ἀβροσύνῃ, which, though variously emended, is probably genuine. The traditional text would thus be completely accounted for.

1182. λέγ' ὥς τὸ μέλλειν ἀγάθ' ἔχει τίν' ἡδονήν; This is to be written thus, as a question, not, as commonly, with the enclitic τίν' and no interrogation. "Go on. What pleasure is it to keep good news waiting?"

## SECOND MEETING<sup>1</sup>.

At a Meeting of the Society, held in Mr NIXON'S rooms, King's College, on Thursday, February 11, 1897, Professor RIDGEWAY in the chair:

It was agreed on the recommendation of the Council to spend a sum not exceeding £20 in establishing the Library of the Society in the gallery of the Archaeological Library.

I. Mr BARNETT read a paper entitled "Some Conjectures on the Drakonian and Solonian Constitutions," of which the following is an abstract:

1. There is no mark of personality in the measures traditionally assigned to Solon, save in finance. His 'constitution,' 'abolished by the tyrannis' ('Αθ. Πολ. c. 22), is narrowed down by Aristotle to δικαστήρια ἐξ ἀπάντων, and extended rights of ἔφεσις and τιμωρία (ib. c. 7 ff.). It is questionable whether he is responsible for even this.

2. The Age of the Aisymnêtai was one of revulsion from aristocratic privilege: aisymnetic codification of precedents was a Magna Charta of the nouveaux riches of the 8th and 7th centuries, who, allied with the starving poor, established *timocracy* (hence *democracy*, but not until the 5th century). Beloch, *Gr. Gesch.* i. pp. 306 ff. Θέμις was now secularized into θεσμός: religious conception of law, embodied in religious dikasteries like Areopagos, was supplemented and gradually pushed out of sight by that of 'Civil Law,' expressed in boards like the Hêliaia; and by the basileus and the ephetes of the Areopagos at Athens were set the thesmothet and heliast (cf. Wilamowitz, *Phil. Unt.* i. 95). Εὔθυνα and ἔφεσις are but phases in this general Hellenic development, and so cannot safely be ascribed to any one person. They belong moreover to the period of elective magistracy, i.e. early in the 7th century.

3. To the first aisymnêtai (and like the rest almost concealed by attracted prehistoric and later legend) belongs Drakon. Note

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 23, 1897.

(1) a strong argument for the fundamental reality of the 'Drakonian Constitution' is its timocratic colour, harmonizing with the facts of that age. (2) the original aismnete later appears as an elected board; in Athens as the (civil) thesmothetai. Drakon was then to Athens the parent of *θεσμοθεσία* and Civil Law, the sublimated thesmothet. The statement of 'Αθ. Πολ. c. 3 that thesmothetai were established (some time after 684) to codify precedents is thus to some degree reconcileable with c. 41, which makes Drakon first publisher of laws; for his date may be anywhere from 700 to 600 B.C.

4. The last words of 'Αθ. Πολ. c. 4, and Solon's οἱ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν ἀγροί, shew that (as at Rome) the nouveaux riches after Drakon, coalescing with the old nobility into a plutocracy, had deserted the poor. Solon's task was thus one of *economics*, not of constitution-moulding. For democracy arose only later, timocracy (i.e. Civil Law codified, *ἔφεσις*, *εἵθυνα* and election of magistrates) was already established by 'Drakon.'

The Solonian legend arose under post-Kleisthenean democracy. Democracy falsely claimed Solon, and ignored the connexion of Drakon with timocracy, which however was probably championed not altogether wrongly by oligarchic publicists (whence the 'constitution,' 'Αθ. Πολ. c. 4 § 2 ff., the distorted legend of 7th century timocracy, appended to the popular and less scientific description *θεσμούς εἴηκε* ib. § 1).

II. Mr MILES read a paper "On the origin of *quod* meaning 'because,' and on the origin of certain uses of English '*that*.'"

The idea of '*cause*' was often developed from the idea of '*time*': it will be sufficient to quote *ἐπεί* and *cum* as instances. Is it possible that *one* of the early meanings of *quod* was Temporal, so that *quod* came to mean 'because' in *gaudeō quod valēs*, just as *cum* did in the Early Latin *gaudeō cum valēs*? I should suggest that early Pronoun-forms like *i-d* had among their early uses, not only a use as Subject and Object, but also a use to express Time (not necessarily Duration of Time): these were probably not the sole early meanings, but of others I hope to speak in a subsequent paper. In *Sanskrit* we have *tad* (Indo-European *to-d*) used, not only as Subject and Object, but also with the meanings '*then*' and '*therefore*': and *ya-d* (Indo-European *yo-d*) used, not only as Subject and Object, but also with the meaning '*because*.' In *Homeric Greek* we have *ὅ* (partly derived from *yo-d*) and *τό-τε* (where the *τό* was derived from *to-d*): *ὅ* is used, not only as Subject and Object, but also with the meaning 'because' (e.g. *ταρβήσας ὃ οἱ ἄγχι πάγῃ βέλος*, *Il.* 20. 283), and *τό-τε* has become narrowed down to the meaning '*then*.'

In *Latin* we have *id temporis* '*then*,' and *quod* '*because*': and it is just possible that the *quod* of the MSS. in *Plaut. Amph.* 1. 1.

146, *Trin.* 2. 4. 1, *Ter. Heaut.* 1. 1. 2 (cp. *Quint.* 10. 3. 14, *Plin. Letters*, 4. 27. 1) was the correct reading. Writers like Gregory of Tours freely used *quod* with the meaning of *cum*, and such a Temporal use may have given rise to the French *et que* 'and when' (following e.g. a Temporal Clause).

English *that* in 'go that you may see' is not easy to derive logically from *that* in 'I say that it is so,' where 'that' was at first a Demonstrative: cp. the use of *τό* in *Od.* 4. 655. Was its early meaning in this construction like that of *τότε* 'then,' viz. 'go: that (*τότε* 'then') you may see' becoming 'go that (in order that) you may see'? If Greek *εἰ* once meant 'then' (cp. *εἴτα* and *εἴπειτα* and *εἴπερ*), it would be possible to compare the origin of the Homeric use of *εἰ* meaning 'in order that.'

In conclusion, then, these Pronoun-forms in *-d* (apart from any discussion as to their original range of Case-meanings, which was probably still wider) could perhaps be used in early times, not only as Subject and Object, but also as an expression for Time when, and hence as an expression for Cause.

### THIRD MEETING<sup>1</sup>.

At a Meeting of the Society held in Mr NIXON'S rooms, King's College, on March 4, 1897, at 4.15 P.M., the President, Dr VERRALL, in the chair,

I. Mr MURRAY read the following notes:

(a) *The inscription on Trajan's Column.*

S.P.Q.R...TRAIANO...AD DECLARANDUM QUANTAE ALTITUDINIS  
MONS ET LOCUS TANT[IS OPERI]BUS SIT EGESTUS.

The translation of this inscription is generally assumed to be settled by the reference in Dion Cassius LXVIII. 16, and to mean that the Column was erected as a memorial of the work done in excavating the site for Trajan's Forum.

The simplest interpretation of Dion Cassius' words suggests that the height of the Column indicated the height of the mountain cleared away in order to provide a level floor.

Against this the Geological objection, mentioned by Burn, *Rome and the Campagna*, p. 148, seems quite fatal.

On the other hand the alternative offered by Burn, *loc. cit.*, that "the words allude to the cutting away of the Quirinal hill, which was steep and inaccessible before, but was sloped away to a point on the side of the hill as high as the top of the column," though perhaps admissible as a paraphrase of Dion Cassius, has

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 16, 1897.



no obvious relation to the words of the inscription. It seems therefore as if a new translation of the inscription was imperatively required.

It is natural to interpret '*tantis operibus*' of the exploits commemorated on the shaft of the Column.

'*Mons et locus*' may also without much straining refer to the elevated position to which the Imperial effigy was raised. It must be remembered (1) that the height, exactly 100 Roman feet, can hardly have been arrived at accidentally, (2) that the experiment of 'skying' an Imperial statue was a new one and might seem to require an apology. But can '*egestus*' = 'cast' or 'built' up?

(b) ἄχρι τῆς προθεσμίας τοῦ πατρός. Gal. iv. 2.

Lightfoot *in loc.* argues that various phrases in the context ὁ κληρονόμος, ὑπὸ ἐπιτρόπους καὶ οἰκονόμους, κύριος πάντων, require us to assume that the father referred to here is dead.

On the other hand this assumption not only introduces considerable difficulties into the application of the illustration to the matter St Paul has in hand, it seems hopelessly to perplex the figure as it stands.

For assuming as on the whole far the most probable hypothesis that the illustration is derived from Roman Law, the phrase 'the day appointed beforehand by the father' is emptied of all meaning if the father is dead, because in that case the period of minority was determined absolutely by a statute which the father's will could not over-ride.

On the other hand the assumption that the father is alive, and 'the day appointed' is the day on which the son assumed the *toga virilis*, seems fairly to meet all the requirements of the passage.

The day was determined at the discretion of the father. Cic. *ad Att.* vi. 1.

The son even in his father's lifetime was regarded both as his father's 'heir' and as in a sense even as 'lord' of his father's property. See Gaius ii. § 157, Sed sui quidem haeredes ideo appellantur, quia domestici haeredes sunt et vivo quoque parente quodammodo domini existimantur.

The assumption of the *toga virilis*, though it did not make the son *sui iuris*, yet involved release from a state of tutelage, as is clearly shewn by Hor. *Sat.* i. 6. 81; *A. P.* 161. Persius v. 30.

In this case ἐπιτρόπους will refer not to legal representatives or guardians, but to domestic 'tutors' (cf. Plutarch *Cic.* p. 880 B quoted by Wetstein), and οἰκονόμους to some other confidential officer in a Roman household—most probably the *dispensator*.

Apparently the *dispensator* was allowed considerable liberty in the administration of his lord's property. If it could be shewn that he was allowed discretion in regulating the school-boys'

allowances of pocket-money, the case would I think be completely made out.

On one further point I should be glad of more light. Gaius i. § 55 alludes to the Galatians as being the only other nation besides the Roman who recognized the full *patria potestas*.

The special connexion between Gaius and Asia Minor gives his evidence, at least so far as the existence of the custom in Galatia is concerned, a peculiar value. And it would no doubt add point to St Paul's illustration if it described a situation which was common to the provincials as well as to the Roman citizens in the country to which he is writing.

But how far is it safe to push this argument? May we assume a knowledge of Roman Law among provincials, when it differed from their own? Would the *Edictum provinciale* in a province, where the nationalities were as much confused as they were in the Roman Province of Galatia, extend the institutions of one tribe over all the others throughout its area?

If neither of these questions can be answered in the affirmative, we have here a new light on the original destination of the Epistle.

For the references to Gaius, and for much assistance in working out the points of Roman Law raised in this note, I am indebted to Mr E. T. Sandars, Exhibitioner of Trinity College.

II. Mr BURKITT read a note on the names *Asa* and *Asaph* in Mt. i. 7, 8.

The names of the Jewish kings *Asa* and *Amon* are spelt Ἀσάφ and Ἀμών in the Genealogy at the beginning of S. Matthew's Gospel according to the best MSS. But 'Asaph' is not found for 'Asa' in the MSS. of the Greek O. T., so that at first sight 'Asaph' appears to be a peculiarity of the Gospel.

The change was not likely to have taken place in Hebrew, as Dr Salmon points out. But I wish to bring together the evidence which to my mind shews that ασαφ was the current Greek rendering of אסא *Asa* in early times—in fact, that it was once the rendering of the LXX. The attestation is mostly Latin, but in the existing state of the O. T. in Greek we can expect nothing else. The authorities for Ἀσάφ are

1. *De Pascha Computus*, an African chronological tract published A.D. 243, and extant in two MSS. of the 9th cent.<sup>1</sup> In § 11 (*Hartel* 258) one MS. has ASAPH in a list of the kings of Judah, and the other ASAPH.

2. The Donatist *Genealogiae*, the Lucca MS. of which was written about A.D. 570 (*Lagarde, Septuaginta Studien* II. 5—28).

<sup>1</sup> Hartel gives *asa* as the reading of the Cotton MS. (*Calig. A. xv.*), but Dr Kenyon kindly ascertained for me that a letter with a long tail has been erased at the end of the word. I have since seen the MS. and have no doubt that it reads *asaph*.

In line 294 we find ASAFH, also in a list of kings, independent of the N. T.<sup>1</sup>

3. Lucifer of Cagliari, 4th cent., extant in a single MS. of the 9th or 10th cent. In *de Reg. apost.* vi. (Hartel 50) there is a quotation from 3 Regn. xvi. 28 b, and the MS. varies between BASA and ASAB.

4. The Vienna Palimpsest of the Books of Kings (? 5th cent.) is extant for 3 Regn. xvi. This invaluable MS. is edited in such a fashion as to be quite untrustworthy for spellings. I note therefore that in *ver.* 6 it is said to read BAASA, in *vv.* 10 and 23 ASA, but in *ver.* 28, a, b, d, where there is no parallel in the Vulgate, it reads ASAF.

5. The Würzburg Palimpsest of the Prophets (5th cent.) reads in Hier. XLVIII. (XLI.) 9 *puteus...quem fecerat rex ASAPH a facie basa regis istrabel*. This piece of evidence is peculiarly cogent, as the Genealogy in S. Matthew would hardly have affected the spelling here<sup>2</sup>.

6. The Latin Onomastica edited by S. Jerome have *Asa*, but the Eusebian lists twice contain a reference to king 'Ασὰφ of Judah (*Lagarde* 262, 61; 288, 25).

From this body of evidence I draw the conclusion that 'Ασὰφ was the original Greek transliteration of אסא, and 'Ασὰ the later correction. S. Matthew therefore merely followed the current rendering, as we might write 'Elijah' and not 'Elias' or 'Eliyah.' But it is not necessary to suppose that 'Ασὰφ is a simple blunder. I should prefer to regard it as one of the cases where final א is represented in Greek by an *aspirated consonant*. This is usually χ, as in Ἀκελδαμάχ for אַמְלַךְ קַמְלַךְ and Σειράχ for סִירָא (see Kautzsch, *Gram. des Bibl. Aram.* 8; Fränkel, *Vorstudien* 97 f.), but φ might occur; it is at least no more strange than *Siloam* for שִׁלֹחַ in the LXX. of Isaiah viii. 6 and in Joh. ix. 7.

In conclusion, it should be noticed that the best evidence for 'Ασὰ without φ in Mt. i. 7, 8 is supplied by syr. vt.-vg. These texts of the N. T. must have been influenced by the O. T. Peshitta, which never was likely to have had any form of the name but *Asa*.

III. Dr ROBINSON communicated a note by the MASTER OF ST JOHN'S on *Verbum crucis*, and read a paper on 'Early Christian use of Isaiah vi.'<sup>3</sup>

<sup>1</sup> ASAF in the Bobio *Origo humani generis* 346 might have been derived from S. Matthew, but like the Lucca text it has the extraordinary gloss '*id est uolat.*'

<sup>2</sup> It is worth noting that א has 'the king of Babylon' for 'king Asa(f)' and omits 'Baasha' altogether.

<sup>3</sup> Published in substance in the *Expositor* for May 1897 in 'Three notes on the Gospel according to the Hebrews.'



## EASTER TERM, 1897.

FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr SANDYS' house, Merton House, Queen's Road, on Thursday, May 13, 1897, at 4.45 P.M., the President, Dr VERRALL, in the Chair,

I. The PRESIDENT read a paper upon *The Inscription on the Column of Trajan*, defending in general the view recently propounded by Mr J. O. F. Murray, but suggesting that the word *egestus* should be compared to the use of *egerere*, with words of time, as a synonym for *exigere*, in the sense *to occupy, spend, fill*, e.g. *nox Minyis egesta metu* (Valerius Flaccus). Thus *ad declarandum quantae altitudinis mons et locus tantis operibus sit egestus* is "to signify the great height of the ascent and space which has been filled with his great performances." The reference is to the spiral band of bas-reliefs winding round the column, and culminating at the summit and statue. The height to which the statue is thus raised, depending directly upon the length of the band, is a symbol of the emperor's fame and of the career by which it had been won. This symbolic intention in the column and its decoration is confirmed by the fact that the disposition of the spiral, in respect of the number of its 'laps' or revolutions, is accommodated to the chronology of Trajan's career up to the date of erection, as set forth in the inscription itself. This also shows why, when the monument was reproduced in an almost exact imitation dedicated to M. Aurelius, the imitators, though they borrowed the other dimension, did not follow their model in the number of 'laps' for the spiral, but changed it, disadvantageously in point of artistic effect, from 23 to 20. The 20 revolutions of the Aurelian spiral are accommodated to the chronology of Aurelius, as those of the older monument to the chronology of Trajan.

II. Dr JACKSON read notes, of which the following are abstracts:

(1) PARMENIDES 3 ἢ κατὰ πάντα τῇ φέρει εἰδὸτα φῶτα. Of the many corrections proposed, the most plausible is perhaps ἢ κατὰ πάντ' αὐτῇ, which Diels defends from Vergil *Aen.* vi 565. Is it possible that Parmenides wrote ἢ κατὰ πάντ' αὐτῇ φέρει εἰδὸτα φῶτα, with a note of interrogation at the end of the clause? "or is it always blind fate that carries one who hath intelligence?" Compare 26 ἐπεὶ οὐ τί σε μοῖρα κακῇ προὔπεμπε νέεσθαι.

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 1, 1897.

(2) PLATO *Timaeus* 35 A B. According to the tradition of the editors, the sentence which begins with τῆς ἀμερίστον καὶ ἀεὶ κατὰ ταῦτὰ ἐχούσης and ends with μεμυγμένην, divides, first, after μερίστου, and, secondly, after βία. We ought however to punctuate, not before μινυὺς δὲ μετὰ τῆς οὐσίας, but after these words, so that they may connect, not with καὶ ἐκ τριῶν ποιησάμενος ἔν, but with τὴν θατέρον φύσιν δύσμικτον οὔσαν εἰς ταὐτὸν ξυναρμόττων βία. Indeed Plato himself has been careful to mark the true punctuation: for, just as the words τρία λαβὼν αὐτὰ ὄντα resume the first of the three sections of the sentence and introduce the second, so, with my punctuation, the words ἐκ τριῶν ποιησάμενος ἔν resume the second section and introduce the third. I may add that resumptive phrases of this sort are common in Plato's writings, and especially in some of them to which, on other grounds, I attribute a late date. Compare, for example, *Timaeus* 90 D, *politicus* 261 C, 278 A, 278 B, 308 D, 309 C.

(3) ARISTOTLE *metaphysics* A 6. 987<sup>b</sup> 21 ἐξ ἐκείνων γὰρ κατὰ μέθεξιν τοῦ ἐνὸς τὰ εἶδη εἶναι τοὺς ἀριθμούς. Either τὰ εἶδη or τοὺς ἀριθμούς is a superfluity. I have long thought that for τοὺς ἀριθμούς we might read τὰ ὡς ἀριθμούς, so that τὰ εἶδη τὰ ὡς ἀριθμούς might mean "ideas in the sense of numbers," just as τὰ ὡς γένους εἶδη means "species in opposition to genus." My friend Mr A. L. Brown has pointed out to me that this conjecture is perhaps countenanced by Alexander Aphrodisiensis, who comments εἰπὼν δὲ τὰ εἶδη προσέθηκε τοὺς ἀριθμούς· τὰ γὰρ ὡς ἀριθμοὶ εἶδη αἱ ἰδέαι: and it is noteworthy that Bonitz, who thinks the traditional asyndeton admissible, mentions τὰ ὡς ἀριθμούς εἶδη as a phrase which Aristotle might have used. I think that he actually used it.

(4) ARISTOTLE *metaphysics* A 7. 1072<sup>b</sup> 22 ἐνεργεῖ δὲ ἔχων. These words are a part of Aristotle's account of the πρῶτον κινούν ἀκίνητον, which κινεῖ ὡς ἐρώμενον and is perpetually operant in thought. The commentators are not agreed about the interpretation of the word ἔχων, with which, that it may have an object, Krische would supply ἐπιστήμην, and Bonitz τὸ νοητόν. I think that ἔχων is here used without an object, idiomatically, and that the whole phrase means no more than "and it operates continually."

(5) CLEMENT OF ALEXANDRIA *stromata* I xix 93 = 373 Potter ἀρ' οὐ δοκεῖ σοι πίστειν ἐκ τῶν Ἑβραϊκῶν γραφῶν τὴν μετὰ θάνατον ἐλπίδα τοῦ δικαίου σαφηνίζειν; Potter's rendering of the word πίστειν, "ex fide," is clearly impossible, and various attempts have been made to emend it. I fancy that what is required is, not correction, but interpretation. In the sentence which I have extracted Clement leaves the distinction sought to be established between true and false philosophy, and remarks parenthetically that what Plato says about the just man's hope after death is

plainly derived from the Hebrew Scriptures. Now Plato discourses of the just man's hope, not in the extract transcribed by Clement, but in its immediate sequel, and this sequel, after about eighteen lines of text, brings us to the sentence ἀλλὰ τοῦτο δὴ ἵσως οὐκ ὀλίγης παραμυθίας δέεται καὶ πίστει, ὡς ἔστι τε ἡ ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ φρόνησιν. I am bold enough to suggest that πίστει, i.e. τὸ πίστει, πίστει in inverted commas, is the subject of δοκεῖ, and that Clement means —“Don't you think that the word πίστει shows the just man's hope after death to be derived from the Hebrew Scriptures?”

## SECOND MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr SANDYS' house, Merton House, Queen's Road, on May 27, 1897, at 4.45 P.M., the President, Dr VERRALL, in the chair :

I. Mr MILES read a paper on “The Etymology and the chief Homeric Uses of *ἄν*.”

Latin *ad* and Greek -δε (in οἰκόν-δε) seem to have had similar early meanings, and their possible phonetic connexion suggests a like connexion between *ἄν* (*an*, etc.) and *ne* (cp. *ne-fas*). In instances like Pl. *Asin.* 5. l. 10, credam istuc si te esse hilarum videro. AR. *an* tu me tristem putas?, it is easier to take *an* as a kind of *ne* than to say that “*an* ‘properly’ meant ‘or else,’ the first sentence ‘is this so?’ being ‘suppressed.’”

Secondly, the connexion between προ-τί and πρό, with similar early meanings, suggests a like connexion between *ἄν-τί* and *ἄν*: *an-ti*, as a Preposition and in Compounds, seems to have had early meanings like

(a) *opposite* [cp. Latin ante ‘before,’ Greek ἀντί ‘against’],

(b) *like* [cp. ἀντίθεος ‘god-like’—for the meanings of ‘against’ and ‘like’ cp. the two meanings of ‘answer’].

From (a) ‘opposite’ could come the Negative (and hence the Interrogative) uses; cp. the *u-* of in-felix, un-happy, which could mean ‘opposite to happy’ or ‘not happy.’

An adverb *ἄν* might have meant (a) *on the other hand*, (b) *similarly, also*: is there any evidence for its having these meanings in the earlier parts of Homer, apart from the fact that it usually comes in the second of two clauses? Δὴ τότ’ ἔπειτα (all of which words can mean ‘then’) shows the Homeric tendency to ‘accumulate’ particles with similar meanings: corresponding to

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 15, 1897.



...μέν we often have ...δ' ἄν: cp. also νῦν δ' ἄν and τότ' ἄν (esp. in contrasts), and καὶ ἄν.

These early meanings ('on the other hand' and 'also') would sometimes pass into a use which we can only approximately represent by *italics*, i.e. a use to mark *emphasis*, especially where there was a contrast: e.g. cp. Il. 8. 370:

νῦν δ' ἐμὲ μὲν στυγέει Θέτιδος δ' ἐξήνυσε βουλάς,...  
ἔσται μὰν ὅτ' ἄν αὐτε φίλην γλαυκώπιδα εἴπῃ.  
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντε μώνυχας ἵππους,  
ὄφρ' ἄν ἐγὼ...θωρήξομαι...

'But the day will come when on the other hand [things being the opposite of what they are now] he will again call me darling,' easily passes into 'but the day will come when he will again *call me darling*,' and 'you get ready the steeds, while on the other hand I equip myself' into '...while *I* equip myself.' Cp. also Il. 5. 84, οἱ μὲν...Τυδείδην δ' οὐκ ἄν γνοίης 'but *Tydeus' son*...', πρὶν μὲν...νῦν δ' ἄν... 'but *now*...' (Il. 22. 500), τὸν μὲν...ῥοσσοὶ δ' ἄν... λείπονται 'but those who *are left*...' (Il. 19. 228). And Homeric ἄν can generally be translated by *italics*: so can the Homeric Article very often, e.g. (he was bandylegged and lame of one foot) τῷ δέ οἱ ὤμω... 'but his *shoulders*...' (Il. 2. 217), and so can καὶ in καὶ πάλιν '*again*.'

When once ἄν had often become almost a mark of emphasis, analogical extensions would be made: e.g. when ἄν ἐγὼ (cp. above) came to mean, not 'I on the other hand' but '*I*,' it would be natural to say

ἀλλ' ἄγεθ' ὥς ἄν ἐγὼν εἴπω πειθόμεθα πάντες  
(Il. 9. 26) 'as *I* say.'

Thirdly, Attic τῷ ὤμω generally means 'his shoulders' rather than '*his shoulders*,' and Mod. Gk. καὶ πάλιν '*again*' rather than '*again*,' the Article and καί here being 'indispensable mechanisms,' i.e. being part of the regular idiom, but adding no emphasis: so ὅς ἄν with the Subjunctive might have come to mean 'whoever does this' rather than 'whoever *does* this,' ἄν adding little or nothing to the sense, though the construction would have been incorrect without ἄν. For ἄν tending to lose any early meaning which it once had, cp. the Mod. Gk. use of ἐάν and ὅταν with the Indicative, and for loss of emphasis cp. French ne...pas 'not a step' becoming 'not at all' and then (simply) 'not.'

In Attic Greek Prose ἄν would naturally be confined to certain constructions, but would be regular in these constructions: in Homer I can find no type of construction where ἄν is indispensable, and where the simple Mood or the Mood with ἄν or κεν cannot be used instead; and in fact in the earliest books it seems that ἄν was used where emphasis (especially contrast) was to be expressed. It may be as well to mention here that there are many types of constructions where ἄν and κεν are not interchangeable in Homer.

II. Mr NAIRN read a note on Plautus *Asinaria* 394—5 (Leo).

The only correction of the corrupt *cum uenisset*, Ussing's *conueni*: set cannot be right, for if the mercator had met the *atriensis* the whole plot would have fallen to pieces. Continue Libanus' speech from line 394: read *cum uernis*, MERC. *sed post non redit?* and see lines 408, 413.

III. Mr BARNETT read notes on Aeschylus, suggesting the following readings.

Aesch. *Suppl.* 42 (Dind.). Read ποιμάνορ'.—72 γοῖδν' ἄδαν θεμίζομαι, (sc. αἰκίζομαι: vid. Phot. and Hesych. s.v.) | λήμμα μένοισ' ὀφέλους (L has φόλους) τᾶσδε φυγᾶς (cf. 736—7; for λήμμα ὀφέλους cf. Demosth. 1105. 24): 'I smite myself to the fulness of sorrowful passion, awaiting the accession of profit from my flight from Egypt, if there is haply some one to harbour me.'—77 ἰδόντες | αἰκῇ, μήτε λέως (Archil. 112) δόντες ἔχειν παρ' αἴσαν... στυγούντες | πέλοιτ' ἐπ' ἀνδίκους γάμοις: the whole is a legal metaphor, from the ἀναδικία of a suit περὶ κλήρον (Meier-Schömann 761); 'do not permit an unjust occupation, shew your justice by rescinding the decree of our marriage' (cf. inf. 387).—98 παντότονον δ' ἁρμονίαν (after Mr Headlam)...ὄν φρόνημ' ὅπως.—610 κρατῶν.—700 Προμαθέως παῖς, κοινόμητις Ἀρχά (or Προμαθίας? Eunomia, here Ἀρχά, is daughter of Προμαθεία Alkm. 62).—769 ἐς λέκτρ'.—784 ἀφεκτὸν οὐκέτ' ἂν πέλοιτ' ἔαρ 'stain of blood cannot now be kept from this land.'—806 Schol. shews τέμνω to be spurious. Read ἢ τίς ἂμφ' ἄγας ἔχω | γαγγάμου πόρον λυτῆρα; 'what escape can I find, in toils of Heaven's wrath?' Perh. ἄγους.—876 οἰοῖ | τᾶς λύμας ἀκύπτως σὺ λάσκεις 'thy words are not those of a wooper': in the text τας was wrongly placed before σὺ λάσκεις, and κ corrupted to ις (ἄ-κυπρ-ος from κύπρ-ις is vouched for by Hesych., though in a different sense).—1044 φνυγόδαιδας δ' ἐπιπνοίας, 'passions unhallowed'; torches figured regularly in religious services, hence σπονδαὶ ἑνδαιδες (*Eum.* 1044) almost = *iustum foedus*; φνυγόδαις = ἀδαιδούχητος, as φνυγόξενος = ἄξενος.—1064 εὖ χειρὶ παιωνίαι μάτας (genit.) σχεθῶν, | εὐμενῇ βίαν κτίσαι.

*Agam.* 14 ἐάλην: (cf. Π 403 ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, Υ 278 ἐάλη...δείσας).—168 ὦδ' ὅς τοις πάροιθεν ἦν μέγας,...οὐδὲν ἐν λέσχει, πρὶν ὦν: ὦδε = adeo; the old gods now are of no account in conversation.—304 διαχαρίζεσθαι.—378 ἀπαρτὶ βέλτιστον ἐστὼ δ' ἀποίμαντος 'nay, it is best that wealth should be little heeded'; like εἰκῇ κράτιστον ζῆν *O. T.* 979.—412 σιγασίτιμος ('not mentioning his claim for damages').

*Choeph.* 699 (ἦπερ...) ἰατὸς...παροῦσ' ἀνεγράφη. The irony turns on the double force of ἐλπίς. Kl. wishes her hearers to understand her thus—'the dread of domestic troubles, to which O.'s presence in life furnished a remedy, is realised' (cf. *Soph. El.* 306) 'and the evil recorded.' But she implies 'the hope of

domestic license, formerly checked by O.'s continued existence, is become reality, the dispensation thereunto recorded' (in the sense in which a *εὐεργέτης ἀναγράφεται*).

*Frag.* 57 ἀλλ' ὅσον δαγὺς σθένει: αβ of MSS. is from οσ...δ, and ον was transposed.

*Frag.* 238 μὼν ταῖσιν (ταῖς ἔθ'?) ἀγναῖς παρθένοις γαμηλίων | λέκτρων ἄσημος ὀμμάτων ῥέπει βολή of pure-eyed maidenhood: -ος probably (as often) was confused with -α, thence -ει in MSS.

Sosith. (Nauck *FTG*<sup>2</sup> p. 822) τῇ μᾶϊ γὰρ ἡμέραι | δαίτας ἰ' (δέκ') ἔμπλεως ἐντίθησ' εἰς ἔντερον (sc. ἐσθίει).—Thuk. 1. 2 ἐκ τοῦ πρὸ τοῦ (mis-spelt, whence τοῦ α', thence τοῦ) ἐπὶ πλείστον.—Theokr. 15. 19 γραιῶν ἀποτίλματα μηρῶν (cf. 5. 121).—id. 17. 21 αἰρί ριπτά.—*Frag.* Adesp. 23 Bgk. κῆν ἀήτης τις.—Archil. 54 ὀρφνὸν (νέφος).—*Epist.* Pet. ii. 2. 3 ἀμπρεύονται (= ἐφέλονται).—Polyb. 38. 5 ἀμπρεύων.—*Anthol.* Pal. v. 170 ταῦτα λέγει Νόσσις. τὴν δ' ἁ Κύπρις αἱ κ' ἐφίλησεν, | οὐ κ' ἔαδεν Μήνας ἄνθεα πρὸς τὰ (ποτ τὰ?) ῥόδα 'had K. smiled on you, you would not have been content with peonies (σεληνόγورا, σελήνια) when roses were by': the person addressed is one who without experience contents love.—*Suet.* Aug. 87 contenti simus hoc cottano 'a little plum is better than none.'

## MICHAELMAS TERM, 1897.

### FIRST MEETING<sup>1</sup>.

At the Meeting held in Dr ROBINSON's rooms, Christ's College, on Thursday, October 28, 1897, at 4.15 P.M., the President, Dr VERRALL, in the Chair:

I. Prof. RIDGEWAY read a paper on Pindar, *Pyth.* II. 50—1, in relation to the coin types of Syracuse. He proved that the dolphin was the special badge of Syracuse just as the tunny was that of Cyzicus. Hence Pindar in referring to the eagle (the well-known badge of Agrigentum) and to the dolphin was deliberately warning Theron and Hiero. (2) The dolphin being found on the Syracusan coins from the time of Gelon onwards, whether the main type was a head of "Nike," or "Persephone" with a chaplet of corn or Athene in a helmet, it was absurd to assume, as had been hitherto the case, that the dolphin simply indicated that the head was that of the freshwater nymph Arethusa. The so-called "Nike," "Persephone" and "Arethusa"

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 16, 1897.



on the medallions were probably only different ways of representing Syracuse herself.

II. Dr POSTGATE read the following note on Horace *Odes* i. 35, 21 sqq.

I do not think I can find a better introduction to what I have to say upon this passage than the comment of the coryphaeus of English conservative critics. Mr PAGE says in his edition of the *Odes* (1883) "*nec comitem abnegat*] sc. *se* 'nor refuses her companionship.' This stanza is without doubt awkwardly expressed.

Horace says that 'Faith accompanies Fortune whenever in changed attire (indicative of misfortune) she in hostile mood quits a (formerly) powerful mansion.' Now the phrase '*to follow, or accompany Fortune*' always means to vary or change in conduct according as *Fortune changes*<sup>1</sup>; in fact we find in *Ov. Pont.* 2. 3. 7 the sarcastic remark

*et cum Fortuna statque caditque Fides*

and we say in English 'friends and fortunes fly together'; but Horace means the exact opposite<sup>1</sup>, he means that *fides* does not vary in calamity. What he intends to say is 'when a man is unfortunate he has to quit his great mansion, taking his ill-fortune with him but Faith accompanies his ill-fortune and remains with him, notwithstanding his ill-fortune': but he has said it very obscurely and awkwardly."

Mr Page has stated the real meaning of Horace most correctly. *rara Fides* or Fidelity does not leave the fallen favourite of Fortune: in this respect she is unlike the '*uulgus infidum*,' unlike the '*meretrix periura*,' unlike the boon companions the '*amici ferre iugum pariter dolosi*.' And he has given the best of reasons why Horace *should not* have expressed this meaning in the words of the traditional text. The phrase always means one thing; and Horace's meaning is 'the exact opposite.' It only remains to shew that Horace *has not* committed this cardinal offence against the laws of intelligent expression or, in other words, that Mr Page's interpretation is impossible. Now if it were possible to understand the words in question of anything but Fides accompanying Fortuna, there would have been a loophole of escape: but it is not. Fides is a regular attendant upon Fortuna (*te colit*), and in particular she does not refuse to accompany her upon certain occasions. What are these occasions? Why, when Fortuna changes and in anger shakes the dust off her feet as she leaves the house of the quondam great; and when with Fortune the fickle crowd, the faithless courtesan and the pot-companions depart too. There is not a word of the man himself leaving his great mansion and Fides following his ill-fortune.

<sup>1</sup> These italics are mine.

That is all put in for the exigencies of interpretation. It follows then that here too the words must be understood in their plain and invariable meaning and consequently that there is corruption in the text. It could be removed at once by reading *sed* for *nec*, as some one or other has proposed; but to my ear this introduces an uncomfortable abruptness into the passage and palæographically it is not as near as what I am about to propose.

I should write *NI* for *nec* and *abneget* for *abnegat*. Few changes are more common than the confusion of *i* and *e* or the dittography of a single letter (here *c*) or the confusion of similar forms in indicative and subjunctive. As to the construction and sense: firstly, *ni* is found in the Odes of Horace (iv. 6. 21) as well as in the Epodes, Satires and Epistles. Secondly, the use of it to introduce an exception is the same as in Epistles i. 16. 6 'continui montes *ni* dissociantur opaca | ualle,' a chain of hills unbroken but for their separation by a dark valley. The use is well-known to Virgilian as to Tacitean scholars. From Virgil I cite Aen. 8. 522 sq. 'multaque dura suo tristi cum corde putabant | *ni* signum caelo Cytherea dedisset aperto,' Aen. 6. 358 sq. and, most remarkable of all, 12. 731 sqq. 'perfidus ensis | frangitur in medioque ardentem deserit ictu | *ni* fuga subsidio subeat.' In all these passages *ni* may be adequately rendered into English by *but*: in the last passage, if the MS. tradition is correct, it must be.

III. Mr GILES read notes on Euripides' *Supplices* 714—718 and on some points in Menander's γεωργός (Nicole). In Euripides' *Supplices* Mr Giles contended that the difficulty felt by many editors and other critics with regard to v. 718 could be most easily removed by transposing vv. 717 and 718. By so doing (1) a more natural sense could be given to ἐσφειρόνα, the meaning usually accepted for this passage being apparently not found elsewhere; (2) the construction of ἐπικείμενον would be easier, the construction with the verses in their present order being apparently not found in the tragedians nor earlier than Hellenistic Greek.

On the recently published fragments of Menander it was shown that some of M. Nicole's readings were hardly possible Greek, that in v. 73 κηδεμόνος corresponded better with the existing letters than καθαίμονος (an unknown word) and that in v. 74 ἐκύλιω seemed impossible, but that here and in other places no certainty could be attained in emendation till a more precise account of the papyrus were given or a facsimile produced.

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SECOND MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr ROBINSON'S rooms, Christ's College, on November 18, 1897, at 4.15 P.M., the President, Dr VERRALL, in the chair:

I. Mr RACKHAM read a paper on the papyrus fragment containing Thucydides iv. 36—41, discovered at Oxyrhynchus last winter and edited for the Archaeological Report of the Egypt Exploration Fund by Mr Arthur S. Hunt. The editor thinks that the papyrus may probably be assigned to the first century A.D. It presents no striking variations from the text of the MSS. already known. Apart from a few clerical errors and variations in spelling (the latter in some cases improvements, e.g. ἀνοκωχης, ἀπησαν, for ἀνακωχῆς, ἀπήσαν of all the MSS.), it records 12 or 13 original readings. Most of these are of slight interest, e.g. 37. 2 εἰ βουλονται for εἰ βούλονται, 38. 1 κατὰ νομιμον for κατὰ νόμον, 38. 2 ἐλεξε for ἔλεγε; two may be accepted as improvements: in 37. 1 γνοὺς...ὅτι...διαφθαρσομένους, the papyrus omits ὅτι; in 39. 2 ἦν σῖτος ἐν τῇ νήσῳ, it inserts τις after σῖτος. Thus no support is given to the theory that the text of Thucydides is peculiarly corrupt and has suffered particularly from explanatory interpolations. The passage contains 14 words or clauses bracketed by Rutherford or Herwerden. Only one of these emendations has been anticipated by the papyrus; so that the supposed process of corruption is confined to a very much shorter period than has been imagined (e.g. Rutherford, *Thuc.* iv., p. xl, 'It is no defence of the expression that Suidas explains it. That need mean nothing more than that the adscript got into the text a little sooner than some others').

II. Professor ROBINSON read a paper on ἀφή, ἀφαί (Eph. iv 16, Col. ii 19). He was dissatisfied with the interpretation 'points of contact,' and so 'joinings,' 'junctures'—based by Lightfoot ('Colossians' *ad loc*) on certain passages of Aristotle. In particular, *Ar de Gen et Corr* i 6 ff. was a discussion in physics, and not in physiology, the πόροι not being pores of the body. He proposed to derive ἀφή here from ἄπτω 'I fasten,' and compared its use of the wrestler's 'grip.' The meaning 'ties' or 'bands' as a medical term is attested by Galen's *Lexicon* to Hippocrates—ἀφάς· ἄμματα παρὰ τὸ ἀφαί: and ἄμματα also is used of the 'grip' and even the 'gripping arms' (Plut *Alc* 2). Thus ἀφαί and σύνδεσμοι are both medical terms, and the latter as the more familiar helps to explain the former.

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 30, 1897.



In διὰ πάσης ἀφ᾽ ἧς τῆς ἐπιχορηγίας the last word cannot well refer to the supply of nutriment. Order and unity are the conditions of growth in the context. Aristotle's use of χορηγία points to 'provision' or 'equipment' in the most general sense. Render: 'the whole body jointed together and united by every link of its equipment' (or, 'with which it is provided').

III. Dr CHASE read a paper on (1) the title πράξεις ἀποστόλων, (2) the interpretation of Acts i. 1 f., of which the following is an abstract.

(1) What are the associations connected with πράξεις in πράξεις ἀποστόλων? Is the title due to the author of the Book? St Luke was saturated with the language of the LXX., and in vocabulary has close affinities with representatives of the κοινή, e.g. Polybius and Josephus. Now πράξεις occurs (1) in 2 Chron. xii. 15, xiii. 22, xxvii. 7, xxviii. 26; 1 Macc. xvi. 23, 2 Macc. (subscr.), Dan. iv. 34 c; (2) frequently in Polybius (e.g. Preface) and Josephus (e.g. *Contr. Ap.* i. 10, a passage with many similarities to Lc. i. 1—4). Thus two lines of association mark the word as a natural one for St Luke himself to choose as the title of the Second Treatise. It is probable that he called the First Treatise πράξεις Ἰησοῦ (cf. Iren. ii. 32. 1, iii. 15. 1), and that he alludes to the two titles in Acts i. 1 (ὃν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν) and Lc. i. 1 (περὶ τῶν...πραγμάτων). As to Lc. i. 1 it is to be noted that πράξεις and πράγματα often occur side by side, e.g. Plut. *Pericl.* xiii. (ὅταν οἱ μὲν...τὸν χρόνον ἔχωσι ἐπιπροσθεῖντα τῇ γνώσει τῶν πραγμάτων, ἧ δὲ τῶν πράξεων καὶ τῶν βίων ἡλικιώτις ἱστορία...λυμαίνηται).

(2) Acts i. 1 f. To interpret these words as if they described the Acts as a history of the continuation of the work begun during Christ's ministry is to neglect the parallel in i. 21 f. (cf. x. 37). For ἤρξατο...ἄχρι meaning "He began to do and continued to do till" compare Matt. xx. 8, Lc. xxiii. 5. Chrysostom's gloss therefore is accurate, οὐχ ἀπλῶς περὶ πάντων ἀλλ' ἀπ' ἀρχῆς μέχρι τέλους. The subject of the Gospel is "all things which Jesus did and taught from the beginning till the Ascension." The "beginning" is John's Baptism (Acts i. 22, x. 37); note especially the insertion of ἀρχόμενος in Lc. iii. 23 (cf. Mc. i. 1). When then Acts i. 1 f. was written, the history contained in Lc. i. ii. (proved by style to be St Luke's work) was not yet prefixed to the Gospel.

THIRD MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr ROBINSON'S rooms, Christ's College, on Thursday, December 2, 1897, at 4.15 P.M., the President, Dr VERRALL, in the Chair:

J. F. LEAF, Esq., M.A., Fellow of Peterhouse, and Rev. H. S. CRONIN, M.A., Trinity Hall, were elected Members of the Society.

I. Dr JACKSON read notes of which the following are abstracts:

(1) *Conjectures of the late Richard Shilleto on ARISTOPHANES Wasps* 903, 922.

More than thirty-five years ago Richard Shilleto suggested to me that αὖ should be substituted for the αὐ which in 903 is superfluous and in 922 unmeaning, and that the aspirated monosyllable should be given to the dog Labes. As at the beginning of 903 the accuser barks an answer to his name, it is reasonable that the accused, who is ἀγαθός γ' ὑλακτεῖν (904), should signify by an interjected bark, in the one place his presence, and in the other his disgust. At the recent revival of the play the lines were delivered in accordance with Shilleto's suggestion.

(2) *On some passages in the Eudemian Ethics.*

A iv 2 = 1215<sup>a</sup> 31 χρηματιστικὰς δὲ τὰς πρὸς ἀγορὰς μὲν καὶ πράξεις καπηλικὰς. For ἀγορὰς μὲν, Aldus, Bekker, Bussemaker give ἀγορὰς; Sylburg ἀγοράσεις: Fritzsche ὡὰς ἀγοραίας. Read ἀγορασμὸν. The want of early literary evidence is hardly decisive against so obvious a word.

H i 3 = 1234<sup>b</sup> 28 καὶ εἰάν τις βούληται ποιῆσαι ὥστε μὴ ἀδικεῖν, ἀλλ' εἰς φίλους ποιῆσαι· οἱ γὰρ ἀληθινοὶ φίλοι οὐκ ἀδικοῦσιν. For restorations of this passage, see Susemihl. Separate the sentence from that which precedes it by means of a full stop; and then, for ἀλλ' εἰς, write αἰς, in the sense of αἰς ἐστίν.

H i 9 = 1235<sup>a</sup> 18 καὶ τὰ ἀπὸ τῶν αὐτῶν τρεφόμενα πολέμια ἀλλήλοις ζῶα. The phrase αὗται μὲν οὖν αἱ ὑπολήψεις, which immediately follows, seems to show that the words extracted contain a quotation, and the three quotations which immediately precede suggest that the desideratum should be metrical. Read therefore καὶ "τὰπὸ τῶν αὐτῶν τρεφόμενα πολέμια ἀλλήλοις ζοά."

H iii 7 = 1238<sup>b</sup> 38 διὸ εὐρηκέναι νέικος ὁ ἐρώμενος· τοιαῦτ' ἂν οὐκ ἐρῶν λέγοι. For εὐρηκέναι νέικος, Bonitz suggests εἴρηκεν ἐκείνος, retaining the colon after ἐρώμενος. Read διὸ εὐρηκεν (or εἴρηκεν) Αἰνικός· "ἐρώμενος τοιαῦτ' ἂν, οὐκ ἐρῶν λέγοι." Αἰνικός is mentioned

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 14, 1897.

by Suidas and Eudocia as a poet of the Old Comedy, and his name is also preserved by Theognostus and (in a mutilated form) by Arcadius. See Meineke *Fragm. Com. Graec.* i 249. It has been supposed that the lexicographers and grammarians above cited wrote Αἴνικος by mistake for Εὔνικος. The passage before us would seem to countenance the ancient tradition.

H vi 4 = 1240<sup>a</sup> 25 ἄλλον δὲ τρόπον ᾧ τὸ εἶναι βούλεται δι' ἐκείνον καὶ μὴ δι' αὐτόν, κἂν εἰ μὴ διανεμῶν τάγαθά, μὴ τῷ τὸ εἶναι τοῦτ' ἂν δόξειε μάλιστα φιλεῖν. Should we read κἂν εἰ μὴ διανεμῶν τάγαθὰ μήτοι τὸ εἶναι γ', οὗτος ἂν δόξειε μάλιστα φιλεῖν?

II. The PRESIDENT read a paper on Homer Iliad 16. 371 and 507.

The grammatical difficulties in these passages as now read, especially in the second (see Leaf *ad locc.*), appear to be insoluble, and point to some error, common to both texts, which should be found in the common words λίπον (λίπεν) ἄρματ' ἀνάκτων. For ἄρματ' ἀνάκτων read ἄρμα τ' ἀνακτον. Thus in 507: Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιώοντας, | ἱεμένους φοβέεσθαι, ἐπεὶ λίπεν, ἄρμα τ' ἀνακτον, *And the Myrmidons caught on the spot his snorting steeds, which, when he abandoned them, were starting to flee, and (captured, σχέθον) the chariot unbroken.* The point is that the promptitude of the captors saved their spoil from loss or injury, such as commonly occurs in the Iliad under like circumstances. In 371: πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὥκεις ἵπποι | ἄξάν τ' ἐν πρώτῳ ῥυμῷ λίπον ἄρμα τ' ἀνακτον, *And in the fosse many swift chariot-steeds broke their chariot in the pole-joint or left it behind them unbroken, i.e. by the parting of the yoke, or its pin, ring, strap, etc., the chariot proper remaining intact.* The conjunctions τε...τε represent correctly and regularly the English *either...or*. The 'trajection of τε', when the regular order would require λίπον τε ἄρμα, is probably due to the remembered sound of the other passage, by which the composer has been guided. For the form ἀνακτος *not broken*, cf. ἄβλητος *not hit*, ἀνούατος *not wounded*, and many other such, characteristic of the Homeric language.



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# L A W S

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas ; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.



19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
Cambridge Philological Society.

1898.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1896. Professor F. Susemihl, Greifswald, Germany.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.

- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U. S. A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).

## MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., M.A., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare College.
- \*Austen Leigh, Rev. A., M.A., Provost of King's College.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 67, Addison Road, Kensington, W.
- 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): The Perse Grammar School, Cambridge.
- 1896. Barnett, L. D., B.A. (Trinity): 27, Princes Avenue, Princes Road, Liverpool.
- 1889. Bayfield, Rev. M. A., M.A. (Clare): Eastbourne College, Eastbourne.
- 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.



1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.
1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn College.
1895. Bryant, Rev. E. E., M.A., Emmanuel.
1892. \*Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.
- \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity College.
1881. Candy, F. J., M.A. (Emmanuel): Belmont, Avondale Road, Croydon.
1872. \*Carver, Rev. A. J., M.A. (D.D.), (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare College.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): 16, Brookside, Cambridge.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt. D. (Caius): Redcroft, Llandaff.
1894. Cook, A. B., M.A. (Trinity): Milford, Grange Road.
1881. Cooke, Rev. A. H., M.A., King's.
- \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1897. Cronin, Rev. H. S., M.A., Trinity Hall.
1880. \*Dale, A. W. W., M.A., Trinity Hall.
1892. \*Davies, Prof. G. A., M.A. (Trinity): University College, Liverpool.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.
1891. Durnford, Walter, M.A. (King's): Eton College, Windsor.
1880. Edwards, G. M., M.A., Sidney Sussex.

1880. \*England, E. B., Litt.D. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.  
Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt.D. (Jesus): Barton Cottage, Cambridge.
1879. \*Flather, J. H., M.A. (Emmanuel): 52, Bateman Street, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1891. Gardner, E. A., M.A., Caius.
1888. \*Giles, P., M.A., Emmanuel.
1880. \*Gill, W. A., M.A., Magdalene.
1880. Gow, James, Litt.D. (Trinity): 52, Arboretum St., Nottingham.
1876. \*Grant, C. E., M.A., King's.
1896. Grant, J., M.A. (Abdn.), High School, Falkirk, N.B.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
1880. \*Hicks, R. D., M.A., Trinity.
1894. \*Horton-Smith, L., B.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Henry, Litt.D., Trinity.
1896. James, M. R., Litt.D., King's.
1883. James, Rev. S. R., M.A. (Trinity): Malvern College, Malvern.

1883. \*Jebb, Prof. R. C., Litt. D., M.P. (Trinity): Springfield, Cambridge.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1897. Leaf, J. F., M.A., Peterhouse.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.
- Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A., St John's.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1891. Miles, E. H., M.A. (King's): 2, Market Hill, Cambridge.
1874. \*Monro, C. H., M.A., Caius.
- \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1885. Moulton, Rev. J. H., M.A. (King's): The Leys School, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1896. Nairn, J. A., B.A. (Trinity): 9, Gifford Place, Green Street, Cambridge.
1876. \*Neil, R. A., M.A., Pembroke.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Binnbrooke, Cambridge.
1880. \*Parry, Rev. R. St John, M.A., Trinity.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Amberley, Alleyn Road, W. Dulwich, S.E.
- \*Peile, J., Litt. D., Master of Christ's.



1892. Perowne, Rev. E. H., D.D., Master of Corpus.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A., Queens'.
1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 14, Hills Road, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1896. Rackham, Harris, M.A., Christ's.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, G. H., M.A. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A., Caius.  
\*Roberts, Rev. E. S., M.A., Caius.
1888. \*Robinson, Rev. Prof. J. Armitage, D.D., Christ's.  
\*Roby, H. J., M.A., Members' Mansions, Victoria Street, S.W.
1890. \*Rouse, W. H. D., M.A. (Christ's): The School, Rugby.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., M.A. (University College, Oxon.): Westminster School, London.  
\*Sandys, J. E., Litt. D., St John's.
1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., M.A. (Emmanuel): Grove Cottage, Grantchester.  
Sidgwick, Prof. H., Litt. D., Trinity.
1893. Sikes, E. E., M.A., St John's.  
\*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham Rectory, London, S.W.  
Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1876. \*Thompson, E. S., M.A., Christ's.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.

1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1880. \*Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 3, Hermitage Road, Edgbaston, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. Wardale, J. R., M.A., Clare.
1879. \*Welldon, Rev. J. E. C., M.A. (King's): The School, Harrow on the Hill. (Bishop designate of Calcutta.)
1885. Whitelaw, R., M.A.: The School, Rugby.  
Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove, Kennington Park, London, S.E.
- \*Wordsworth, Rev. C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.
- \*Young, Rev. E. M., M.A. (Trinity): Sherborne, Dorset.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*





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PROCEEDINGS

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OF THE

Cambridge Philological Society.

XLIX—LI.

LENT, EASTER AND MICHAELMAS  
TERMS, 1898.



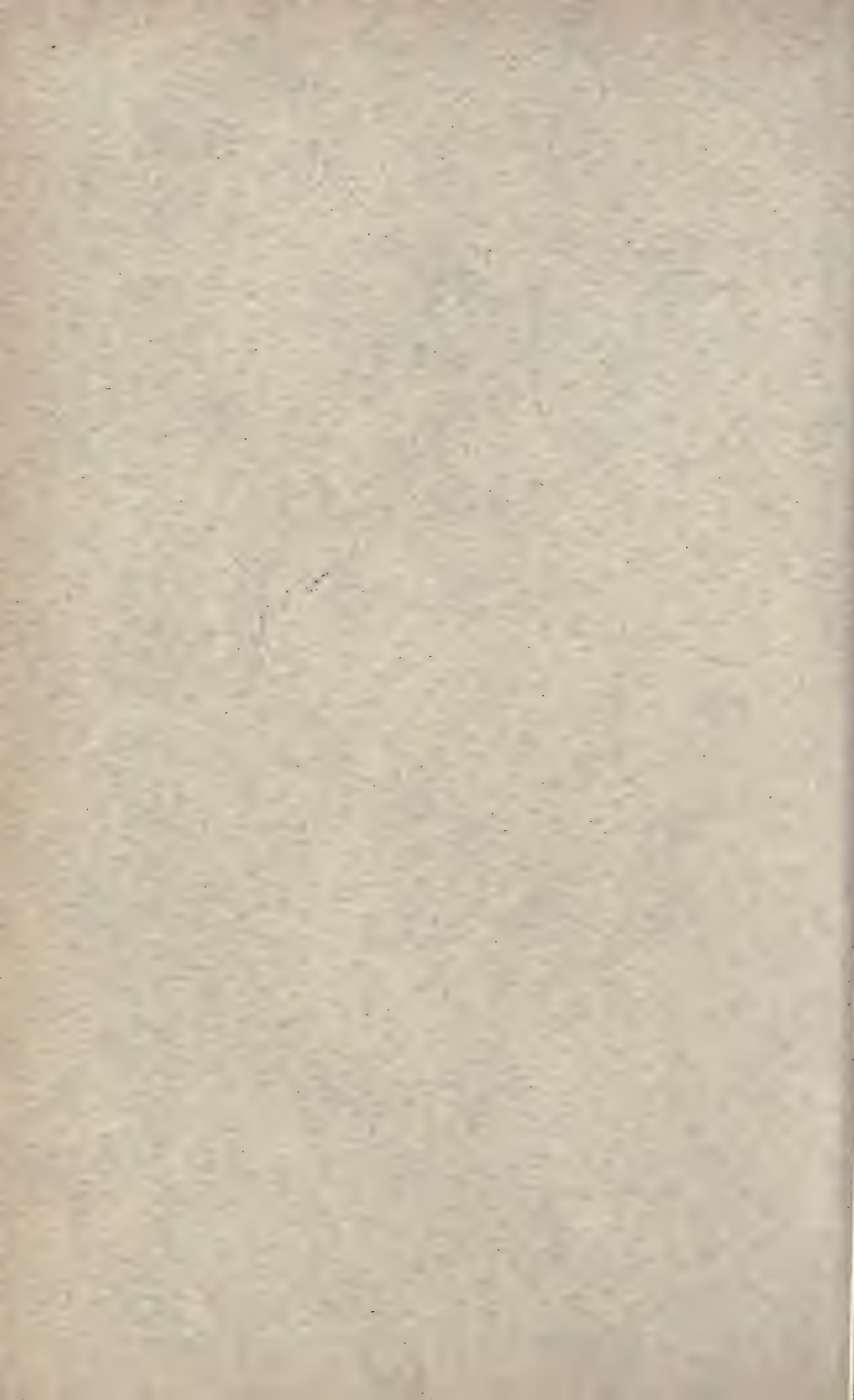
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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1898.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting of the Society held in the President's rooms, Trinity College, on Jan. 27, 1898, at 4.15 P.M., the President, Dr VERRALL, in the Chair:

The Treasurer's accounts were submitted and passed.

The following new officers were elected:

*President:* Prof. RIDGEWAY.

*Vice-Presidents:* Mr ADAM, Rev. Prof. ROBINSON.

*Members of Council:* Dr JACKSON, Dr VERRALL, Mr NEIL (re-elected), Dr SANDYS (re-elected).

*Hon. Treasurer:* Mr WARDALE.

On the recommendation of the Library Committee it was agreed to add *Indogermanische Forschungen* to the list of Periodicals in the Library of the Society, and to subscribe for the *English Dialect Dictionary*.

A vote of thanks to the retiring President and Treasurer was passed unanimously.

In the unavoidable absence of Mr F. W. THOMAS the Secretary read a paper by him on a number of passages in Bacchylides<sup>2</sup>.

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 8, 1898.

<sup>2</sup> This paper is now published in the *Classical Review*, 1898, p. 78 f.



SECOND MEETING<sup>1</sup>.

AT a Meeting of the Society held in the President's rooms, Gonville and Caius College, on Thursday, February 17, 1898, at 4.15 P.M., the President, Professor RIDGEWAY, in the Chair, the following motions were passed:

(1) To subscribe £10 to the expenses of the *New Plato Lexicon*;

(2) To subscribe annually for the publications of the Græco-Roman branch of the Egyptian Fund;

(3) To continue the Library Committee with power to expend a sum not exceeding £10 in providing further accommodation for the Society's Library.

I. Dr JACKSON read a paper *On some passages in the Eudemian ethics* H x and xii, of which the following is an abstract:

x § 5 = 1242<sup>a</sup> 22 ὁ γὰρ ἄνθρωπος οὐ μόνον πολιτικὸν ἀλλὰ καὶ οἰκονομικὸν ζῶν, καὶ οὐχ ὥσπερ τᾶλλα ποτε συνδύζεται καὶ τῷ τυχόντι καὶ θήλει καὶ ἄρρενι ἀλλ' αἱ διὰ δύμον αὐλικόν, ἀλλὰ κοινωνικὸν ἄνθρωπος ζῶν πρὸς οὓς φύσει συγγένειά ἐστιν. For the ἀλλ' αἱ διὰ δύμον αὐλικόν of Π<sup>1</sup> and the ἀλλ' αἱ διὰ δύμων αὐλικόν of M<sup>b</sup>, Bussemaker conjectures ἀλλ' οὐ διὰ τοῦτο μοναυλικόν, Spengel ἀλλ' ἰδίᾳ οὐ μοναυλικόν, Fritzsche and Osann ἄλλοτε δ' ἰδιάζει μοναυλικόν, whilst Susemihl condemns the words as corrupt. Substituting M for ΔΔ in ἀλλ' and A for Δ in δύμον, and dividing afresh both this phrase and τᾶλλα, I would read καὶ οὐχ ὥσπερ τᾶλλ' ἃ ποτε συνδύζεται καὶ τῷ τυχόντι καὶ θήλει καὶ ἄρρενι ἅμα ἰδίᾳ αὐτὸ μοναυλικόν, ἀλλὰ κοινωνικὸν ἄνθρωπος ζῶν κτλ: 'Man is one of those animals which upon occasion take to themselves casual partners: nevertheless, unlike the rest of them, he is at the same time (ἅμα), apart from such partnerships (ἰδίᾳ), on the other hand (αὐτὸ), not solitary, but sociable, the society being his family in the extended sense of the term.'

x § 25 = 1243<sup>a</sup> 35 οἱ δ' ἄρχονται μὲν ὡς οἱ ἠθικοὶ φίλοι καὶ δι' ἀρετὴν ὄντες· ὅταν δ' ἀντικρὺς ἢ τι τῶν ἰδίων, δηλοῖ γίνονται ὅτι ἕτεροι ᾗσαν. Susemihl comments: "ὅταν—37 ἰδίων corrupta esse censet Rieckher."

Comparing *rhetoric* B ii § 9 = 1379<sup>a</sup> 11 ἐάν τε οὖν κατ' εὐθυωρίαν ὁτιοῦν ἀντικρούσῃ τις, οἷον τῷ δαψῶντι πρὸς τὸ πιεῖν, read ὅταν δ' ἀντικρούσῃ τι τῶν ἰδίων, and translate: 'But when some private interest crosses them,' [or, 'stands in the way,'] 'it becomes evident that they are not friends of this sort.'

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 1, 1898.

x § 26 = 1243<sup>b</sup> 2 εἰ μὲν γὰρ ἡθικοὶ φίλοι, εἰς τὴν προαίρεσιν βλεπτόν ἐστι ἴση, καὶ οὐθὲν ἄλλο ἀξιωτέον θατέρου παρὰ θατέρου· εἰ δ' ὡς χρήσιμοι καὶ πολιτικοί, ὡς ἂν ἐλυσιτέλει ὁμολογοῦσιν· ἂν δ' ὁ μὲν φῆ ὥδε ὁ δὲ ἐκείνως, οὐ καλὸν μὲν ἀντιποιῆσαι, δέον τοὺς καλοὺς λέγειν λόγους, ὁμοίως δὲ καὶ ἐπὶ θατέρου, ἀλλ' ἐπεὶ οὐ διείποντο ὡς ἡθικῶς, δεῖ κρίνειν τίνα, μὴδ' ὑποκρινόμενον μηδέτερον αὐτῶν ἐξαπατᾶν. ὥστε δεῖ στέργειν αὐτὸν τὴν τύχην. Omitting commas after ἀντιποιῆσαι and ἡθικῶς, adding commas after καλὸν μὲν, δέον, and ὡς, inserting τὸ after διείποντο, and restoring to τίνα its indefinite form, we shall have ἂν δ' ὁ μὲν φῆ ὥδε ὁ δὲ ἐκείνως, οὐ καλὸν μὲν, ἀντιποιῆσαι δέον, τοὺς καλοὺς λέγειν λόγους, ὁμοίως δὲ καὶ ἐπὶ θατέρου, ἀλλ' ἐπεὶ οὐ διείποντο <τὸ> ὡς, ἡθικῶς δεῖ κρίνειν τίνα, κτλ: that is to say, 'but if one takes the one line, the other the other,—the one "it is not honorable for the representatives of honour to preach when they ought to repay," and the other on the other part in like manner,—the right thing is, if only because they omitted in the first instance to agree upon the character of the intimacy, that some one should arbitrate on moral grounds, neither of the two seeking to influence the referee by declamatory representations. So the sufferer, [the man who declares for πολιτικὴ φιλία,] must put up with his luck.' For τὸ ὡς = τὸ πῶς, see *μχ* 847<sup>a</sup> 27, quoted in the Berlin Index.

x § 31 = 1243<sup>b</sup> 19 ὅταν δὲ παύσῃται τοῦ ἐρᾶν, ἄλλον γινομένου ἄλλος γίνεται, καὶ τότε λογίζονται παντὶ τίνος. Comparing *Nicomachean ethics* Θ xiii 6 = 1162<sup>b</sup> 27 καθ' ὁμολογίαν τί ἀντὶ τίνος, read here καὶ τότε λογίζονται τί ἀντὶ τίνος, 'thereupon they begin to calculate the quid pro quo.'

x § 33 = 1243<sup>b</sup> 28 ἐνὶ μὲν γὰρ μετρητόν καὶ ἐνταῦθ', ἀλλ' οὐχ ὄρω, ἀλλὰ λόγῳ. The author means that, when two persons exchange unlike wares, for example, pleasure and service, these wares must be equated, not numerically (κατὰ ποσόν), but proportionately (κατ' ἀξίαν). In the expression of this antithesis the proper correlative to λόγῳ 'ratio' is ἀριθμῷ. Compare H x § 11 = 1242<sup>b</sup> 12 ὅτε μὲν γὰρ ἀριθμῷ τοῦ ἴσου μετέχουσιν, ὅτε δὲ λόγῳ. Now Mr T. L. Heath in his *Diophantus of Alexandria* pp. 57 ff and 160 shows that the symbol which, with breathing prefixed and endings superposed, stands for ἀριθμός and its cases in mathematical texts, is not a final sigma, but "a corruption, after combination," of the initial letters *ap*; and furthermore cites (after Gardthausen) a MS. in which the combination *ap* is hardly distinguishable from *op*. Read then ἀλλ' οὐκ ἀριθμῷ, ἀλλὰ λόγῳ. The same change might be made in H ix § 5 = 1241<sup>b</sup> 36: but in that place the vaguer word ὄρω is not, perhaps, impossible.

x § 34 = 1243<sup>b</sup> 32 τοῖς δὲ μὴ κατ' εὐθυωρίαν τὸ ἀνάλογον μέτρον, οἷον εἰ ὁ μὲν σοφίαν δοῦναι ἐγκαλεῖ, ὁ δ' ἐκείνῳ ἀργύριον, τῇ σοφίᾳ πρὸς τὸ πλούσιον, εἴτα τί δοθὲν πρὸς ἐκάτερον. εἰ γὰρ ὁ μὲν τοῦ

ἐλάττωνος ἡμῖν ἔδωκεν, ὃ δὲ τοῦ μείζονος μὴ πολλοστὸν μέρος, δῆλον ὅτι οὗτος ἀδικεῖ. For τῇ σοφίᾳ, Bonitz writes τί σοφία, adding notes of interrogation after πλούσιον and ἐκότερον. For ἐκότερον, Fritzsche writes ἐκότερον. But no one seems to have observed that τὸ πλούσιον in the sense of πλούτων or χρήματα is impossible. For τῇ σοφίᾳ, write τῆς σοφίας, placing the comma, not before, but after, these words. Then in πλούσιον εἶτα, for Π write TI, for Λ write Δ, for IO write Ω, and add an I after εἶτα. We shall thus have τοῖς δὲ μὴ κατ' εὐθυωρίαν τὸ ἀνάλογον μέτρον, οἷον εἰ ὃ μὲν σοφίαν δοῦναι ἐγκαλεῖ, ὃ δ' ἐκείνῳ ἀργύριον τῆς σοφίας, πρὸς τὸ τί δοῦς ἀνείπαι τί δοθὲν πρὸς ἐκότερον: that is to say, exclusive of the illustration, the sentence will mean 'where the persons are diverse, proportion is the measure to decide in respect of either what he gives to purchase a stated return.'

xii § 2 = 1244<sup>b</sup> 7 μάλιστα δὲ τοῦτο φανερόν ἐπὶ τοῦ θεοῦ δῆλον γὰρ ὡς οὐδενὸς προσδεόμενος οὐδὲ φίλου δεήσεται, οὐδ' ἔσται αὐτῷ οὔτε μηθὲν δεσπότης.

The general meaning of this sentence is sufficiently clear. But what are we to make of οὔτε μηθὲν δεσπότης? Casaubon's αὐτοῦ γε μηθὲν δεομένου, and Fritzsche's αὐτῷ ἅτε μηθενὸς δεομένῳ or αὐτῷ ἅτε μηθενὸς ὁμοίου, are palaeographically unattractive. Now OY = EI, T = Γ, C = O, are recognized equations, and it is easy to conceive that Π might represent IT. When these changes are made, we have εἰ γε μηθὲν δέοιτό του. The sentence will now mean: 'this [that the αὐτάρκης will not want a friend, and will not have one,] is plain enough in the case of God: for manifestly, as he needs nothing, he will not need a friend, and if he does not need one, he will not have one.' For the form of the conditional sentence, compare *metaphysics* Z xv § 5 = 1040<sup>a</sup> 12 οἷον εἴ τις σὲ ὀρίσαιοτο, ζῶν ἐρεῖ ἰσχυρόν.

II. Dr HAYMAN's paper was, for want of time, unavoidably postponed to next meeting.



THIRD MEETING<sup>1</sup>.

AT a Meeting held in the President's rooms, Gonville and Caius College, on Thursday, March 3, 1898, at 4.15 P.M., the President, Professor RIDGEWAY, in the Chair,

I. Prof. R. S. CONWAY read two papers, of which the following is an abstract:<sup>2</sup>

1. *On the use of ego and nos in Cicero's Letters.* The object of the paper was to point out the meaning conveyed by the use of the forms of the 1st pers. plur. in place of the 1st pers. sing. These had been hitherto assumed (e.g. by Reid on Cic. *Acad.* l. 1. 1, and 'Cicero in his Letters,' p. 251) to be simply 'equivalent,' and although Madvig (*Lat. Gr.* § 483) had felt there must be a difference, he had only indicated one definite category, the use of *nos* by an author in referring to his own writings; this would be found to be only a particular case of a wider use which Prof. Conway claimed to have established by examining all the occurrences of the sing. *nos* in more than one-third of the letters. He had counted over 600 examples which showed clearly one of two meanings which might be called 'projective' and 'patronising'; and he had found no case where neither category was applicable.

All the cases in which *nos* (or *noster*, or the 1st plur. in verbs) was a true plural must be put aside; besides references to definite groups of persons, there was a large number of indefinite and obvious plural uses; e.g. *nos* might mean humanity at large, the writer's own nation, generation, family, political party, his school of philosophy, his circle of friends (especially in the possessive adj.), his household (as regularly in invitations), and, in particular, the people who happen to be together in the place whence the letter is written (esp. in phrases like *nihil adhuc scimus*; cf. *nos hic...P. Sullam mortuom habebamus* Att. 15. 16. 2, and 16. 13 a. 1); or persons travelling together by chance (so almost invariably when a ship is mentioned, *navem spero nos bonam habere* Fam. 14. 7. 2, so Att. 6. 4. 1, 5. 12. 1, 10. 17. 2, 16. 4. 4 etc.). Especially noteworthy was the use of *noster* of relatives and friends to avoid the expression of intimate personal feeling implied in *meus*; thus *noster* was used by a father of very young children e.g. *filiam meam et tuam* (Tullia) *Ciceronemque nostrum* (Marcus Cicero, then seven years old) ad Q. F. 1. 3. 10, contrasted with *Cicero meus* seven years later (Att. 6. 5 ad fin.), though when he had been behaving badly

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 15, 1898.

<sup>2</sup> The first is now published in full as Part i. of Vol. v. of the Society's *Transactions*.



he is again called *noster* (Att. 15. 15. 4). This *noster* never appears in the vocative<sup>1</sup>.

But where *nos* denotes the writer alone (as in the royal and journalistic uses of *we*) it always carried with it a sense of *superiority*; the writer chose to think of himself as *figuring* before the public, as being talked of or looked up to; in fact as a *personage* rather than a *person*. This was clearest where *nos* appeared side by side with the natural *ego*, Fam. 1. 9. 12 *tenebam memoria nobis<sup>2</sup> consulibus...idemque memineram nobis priuatis...cum sententiae nostrae magnum in senatu pondus haberent*. So Fam. 2. 10. 2 *quadam auctoritate, apud eos qui me* (the man Cicero) *non norant, nominis nostri* (the saviour of his country, as he proceeds to explain); Att. 4. 1. 4 *Dyrrachio sum profectus eo ipso die quo est lex lata de nobis*; cf. Fam. 9. 15. 3, 5. 17. 1 (*nostris*), 7. 24. 1, Att. 16. 8 ad fin. (*fugiam?...desideremur*). Besides this (a) political reference, *nos* was used (b) of one's self as an *author*, or (c) one's self in *monetary relations*, e.g. *nostra negotia, nostra nomina, nostrae rationes*, cf. Att. 15. 18. 2 (*nobis*), 11. 24. 3, 16. 15. 5, 14. 10. 3 (*detersimus*), Fam. 14. 5. 2 (*agemus*). These three together might be called the *projective* use; there were over 500 examples of it in about 12 books of the letters. Its frequency varied; in some letters (e.g. to Caesar) it did not appear at all; its maximum frequency was in the well-known letter to Lucceius (Fam. 5. 12) where there were 22 examples; but it was very rare in the letters of 49—43 B.C., a change which corresponded to a development of character.

A parallel use was the *patronising*, where the only superiority or aloofness assumed was towards an individual, sometimes one's correspondent, especially to juniors or inferiors (*Dionysius nobis praesto fuit*, Att. 4. 13. 1, cf. esp. 8. 4. 1); cf. the last of the plur. uses mentioned above; that this was not impolite appeared from its frequency in Att. I, but it was not found in the later books. Its increase in the latter part of Fam. XIV marked the growth of Cicero's estrangement from Terentia (15 examples in the two latest letters). Over 100 examples occurred in the 12 books.

2. *An Oscan inscription from Pompei.* In the current no. of *Rhein. Mus.* Bücheler publishes a fifth insc. of the *eituns*-class (cf. *Ital. Dial.* 60 ff.) *eksuk amviannud eituns amat trîbud tûv amat mener*; and renders 'hoc uico peruium est, siue uillâ publicâ (i.e. *prope uillam p.!*) siue Mineruio,' supposing the last word abbreviated and the ablatives loosely used to denote place where (!). A photograph showed plenty of room after *mener* which Prof. Conway therefore held to be a complete word,

<sup>1</sup> *Noster Tiro* in Fam. 16. 9 ad fin. is a true plural; the letter being from two persons.

<sup>2</sup> Cf. Tac. *Hist.* 1. 1 *dignitatem nostram*.

rendering, 'hoc uico (locantur) lecticae (‡, or cisia ‡); circum uillam publicam circumitur,' 'this way to the cab-stand; turn (literally "one turns") round (to the side of) the town-hall.' *amat* must be a compound preposition like *dat*, taking the abl. With *amat-mener*, impers. passive, cf. Umb. *menes* and *ier*. The absence of any proper name at the end appeared to make the military interpretation of these inscc. difficult to defend.

II. Mr Burkitt communicated a Paper by Dr HAYMAN, on *Psalm lxviii restored to its historical setting*, which was not read for want of time.

This Psalm divides at *ver.* 20 (A.V. 19). In the first part Jehovah is conceived as marching at the head of his people, but from *ver.* 20 onwards He has taken His place in the lofty Temple-throne (Is vi 1). This explains the phrase "Thou art mounted up on high" in *ver.* 19. Previously He has been heading the march against the foe, "riding on the desert flats" (בִּישְׁמוֹן *ver.* 5); this leads Dr Hayman to suggest בִּישְׁמוֹן "on the waste" (as in *ver.* 8), for the unintelligible בִּיה שְׁמוֹ in the same verse.

Dr Hayman regards the Psalm as a pæan evoked by the great cycle of conquest in 2 Sam viii—xii which built up David's kingdom, and the core of which is the campaign against the Syro-Ammonite league. The key to the whole he finds in *ver.* 28, taking רָדָם to mean "the crusher of them" (i.e. the Ammonites), and emending רִנְמָתָם "their heap" into מִנְרָתָם "their saw"; comp. 2 Sam xii 31. The verse may then be translated "There is younger Benjamin their crusher, and the Princes of Judah their saw"; the events commemorated being the two great defeats inflicted on Ammon, the first by Saul of Benjamin (1 Sam xi 11, xiv 47) and the second by Joab leading the "princes of Judah." The corruption of מִנְרָתָם to רִנְמָתָם Dr Hayman regards as an intentional change introduced by humanitarian sentiment, preserving the rhythm but spoiling the sense.

The singling out of Zebulon and Naphtali in the same verse Dr Hayman explains (1) from the superior loyalty of those tribes to David as may be gathered from the numbers in 1 Chr xii 23—37; (2) from the geography of the war. Bashan, referred to in *vs.* 16 and 23, is half-way between the Syrian region and the Ammonites, and Zebulon and Naphtali are opposite Bashan; comp. the disposition of the forces in 2 Sam x 9. There is no struggle in later Israelite warfare in which the prominence of Bashan is so natural and necessary; and therefore no event but these wars of David so well fits the references to Bashan in Ps lxviii.

In *ver.* 23 "I will recover (אֲשִׁיב) from Bashan" may be taken with 2 Sam viii 3, where a Syrian king goes to "recover his dominion" (לְהָשִׁיב יָדוֹ). Thus the verse comes to mean

"I will recover [what I have lost] from Bashan on the east, and sea-wards on the Philistine border."

In a Psalm like this with a long history behind it we may expect to find later insertions to commemorate later benefits, e.g. "the plentiful rain" of *vv.* 10 and 11. But *ver.* 7 will suit the main historical occasion, for the "solitary" are the Israelite refugees from the invaded districts, while after the victory the "marauders" can only escape to the "dry land," i.e. the waterless region eastwards.

To sum up: in Psalm lxxviii we have the great ἐπινίκιον, the *Te Deum* of the Hebrew Monarchy, as in Judg v that of the pre-monarchical period, and in Exod xv (though a far larger portion of this is probably later) of the Exodus itself. The Psalm won its way to Temple use, which neither of the earlier ones did. Of course there are many accretive features adhering to it now, like stucco patches to a rock-hewn and rugged ancient statue, which are not here noticed. But to date it by these is like dating Westminster Abbey from the western towers built by Sir Christopher Wren.

## EASTER TERM, 1898.

### FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr SANDYS' house, Merton House, Queens' Road, on Thursday, May 12, 1898, at 4.45 P.M., the President, Prof. RIDGEWAY, in the Chair:

H. M. CHADWICK, Esq., M.A., Fellow of Clare College, and J. H. VINCE, Esq., M.A., Bradfield College, Berks., were elected members of the Society.

I. Dr JACKSON read a paper *On Menander's γεωργός* 58—74 and 87 (Grenfell and Hunt), of which the following is an abstract:

61, 62 παρεμβηθεῖθ' ὁ πάνυ φαύλως ἔχει, | [...] ζ[ω]ντ' ἀνέστησ' αὐτὸν ἐπιμελούμενος. Messrs Grenfell and Hunt translate: "comforted him about the serious character of the case, indeed he has restored him to life by his devotion." It is possible that the clause ὁ πάνυ φαύλως ἔχει means "all this is a poor description of his conduct"; so that it is equivalent to Messrs Grenfell and Hunt's "indeed"? The first of the three letters missing in 62 "could be read as δ, α, or λ," and accordingly Professor Bury suggests δις ζώντ'. It occurs to me that the doubtful letter might be part of a M, and that Menander might have written μὴ ζώντ' ἀνέστησ', "raised him from death to life." 63 M. [κα]λὸν τέκν[ο]ν. Δ. νῆ τὸν Δί' εὖ δῆθ' οὔτοσί. So Messrs Grenfell and

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 7, 1898.



Hunt, who translate: "M. Brave boy! D. And, by Zeus, well done Cleaenetus!" I suspect that εὔδαταρ', the reading of the MS, represents, not εὖ δὲ θ', but εὖ δέ γ', corrupted, first into εὖ δ' ἦγ', and then into εὖ δ' ἦγαγ'. 64 I think that the comma should follow ἔνδον. 66 [οὐτω]. Query, [ἐπεί]. 67 I fancy that τίνα is, not the neuter plural, but the masculine singular. 71 Is not the missing word αὐτοῦ? 71—74 καὶ χάριν | [τῇ]ς ἐπιμελείας ὡς ἔτ' ἐκ παντὸς λόγου | [δέο]ν αὐτὸν ἀποδοῦναι μόνος τ' ὦν καὶ γέρων | [ν]οῦ[ν] ἔσχε' τὴν γὰρ παῖδ' ὑπέσχε[ται] γαμειν. According to Messrs Grenfell and Hunt, in 72, where they write ὡς ἔτ', the MS has ωνετ. I suspect that the doubtful N is an I, and that the missing letters in 73 are, not ΔΕΟ, but ΔΕΙ. With ἔερ' in 72 and δέιν in 73, I would translate: "he thought that he certainly ought to repay the young fellow's care of him; and, being lonely and old, he showed his good sense by promising to marry the girl." 87 τίνος ἡ παῖς ἐστί; Surely this should mean, not "Who is to have the girl?" (G. and H.), but "Whose child is she?" Myrrhine's agitation suggests to me that there is a mystery about the girl's parentage. Possibly, she is, or is supposed to be, the daughter of Cleaenetus. I conjecture that the four letters missing at the end of the line formed the word τίνι spoken by Philinna.

II. DR VERRALL read a paper on the question why Dante supposed the poet Statius to have been a Christian. The discussion between Virgil and Statius in *Purgatorio* (22. 55 foll.) shows, upon careful examination, that, according to Dante, a distinction may be made between the exordium to Statius' *Thebaid*, which exhibits the paganism of the author, and his later poem, the *Achilleid*, which (it is implied) exhibits the 'covert Christianity', that Dante attributes to him. The point of contrast appears to lie in the style of the two dedicatory addresses to the emperor Domitian. It is the fact, that, whereas the address in the *Thebaid* fully recognizes *the deity of the emperor*, and is thus decisively pagan, that in the *Achilleid* is curiously silent upon this important topic of contemporary religion and politics. Dante conceived this change of style to be intentional, and founded upon it a theory, that the address in the *Achilleid* (1, 14—19) is really intended not for Domitian, but for Christ. By interpreting the symbolism of that passage according to such rules of Christian interpretation as may be collected from the *Commedia*, we may conclude from it, that Statius felt remorse at the cowardice which prevented him from declaring his true convictions, and that he sympathized with the Christian martyrs, and, generally, all which Dante asserts respecting his conversion and the grounds of it.

SECOND MEETING<sup>1</sup>.

AT a Meeting of the Society held in Dr SANDYS' house, Merton House, Queens' Road, on Thursday, May 26, 1898, at 4.45 P.M., the President, Prof. RIDGEWAY, in the Chair:

I. (a) Professor ROBINSON read a note on *Ephes.* v 3, 4 *μηδὲ ὀνομαζέσθω...εὐτραπεία...ἀλλὰ μᾶλλον εὐχαριστία*. The inappropriateness of 'giving of thanks,' as the contrast to *εὐτραπεία* and the offences previously named, is pointed out by Jerome *ad loc.* (Vallarsi vii 641). He suggests that *εὐχαριστία* (like *εὐχάριστος*) expresses 'graciousness' in this place rather than 'thankfulness': 'et quia non est consuetudinis, nisi inter doctos quosque apud Graecos *εὐχαριστίαν* ad distinctionem eucharistiae dicere,' &c. The fine piece of criticism, here obscured by a misreading, comes from Origen, of whose Commentary fragments are preserved in Cramer's *Catena*. There we read (p. 190, l. 31): *καὶ ἐπεὶ ἀσύνηθές ἐστι τὸ εἰπεῖν "ἀλλὰ μᾶλλον εὐχαριστία," τάχα ἀντὶ τούτου...εἶπεν "ἀλλὰ μᾶλλον εὐχαριστία,"* κ.τ.λ. Both in Jerome and in Origen the first word should be *εὐχαριτία*, which is indeed *ἀσύνηθες*, but which would stand to *εὐχάριτος* as *εὐχαριστία* to *εὐχάριστος*. So Origen himself says just below: 'perhaps it was a habit for writers of Hebrew origin to use *εὐχαριστία* and *εὐχάριστος*, instead of *εὐχαριστία* (*lege εὐχαριτία*) and *εὐχάριτος*.' This emendation restores the sense of both the Commentaries.

Without postulating an actual form *εὐχαριτία*, we may say that St Paul plays on a presumed double meaning of *εὐχαριστία*, which might be thought of as derived from *εὐχάριστος* in the sense of 'gracious.' We cannot represent the play in English.

(b) Professor ROBINSON also read a note on *ἐπιγινώσκειν* and *ἐπίγνωσις*, contending that the meaning of "full" or "advanced knowledge" given to these words by commentators since the time of Grotius had no justification in usage. The preposition in these and many similar formations seemed to be not so much *intensive* as *directive*. As a matter of fact *γνώσις* was both abstract and concrete: *ἐπίγνωσις* nearly always was knowledge of a definite object, and was followed by an objective genitive.

II. (a) Mr BURKITT read a Note on *zaticon* (*J.Q.R.* x p. 318). This word should be *zatecen*, i.e. *διαθήκη*, in agreement with the gloss *hoc est in testamentum*. For *za-* = *δια*, cf. Röscher 457.

(b) Mr BURKITT also read a paper on "The Chronology of *Book of Jubilees* and of the so-called *Assumption of Moses*."

The *Book of Jubilees* or 'Little Genesis' is a Jewish historical work, being in its main outlines a recasting of the Pentateuchal

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 14, 1898.

narrative. It professes to be addressed by the Angel of the Presence to Moses, who is by this means informed of the events of former ages. Originally it was written in Hebrew or Aramaic; afterwards it was translated into Greek, but both the Semitic original and the Greek translation have perished. The work survives in a fragmentary Latin version and in Ethiopic, both of these being derived from the lost Greek. The Ethiopic version breaks off while Moses is yet alive; but at the end of the Latin, which is preserved in a single palimpsest of the 6th century at Milan, there is an Epilogue which gives the last speeches of Moses to Joshua. These speeches take the form of a forecast or prophecy of the history of Israel, and are known to modern scholars by the name of the *Assumption of Moses*.

This title is not in the MS, nor is the Epilogue in question in any way marked off from the rest of the Latin text of the *Book of Jubilees*. As however the Ethiopic text does not contain this Epilogue, Ceriani of Milan, the discoverer and editor of the Latin, conjectured that it was an independent work identical with a lost 'Assumption of Moses' (*Ἀνάληψις Μωσέως*) mentioned by some Greek writers. This conjecture has been blindly followed by every scholar who has written on the subject: I hope to shew that it is entirely unproven, and that the Epilogue comes before us as an integral part of the *Book of Jubilees*.

It is mainly a question of Chronology. In style and language the Latin 'Jubilees' and the Epilogue are simply identical. I need only mention here the spelling *Monse* for 'Moses', the eccentric use of *nam* and *enim* to render δέ, and the frequent occurrence of *secus* (instead of *secundum*) to render κατὰ.

The 'Assumption' puts the death of Moses in 2500 A.M.; the *Jubilees* (according to Mr Charles and others) in 2450. But according to *Jub.* xlvii 1 Moses was born *in septimanarum quarto in anno sexto ipsius quadragensimo octavo iubeleo*. Now the Jubile period is 49 years (*Jub.* xix 7, xlv 13), and the first Jubile is the 50th year (*Levit.* xxv 10). Thus the *n*th Jubile is  $(1 + 49n)$  A.M. Therefore according to the *Book of Jubilees* Moses was born in the 27th year after  $(1 + 49 \times 48)$ , i.e. in 2380 A.M. Moses died at the age of 120, so that the date of his death is 2500 A.M., in exact accordance with the date in the 'Assumption.'

We may therefore restore the missing first three lines of the 'Assumption' thus:—*Et factum est in | quinquagensimo | et primo iubeleo, | qui est etc.*

<sup>1</sup> The insertion of the *n* in *Monse* is uncommon but not unique, for *mosen* (acc.) is found at Ac. vi 11 in the Fleury Palimpsest (*h*); cf. also Rössch 458. The form *Monse* (nom.) occurs in the 'Assumption' (xi 2, 17; xii 2), and is frequent in the vocative (e.g. *Jubilees* xlviii 22); *Monses* occurs in the vocative *Jub.* xxx 11, but never in the nominative. Is it possible that the underlying Greek was *Μωσῆ*, a transliteration of the Semitic מֹשֶׁה *Môshê*?



Why the so-called 'Assumption' should be missing from the Ethiopic recension I do not profess to explain. Possibly it dealt too obviously with exclusively Jewish interests to have been thought worth preserving for Church purposes<sup>1</sup>.

[The foregoing theory about the connexion between the Latin texts of *Jubilees* and the *Assumption* was abandoned by Mr Burkitt in a paper read at a meeting of the Philological Society on May 4, 1899. (See *Cambridge University Reporter*, May 16, 1899.)]

(c) In chap. ix 1 of the 'Assumption of Moses,' a passage evidently referring to the events of 1 Macc. ii 29—38, Moses prophesies that a man of the tribe of Levi, whose name will be *Taxo*, will lead his seven sons out of the wilderness to die rather than submit to the pollutions of the heathen. The interpretation of this name is the crux of the book. Many solutions have been given, which are enumerated in R. H. Charles' edition of the *Assumption*, pp. 35, 36. Mr Charles remarks that the author may have been thinking of Eleazar, the aged priest who was martyred by Antiochus just before the woman and her seven sons. This name would suit the passage, and we know from the Gospels that Eleazar (or in the Greek form *Lazarus*) was an appropriate name to give the representative of the poor but pious Israelite. What has hitherto escaped observation is that '*Taxo*' itself, when put back into the original language of the book, is nothing more than a slightly corrupted cipher for *Eleazar*. I conjecture that for *Taxo'qui* we should read *Taxoc'qui*. The letter may have fallen out in the Latin of the 'Assumption' as in *ore* for *orbe* (xii 4), or in the underlying Greek as in ὄρον for ὄραρον (ii 7). Now TAXOC in the Latin implies ταζωακ in the Greek, and this in turn implies תכסוק in the Semitic original. This word means nothing as it stands, but if we take in each case the next letter of the Semitic alphabet, e.g. B for A, M for L, etc., we get אלעזר *Eleazar*, the very name which of all others is acknowledged to be the most appropriate.

<sup>1</sup> Comp. the various recensions of the Acts of Judas Thomas, the longer forms of which are the more original.

## MICHAELMAS TERM, 1898.

FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held in Mr NIXON's rooms, King's College, on Thursday, Oct. 27, 1898, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair:

Rev. E. C. PEARCE, M.A., Fellow of Corpus Christi College, was elected a Member of the Society.

I. Mr ADAM read papers (a) on the meaning of the word βλοσυρός; (b) on Plato *Republic* VII 529 B C. The following is a brief summary of his conclusions.

(a) βλοσυρός meant originally not 'fierce,' but 'hairy,' 'shaggy,' 'bristling' (*horridus*). In Homer, Hesiod, and Phocylides, and occasionally even in late authors, the original signification survives: see H 212, O 608, A 36, Hes. *Sc. Her.* 147, 175, 191, 250, Phocyl. 3. 3 (compared with Sem. Amorg. 7. 2), Apoll. Rhod. II 742, Anth. Pal. ix 84, Theophr. *Hist. Pl.* ix 3 (compared with Pliny *H.N.* xvi 12). In other passages (such as Aeschylus *Eum.* 167 cf. *Suppl.* 833) the usage resembles rather the derivative signification of *horridus*. Plato uses βλοσυρός not (as asserted by Leaf on H 212) to mean 'burly,' 'bluff,' but in the sense of 'virile,' 'masculine' (*Rep.* 535 B, *Theaet.* 149 A). The Platonic usage is found also in Nicostr. *Frag.* 35 (ed. Kock), Ael. *Var. Hist.* 12. 21, and elsewhere. Hair was looked upon as the sign of virility.

(b) In Republic VII 529 B C we should read *κἂν ἐξ ὑπτίας νέων ἐν γῇ ἢ ἐν θαλάττῃ* with Π and other MSS. The late Mr R. L. Nettleship (*Lectures and Remains*, II 274 n.) suggested that throughout this passage 'Plato is very likely thinking of Ar. *Clouds* 171 sqq., where Socrates is represented as hoisted up in a basket gazing at the sky.' Mr Adam supported this suggestion by various arguments, referring in particular to Plato's *ἄνω κεχηνώς*, which he regarded as an echo of *ἄνω κεχηνότος* in *Clouds* 172. The extraordinary expression *ἐξ ὑπτίας νέων ἐν γῇ* is probably a specific reference to Socrates floating in the basket: cf. *Ap.* 19 c with *Clouds* 218—226, and (for the sense of *νέων*) *Clouds* 336 with Blaydes *in loc.* and on *Peace* 831.

II. Mr NAIRN read notes on the Argonautica of Valerius Flaccus.

1 15. ille tibi cultusque deum delubraque genti instituet.

For *genti* Haupt's conjecture *centum* is usually read. It is however possible that *delubra genti* should be taken closely

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 8, 1898.

together, forming a single idea; Heinsius conjectured *gentis* to secure this end, but the Dative though a little harsh is equally appropriate.

1 43 sqq. hunc ferus Aetes . . . .  
 . . . . hospita uina  
 45 inter et attonitae mactat solennia mensae.

v. 45, not in Vat., is from the *codd. interpolati*. The sense is suitable, for Val. is apparently thinking of the death of Agamemnon ἀμφὶ κρητῆρα τραπέζας τε πληθούσας (λ 411 cf. 419). But *attonitae* cannot be right. *exstructae* suits πληθούσας: on the other hand *admotae* is confused with *attonitae* at v. 50.

1 330—2. quotiens raucos ad litoris ictus  
 deficiam Scythicum metuens pontumque polumque  
 nec de te credam nostris ingrata serenis!

v. 332 gives a wrong sense as it stands. Change *nec* to *et*, 'How often shall I faint.....and believe the worst even when the sky is clear overhead with us!' If it be objected that *quotiens...non* is a variant of the affirmative, the sense being unaltered, in a purely rhetorical presentment of the case, whether we say 'how often shall I' or 'how often shall I not,' I answer that both clauses should be treated alike. We cannot have both varieties in the same sentence.

1 446. The comma after *Delius* is to be removed. The object to *pendit* is the clause *ingrato* eqs.

1 749. quin rapis hanc animam et famulos citus effugis artus.

So Cretheus to Aeson. *famulos...artus* presents some difficulty. Aeson is not yet a slave to Pelias, nor can the limbs be called, in such a context and without further limitation, slaves of the mind (v. *Langen*). I propose *famulos...actus*, the life of a slave, for *actus*, cf. 11 5, v 507: Persius v 99.

[Mr Nixon suggests that compared with the *anima* the body may be described by the epithet *famulus*. I am now inclined to concur in this explanation.]

1 781—4. A comma should be put after *usus* (780) and the MS. *cum* retained in 781, not changed to *tum*. The lines then successfully resist all attempts to dislodge them from their present context.

1 790. nomina magnorum fama sacrata nepotum.

Why should Aeson call on the names of his descendants? Read *penatum*. The ancestors of Aeson being gods or demi-gods became the *penates* of his family. The words *penates* and *nepotes* are often confused: cf. 11 595,



II 102—4.

neque enim alma uideri

iam tum ea cum reti crinem subnectitur aureo  
sidereos diffusa sinus: eadem effera et ingens.

So Vat. except *auro* for *aureo* (103). I propose with some confidence *tantum* for *iam tum*. Venus has more aspects than one. She can be not only *alma* but also *effera*. *Cum...sinus* describes her in the first aspect.

II 511. For *Aeacides* which makes nonsense of *pulsentque... pharetras*, read *Aeaciden*. The monster is subject to *stupet*.

III. Mr BARNETT read a paper on the λαμπαδηφορία of Aeschylus, *Agamem.* 314.

Aeschyl. *Agam.* 314, πρῶτος καὶ τελευταῖος = 'last in a series'; cf. Herod. ix 28. I would translate 'the successful runner is he who is last in his series,' i.e. in the taxis competing in the Lampadephoria. There is no evidence that the principle of the running was not the same (scil. διαδοχή) in the Panathenaia Prometheia and Hephaistia alike (perhaps too in the Bendideia); Pausan. i 30. 2 is utterly untrustworthy. See Wecklein, *Hermes* 1873. 440 f. So in *Agam.* Klytaimestra compares each beacon to a member of a taxis of λαμπαδηφόροι; and as it is the last λαμπαδηφόρος of the series who gains the victory for his taxis, so it is the last of the beacon fires which brings the series of fires to a happy issue by flashing the message home. [With this use of the adjective for 'last' cf. Schol. Pind. *N.* x 57, τὸ πρῶτον ἔσχατόν ποτε δύναται γενέσθαι καὶ τὸ ἔσχατον πρῶτον. κέχρηται καὶ Σοφοκλῆς τῷ ἔσχατῳ ἀντὶ τοῦ πρώτου. ἤδη γὰρ ἔδρα Ζεὺς, φησὶν, ἐν ἔσχατῳ θεῶν, ἀντὶ τοῦ ἐν πρώτῳ (perhaps ἔχει γὰρ ἔδραν).]

## SECOND MEETING<sup>1</sup>.

At a Meeting of the Society held in Mr NIXON's rooms, King's College, on Thursday, Nov. 10, 1898, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair:

W. F. WINTON, Esq., B.A., Gonville and Caius College, was elected a Member of the Society.

Mr MAGNÚSSON read a paper on 'skakkr 4 banni,' Hýmeskviða 37<sup>s</sup>.—The verse referred to an accident that, in one of Thor's many journeys 'to the East,' happened to one of the two he-goats that drew his car, and of which a circumstantial account was

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 22, 1898.

given in the Younger Edda. According to that account the thighbone of the goat was broken while an evening-meal was being made of it by Thor and an invited company; so that next morning, when the god raised it to life again, he found it lame 'on hind-leg' 'á eftra fæti.' This was what the verse here in question was meant to express. Hence for the meaningless 'banni' modern editors conjectured 'beini,' dat. sing. of 'bein,' which in a special sense meant shin, 'crus,' but never thigh or thighbone, 'femur.' To mention 'a leg' only, when a 'hind-leg' was meant, betrayed un-Eddaic helplessness. The poet was not simpleminded enough to say that the goat fell lame on 'a leg,' as if he had an idea it could have fallen lame somewhere else.—A satisfactory reading on both palæographical and contextual grounds would be obtained by substituting 'haum' = ham, thigh, for 'banni'; the vertical strokes in 'um' and 'nni' being identical in number, 'a' being common to both forms, and 'h' having probably had, as was frequently the case, a deceptive resemblance to 'b.' Objection to this emendation on the ground that 'haum' was generally supposed to apply to the thigh of the larger animals, such as the horse, lacked all weight. On metrical grounds another objection would be raised. In 'forn-yrðislag,' the metre of the ancient saws, in which the 'Hýmeskviða' was composed, the length of each verse was ordinarily four syllables. But many verses of three syllables were on record and 'skakkr á haum,' metrically = ˘ ˘ ˘, was one such. Modern editors, purifying the Edda text by metrical criteria, raised such verses, wherever they could, to the four-syllable standard. In 'Hýmeskviða' there were found twelve lines of three syllables each, and six of these claimed particular attention, being metrically closely allied to the one proposed and all terminating in the particle 'fyr,' for which, wherever it occupied such a position in a verse, modern editors substituted its later lengthened form 'fyrer,' whereby all three-syllable lines, so terminating, were raised to the four-syllable standard. Statistics on the relative frequency of 'fyr' to 'fyrer,' based on the earliest Icelandic MSS., proved that the older a MS. was the rarer was the occurrence of 'fyrer.' The comparatively frequent use made of it by the court poets bespoke accommodation to foreign (Scandinavian) audiences, and from Norway it had found its way to Iceland, where the use of it became universal first in the thirteenth century. Here the evidence supplied by the Older Edda as preserved in Cod. Reg. was of striking importance. In spite of the late date of the MS., ab. 1270 A.D., when 'fyrer' was already in common use, it presented only eight cases of this form of the particle; four of these were indubitably scribal slips due to the form used in ordinary conversation, and were by modern editors rightly replaced by the short form, while, in all probability, the remaining four owed their existence in the MS. to the

same cause. 'Fyr' was found in this MS. at least 128 times, and of all Icelandic MSS. this one showed the largest preponderance of 'fyr' over 'fyrer.' It was a matter beyond dispute that the authors of this literature only knew the form 'fyr' of the particle, and in the highest degree probable that, when it was first put down in writing, the scribes themselves were ignorant of 'fyrer' as a prevalent item of uttered speech. 'Fyr,' as the genuine primitive form, must be left everywhere uninterfered with. To expand it into 'fyrer' on supposed exigencies of metre served the one purpose of post-dating the Edda songs by some two or three hundred years, hardly any other. The three-syllable type of verse in 'fornyrðislag,' where 'fyr' was the last link, must be regarded as of legitimate standing, and the same privilege must be claimed for the three-linked type 'skakkr á haum.'

Owing to the lateness of the hour Mr CHADWICK's paper was held over till the next meeting.

### THIRD MEETING<sup>1</sup>.

At a Meeting of the Society held in Mr NIXON's rooms, King's College, on Thursday, December 1, 1898, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair:

I. Mr CHADWICK read a paper on the historical relations of the Old English dialects, discussing the bearing of the linguistic evidence on Bede, *H. E.* i 15. He tried to show that the lines of demarcation between the great dialect groups did not really correspond with the lines of territorial division between Saxons and Angles, and that the peculiarities of the Kentish dialect, though sufficiently well marked in the ninth century, were in no case likely to have been in existence before the latter part of the seventh century. Again, so far as the evidence of loanwords (including proper names) and of relative chronology could be trusted, there seemed to be no reason for supposing that the earliest differences even between West Saxon and the so-called Anglian dialects went back beyond the middle of the sixth century. During the period of occupation the language appeared to have been homogeneous and scarcely distinct as yet from Frisian. In conclusion Mr Chadwick expressed some doubt as to whether the generally accepted classification of the Germanic languages was historically correct.

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 13, 1898.



## II. Rev. W. C. GREEN read notes on the following passages :

(a) Aristophanes' *Clouds*, 1471—4. Socrates has taught Strepsiades (l. 380—1) that not Zeus but an 'ethereal whirl or rotation' sets things in motion. This the pupil expresses by 'Whirl has banished Zeus and is now king.' Phidippides the son is afterwards taught the same, astonishes and frightens the old man by his disrespect, who appeals to Zeus. 'Whirl has dethroned Zeus,' says the son. 'No,' says the father, 'I thought so because of this whirl here.' But *δῖνος* in this line is by some explained as an earthenware revolving contrivance in the phrontistery, by some as a 'circular pot,' *δῖνος* having that meaning once in the *Wasps*. I prefer to take 'this whirl here' to mean 'this whirling or dizziness in my head.' Hippocrates uses *δῖνος* for giddiness. And line 1476, 'Oh my folly! how mad I was, &c.,' seems to agree.

Then Strepsiades continues 'Wretched me, when you whirl, a matter of a pot (or potter), I took to be a god.' Here again some will have *δῖνος* a pot in Strepsiades' house. I believe Strepsiades is thinking of the potter's wheel or its rotation. And one Scholiast agrees with me, for he writes in explanation of *χυτρεὺς*, 'the wheel on which they make pots.' 'Whirl, wheeling, rotation' will translate *δῖνος* in ll. 381, 828, 1473. Were *χυτρεῶν* 'of potters' read in l. 1473, it would make this interpretation easier: but perhaps this is unnecessary.

(b) *ὄρνις δ' ὡς ἀνοπαῖα διέπτειτο*. Homer *Odyss.* a 320. Athene thus vanished from the banqueting hall. Aristarchus says *ἀνοπαῖα* was a kind of eagle. Certainly some special bird is meant. Elsewhere Athene is a *φῆνη* sea-eagle, *ἄρπη* 'kite,' or some bird of prey. Is it not possible that *ἀνοπαῖα* is a corruption for *ἄρπυια* = *ἄρπη*? The word *ἄρπυια* means *rapax*, *raptrix*, *rapida*. In Homer elsewhere it is used of a 'hurricane,' personified; once of a mare *ἄρπυια Ποδάργη* 'Hurricane Fleetfoot (or Whitefoot),' dam of Achilles' horses. Harpies in Virgil are bird-like. May not *ἄρπυια*, which prevailed to mean the legendary creatures, have been used for a bird of prey? Compare *χίμαιρα* the monster, but also simply 'a she-goat.'

Owing to the lateness of the hour Dr SKEAT's paper on 'Compensatory Vowel-lengthening' was held over till next meeting.

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# L A W S

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.



8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
Cambridge Philological Society.

1899.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor Th. Mommsen, Charlottenburg, Berlin.  
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.  
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.  
1896. Professor F. Susemihl, Greifswald, Germany.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.



- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U. S. A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).
- 1899. The University of Adelaide, S. Australia.

## MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., M.A., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare College.
- \*Austen Leigh, Rev. A., M.A., Provost of King's College.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 24, Addison Road, Kensington, W.
- 1886. Barnes-Lawrence, H. C., M.A. (Lincoln Coll. Oxon.): Brookside, Cambridge.
- 1896. Barnett, L. D., M.A. (Trinity): 25, Gordon Street, Bloomsbury, W.C.
- 1889. Bayfield, Rev. M. A., M.A. (Clare): Eastbourne College, Eastbourne.
- 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent

1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.
1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn College.
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1892. \*Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.
- \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
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1881. Candy, F. J., M.A. (Emmanuel): 34, Fox Hill, Norwood, S.E.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare College.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): 16, Brookside, Cambridge.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Llandaff Place, Cardiff.
1894. Cook, A. B., M.A. (Trinity): Milford, Grange Road.
1881. Cooke, Rev. A. H., M.A., King's.
- \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): The Old Granary, Newnham.
1880. \*Dale, A. W. W., M.A., Trinity Hall.
1892. \*Davies, Prof. G. A., M.A. (Trinity): University College, Liverpool.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity College.

1891. Durnford, Walter, M.A. (King's): Eton College, Windsor.
1880. Edwards, G. M., M.A., Sidney Sussex.
1880. \*England, E. B., Litt.D. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.
- Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt.D. (Jesus): Chesterton Road, Cambridge.
1879. \*Flather, J. H., M.A. (Emmanuel): 52, Bateman Street, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A. (Trinity): Adams Road, Newnham.
1891. Gardner, E. A., M.A. (Caius): Radnor Cottage, Sandgate, Kent.
1888. \*Giles, P., M.A., Emmanuel.
1880. Gow, James, Litt.D. (Trinity): 52, Arboretum St., Nottingham.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
1880. \*Hicks, R. D., M.A., Trinity.
1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Henry, Litt.D., Trinity.
1896. James, M. R., Litt.D., King's.



1883. \*Jebb, Prof. R. C., Litt. D., M.P. (Trinity): Springfield, Cambridge.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1897. Leaf, J. F., M.A. (Peterhouse): 41, Grove Road, Ipswich Road, Norwich.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A., St John's.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1891. Miles, E. H., M.A. (King's): 5, St Paul's Road, Cambridge.
1874. \*Monro, C. H., M.A., Caius.
- \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1885. Moulton, Rev. J. H., M.A. (King's): The Leys School, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1896. Nairn, J. A., M.A. (Trinity): 9, Gifford Place, Green Street, Cambridge.
1899. Naylor, H. Darnley, B.A. (Trinity): Ormond College, Melbourne, Australia.
1876. \*Neil, R. A., M.A., Pembroke.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Selwyn College.
1880. \*Parry, Rev. R. St John, M.A., Trinity.
1898. \*Pearce, Rev. E. C., M.A. (Corpus): 2, Muswell Rise, Muswell Hill, London, N.

1892. Pearson, A. C., M.A. (Christ's): Amberley, Alleyn Road,  
W. Dulwich, S.E.  
\*Peile, J., Litt. D., Master of Christ's.
1892. Perowne, Rev. E. H., D.D., Master of Corpus.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A., (Queens'): 40, Glisson Road,  
Cambridge.
1879. \*Postgate, Prof. J. P., Litt. D. (Trinity): 54, Bateman  
Street, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle,  
Staffs.
1896. \*Rackham, Harris, M.A., Christ's.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, Prof. J. S., Litt. D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt. D. (Trinity): Charterhouse  
School, Godalming.
1879. \*Ridgeway, Prof. W., M.A., Caius.  
\*Roberts, Rev. E. S., M.A., Caius.
1888. \*Robinson, Rev. Canon J. Armitage, D.D. (Christ's):  
17, Dean's Yard, Westminster.  
\*Roby, H. J., M.A. (St John's): Oxford and Cambridge  
Club, S.W.
1890. \*Rouse, W. H. D., M.A. (Christ's): The School, Rugby.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Gram-  
mar School, Southwark.
1882. \*Rutherford, Rev. W. G., M.A. (University College, Oxon.):  
Westminster School, London, S.W.  
\*Sandys, J. E., Litt. D., St John's.
1879. Selwyn, Rev. E. C., M.A. (King's): The School,  
Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., M.A. (Emmanuel): Grove Cottage,  
Grantchester.  
Sidgwick, Prof. H., Litt. D., Trinity.
1893. Sikes, E. E., M.A., St John's.  
\*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury  
Villas, Cambridge.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham  
Rectory, London, S.W.

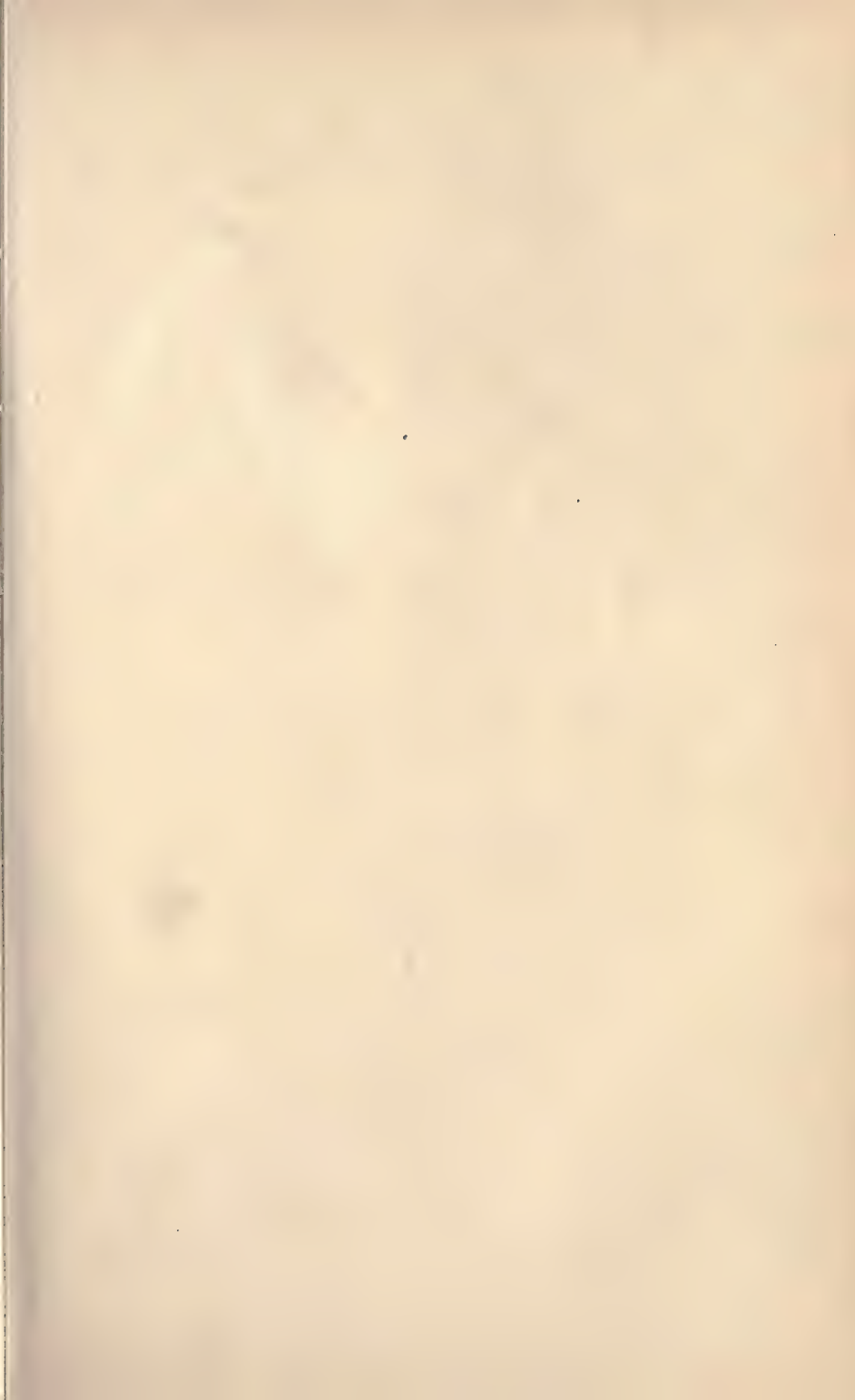
Taylor, Rev. C., D.D., Master of St John's.

1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1876. \*Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst, Guildford.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1880. \*Vardy, Rev. A. R., M.A. (Trinity): King Edward's School, Birmingham.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. Wardale, J. R., M.A., Clare.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Lord Bishop of Calcutta, The Palace, Calcutta.
1899. Whibley, L., M.A., Pembroke College.
1885. Whitelaw, R., M.A.: The School, Rugby.
- Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove, Kennington Park, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.
- \*Young, Rev. Canon E. M., M.A. (Trinity): Whitton Tower, Rothbury, Northumberland.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*











8  
PROCEEDINGS

OF THE

Cambridge Philological Society.

LII—LIV.

LENT, EASTER AND MICHAELMAS  
TERMS, 1899.



London :

C. J. CLAY AND SONS,

CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,

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1901

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1899.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting held in the President Prof. RIDGEWAY'S rooms, Gonville and Caius College, on Thursday, January 26, 1899, at 4.15 P.M., the President in the Chair:

The following officers were elected for the ensuing year:

President: Prof. RIDGEWAY (re-elected);

New Vice-President: Dr POSTGATE;

Ordinary Members of Council: Mr NIXON, Mr GILL (re-elected), Mr MAGNÚSSON, Prof. BEVAN;

Hon. Treasurer: Mr WARDALE (re-elected);

Hon. Secretaries: Mr GILES (re-elected), Mr J. A. NAIRN;

Auditors: Prof. COWELL, Mr NIXON (both re-elected).

A unanimous vote of thanks was passed to the Auditors for their services.

The Treasurer's Accounts were submitted and passed.

It was agreed unanimously that the Journal *Neue Jahrbücher für Klassische Philologie und Pädagogik* be no longer taken in by the Society's Library.

Owing to the lateness of the hour Dr SKEAT'S paper on "Compensatory Vowel-lengthening" was adjourned to next meeting.

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 14, 1899.

SECOND MEETING<sup>1</sup>.

At a Meeting of the Society held in Mr WARDALE'S rooms, Clare College, on Thursday, February 16, 1899, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair:

L. WHIBLEY, Esq., M.A., Fellow of Pembroke College, was elected a Member of the Society.

I. Dr SKEAT read a paper on "Compensatory vowel-lengthening," of which the following is an abstract:

The phrase "compensatory vowel-lengthening" is unsatisfactory and misleading. When we read that "short *o* is lengthened in Attic as compensation for the loss of a nasal in the Attic *τοῖς*, for Cretan *τόνς*," it seems to be implied that the short vowel *o* was altered to *ou* because the nasal had been lost, in order that substantial justice might be done. But phonetic laws care nothing for substantial justice, and a lost nasal would arouse no sentimental regret nor obtain any hearing if it clamoured for redress.

The horse should be put before the cart. The rule should be thus expressed: "When a short vowel occurs before a combination of consonants, it is sometimes lengthened, chiefly when the former of these consonants happens to be a liquid. After the vowel has become long or has passed into a diphthong, the former of the consonants frequently (but not invariably) disappears."

Take, by way of example, the Old Mercian form *ald*, with short *a*, as in G. *alt*. It is now *old*, with long *o*. The dialects have *auld*, *owld*, *auld*, *owld*; where it is obvious that *auld* and *owld* are formed from *auld* and *owld*, the *l* being dropped after the vowel had been lengthened. Otherwise, the resulting form would have been *ad*.

The English word *balsam* furnishes a good example of vowel-lengthening unaccompanied by loss.

II. The Secretary read a paper by Mr WITTON (who was unable to be present) on Some Apocopated Prepositions in Greek.

The paper dealt chiefly with those prepositions whose apocopated forms end in *-τ*. It was pointed out that these forms could exist in word-groups only, since a final stop consonant is foreign to Greek phonetics. Elsewhere the final stop would fall off as well, and these doubly apocopated forms were traced in *καβαίνων*, *καπέτον*, and *κανάξαις*; in the Mod. Gk. *μέ* for *μετά*, and in such inscriptional forms as KA TON = *κατὰ τόν*, usually edited as *κα(τ) τόν*. With regard to these last forms, it was argued that the representation of two stop consonants by a single sign would stand on quite a different footing from a similar representation of

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 28, 1899.



a double continuous sound. The strangeness of the assimilation in such Homeric forms as *καρ ῥόον* suggests the possibility of a connexion here, but this is uncertain owing to the absence of forms such as *κάβαϊνων* with short vowel.

III. Mr BARNETT read a paper on the names of Tragedy and Satyr-play.

(1) Assuming the current derivation of tragedy from the satyr-play, and of the latter from the Peloponnesian goat-chorus, the question was formulated—since *τραγωιδός* and *σάτυρος* mean the same thing and originally referred to the same sort of play, and since before the strict division of the Aeschylean tetralogy into tragic *τραγωιδία* and humorous *σάτυρος* there was an intermediate step, viz. the ‘romantic’ drama of e.g. Phrynichos, were not *both* terms, *σάτυρος* and *τραγωιδία*, applied to the latter? Examination of the different traditions suggested an affirmative answer, and permitted the strict distinction of the terms to be assigned to the period of Aeschylus’ prime.

(2) Ancient theories of the origin of the varieties of drama were examined. They are (a) the Peripatetic,—that tragedy developed out of Satyr-play, which survived because of a vulgar reaction, (b) that quoted by Horace (Ep. ad Pis. 220 f.), which makes Thespian drama consist of both *τραγωιδία* and *σάτυρος*, (c) that which attributed to Thespis comedy as well, under the influence of the growing confusion between *σάτυρος* and comedy (from which explain Anthol. Pal. VII n. 410, where the MS. reading points to original *τρισσὸν χορόν*; this cannot refer to a combined *ἄγών* of dithyramb tragedy and satyr-play, for it speaks of the *Διονύσια κατ’ ἄγρους*, of which no dithyrambic *ἄγών*, with a prize of a goat and figs, is recorded; it means an *ἄγών* by Thespis in Tragedy, Satyr-play, and Comedy, hinting at the last by *κωμηταῖς* in v. 2). But all ancient tradition regards the name *τραγωιδία* as being as old as the drama itself. Hence the words *τράγος τραγωιδός* and *σάτυρος* being used as synonyms at first, probably (a) *τράγος τραγωιδός* and *τραγωιδία* were the native Attic (and official) equivalents for the foreign (and technical) name *σάτυρος*, (b) *τράγος* being then dropped, *τραγωιδός* was, about the time of Aeschylus, no longer realised as being the same as *σάτυρος*, and hence might be used for arbitrary distinction of the terms *τραγωιδία* and *σάτυρος*.

THIRD MEETING<sup>1</sup>.

At a Meeting of the Society held in Mr WARDALE's rooms, Clare College, on Thursday, March 9, 1899, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair :

I. Mr W. G. HEADLAM proposed the following readings in Aeschylus: *Supp.* 8 ἀλλ' αὐτογενῇ τῶν φλυαγορᾶν (or φλυζ-) γάμον Αἰγύπτου παίδων ἀσεβῇ τ' ὀνοταζόμεναι: the MS. has αὐτογενήτον φυλαξάνοραν with υλαξ in erasure and an accent erased over the final α.—*Ib.* 560—5 καὶ...ικνεῖται δὴ σινουμένα βέλει for ικνεῖται δ' εἰσίκνουμένον cod. M with ου in erasure, εἰσικνουμένη cod. Guelf.—*Agam.* 50 ἄλγεσι παίδων ὑπατηλεχέων 'their lofty-cradled children,' for ὑπατοι λεχέων.—*Ib.* 139 στρατωθέν· ὀκνῶ γάρ· ἐπίφθονος Ἄρτεμις...for οἴκῳ γὰρ ἐπίφθονος.—*Ib.* 178 οὐλός τις πάροιθεν ἦν μέγας, παμμάχῳ θράσει βρύνων 'a fell warrior,' for οὐδ' ὅστις.

Mr Headlam withdrew his paper on the versification of Bacchylides xvii (Theseus) which had been announced for this meeting.

II. Mr NAIRN read Notes on Propertius.

(1) III 25 37—8 (Bährens).

Has tibi fatalis cecinit mea pagina diras.

Euentum formae disce timere tuae.

Bährens' critical note on v. 38 reads as follows :

*formae* totum in ras. V, F mg. m. 2, N, dñe F, dominae D.

*formae* may well have come in from v. 32. 'latere aliquid uidetur' Postgate. Perhaps we should read

Euentum clurae disce timere tuae.

*clura* is glossed *πίθηκος*. Written *clūe* the gen. is identical (cl = d) with *dñe* of F. *Euentum clurae* I take to refer to Cynthia's wrinkles (*ruga* v. 32, *rugas* v. 34): cf. Iuvenal who is also reminded by wrinkles of an old ape: 10 193—5

talis aspice rugas

quales, umbriferos ubi pandit Thabraca saltus,  
in uetula scalpit iam mater simia bucca.

For tame monkeys cf. Pindar's ὑποκοριστικόν, *πίθων*, P. 2. 72, and Plautus Miles II 2 7. For euentum (*clurae*) = the fate of (an ape) see Georges Handwörterbuch s.v. euentus.

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 21, 1899.

## (2) IV 1 33

Quippe suburbanæ parua minus urbe Bouillae.

Read perhaps *paruo*—*orbe*. *Urbs* and *orbs* are constantly confused as at II 32 15. *Urbs* can only refer to the imperial city. minus *paruo*—*orbe* (s. c. *moenium*, *quam Roma*).

## (3) IV 1 124

Et lacus aestiuis intepet Umber aquis.

Sense demands a negative. Et—non tepet (Housman). Rather keep intepet (also in Persius and Statius), changing *et* to *nec*.

## EASTER TERM, 1899.

FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held at Dr Sandys' house (Merton House, Queen's Road), on Thursday, May 4, 1899, at 4.45 P.M., Dr VERRALL and afterwards Dr SANDYS in the Chair:

MR BARNETT read notes of which the following is an abstract.

Aesch. *Suppl.* 556 (Dind.). Following Mr Headlam, I suggest *ικνέτ'* (unaugm. imperf.) ἀρδῇ σινουμένα; cf. *PV.* 880.—*Ib.* 858. Surely ἀγείος is irreproachable, and means "under protection of religion"; read further βαθύχρειος βαθρείας for βαθύχαιος, "in sore need of asylum."

*Agam.* 103. Scholion suggests we should read in the text τὴν θυμοβόρον φρενολύμην.

*Anth. Pal.* v. 30. 5—6. Read ὦ πλεονέκται, οὐ πλοῦτον, πενίην δ', ὡς ἀδικεῖτε, νόμοι; νόμοι may well = *nummi*, as in Epicharmus; the poet accuses of selfishness *cash*, which arrogates entirely to its possessors the advantages of love.—*Ib.* v. 138. 3. οὐδενίσας is a ghost-word, being merely Jacobs' bad conjecture, and it will not bear the sense he forces upon it: possibly we should read οὐδ' οἴσας (cf. Herod. i. 157 ἀνοῖσαι) for the MS. οὐ δείσας.—*Ib.* v. 162. 4. Perhaps ἡ δ' ἐθιγ' ἀντ' Αἶδα (cf. Soph. *Trach.* 834).—*Ib.* v. 188. 5—6. Perhaps for the MS. ἐσώκει we may read χ' ὀνητὸς τὸν ἀλιτρὸν ἐθ', ὡς εἰ ὀνητὸς ὁ δαίμων, τίσομαι κτέ. "mortal as I am, I will yet avenge myself on the offender Eros, just as though the god were a mere mortal; for in self-defence I will bring a charge against him."

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 16, 1899.



Mr BURKITT read a paper retracting the view he had formerly held (see *Proceedings*, Lent Term, 1898, p. 10 ff.), that the *Assumption of Moses* was an Epilogue to the *Book of Jubilees*.

These works are extant neither in the original Aramaic (or Hebrew) nor in the Greek translation, but large fragments in a Latin translation made from the Greek are preserved in a 6th cent. Palimpsest now at Milan. The fragments of *Jubilees* occupy the first 16 quires, and the *Assumption of Moses* takes up the 17th quire<sup>1</sup>. The MS. is all written in one hand and many peculiarities of writing and spelling in the 17th quire can be paralleled from the other quires. I have already noticed the extra *n* in *Monse* for 'Moses' (*J* xxx 11, xlix 22 = *M* xi 2 etc.): other examples are *Lewui* for 'Levi,' and the curious dividing of the words *s|pelunca* (*J* xlv 15) and *s|culpent* (*M* ii 9). But a careful study of the vocabulary shews that the Latin texts of *J* and *M* were the work of different translators. This is best indicated by a list:—

<i>Jubilees</i>	<i>A. of Moses</i>
Excelsus (xx 9 etc.; xvi 18)	Summus (vi 1; x 7)
princeps Mastima (e.g. xviii 12)	Zabulus (x 1)
angelus (xv 27, xxxi 14, xxxii 21)	nuntius (x 2, xi 17)
thronus (xl 7)	sedes (iv 2, x 3)
praeputium (xv 23, 26, xxx 12)	acrosisam (viii 3)*
tribulatio (xlvii 1)	clibsis (iii 7)†
tabernaculum (xiii 15, xlix 16 ff.)	scene (i 7, 9, ii 4, 8)
populus (usually, e.g. xvi 18)	plebs (13 times: populus only ix 3, and then of heathens)
pop. acceptabilis (xxii 9)	plebs excepta (iv 2)
manifestare (xviii 11, 16, xxxii 28)	palam facere (i 13, 15, iv 5 etc.)
hereditare (xxii 14, xxxii 19)	[hereditare is avoided]
hereditate possidere (xxvii 11)	cf. stabilire sortem (ii 2)]
secus (xvi 15, xlix 15 etc.)	circa (iv 3, vi 9)
secundum (xvi 14, xlix 16 etc.)	secus (i 3, 10, ii 2, 5 etc.)

\* I.e. ἀκροβυστία.

† I.e. θλίψις: cf. *clidomeni* Cyp 487<sup>23</sup> cod. opt.

A glance at this list is enough to shew the essential dissimilarity of the two documents. The vocabulary of *J* is quite commonplace, but the Latin of *M* does not closely resemble any other Christian translation<sup>2</sup>.

The end of the *Assumption* is not preserved in the Milan MS. The sense, however, is nearly complete: we should expect perhaps another column or so, not more. The struggle between Michael and the Devil for the body of Moses, referred to e.g. in *Jude* 9, belongs to another work, probably that called the *Διαθήκη*

<sup>1</sup> There was never anything in front of the *Jubilees* in the Milan MS, for the *Jubilees* takes up 2600 lines of Ethiopic in Dr Charles' edition, and just over 20 lines of Ethiopic go to one leaf of the Latin MS. Therefore the *Jubilees* would occupy 128 leaves of Latin, i.e. 16 quires exactly.

<sup>2</sup> The closest parallels are to be found in the newly-discovered Latin version of the Epistle of Clement of Rome: e.g. *colonia* 'a town'; *aedes* (for *Templum*); *nam* (= δέ), and once *secus* (= κατά).



Μουσέως (Charles, *Ass. of Moses*, pp. xlv—l). Now the length of the extant part of the *Assumption* is 768 lines of MS., i.e. about 384 *stichi*, so that the missing conclusion would bring the number up to about 400 *stichi*. But in the *Stichometry* of Nicephorus the number given for the Ἀνάληψις Μουσέως is αὐ'—i.e. 1400. Probably therefore we ought to omit the α and read υ'—i.e. 400 στίχοι.

*Secus* occurs as a preposition both in the *Jubilees* and in the *Assumption of Moses*, but not in the same sense. In *M* it represents κατὰ 'according to,' e.g. *secus uerba ipsius* (*M* iii 13). This usage is extremely rare: the only parallels I have been able to find are *secus uoluntatem Dei* in Clem. Rom. xx, and *secus ueterem consuetudinem* in a non-Christian monument from Peschiera (*CIL* v 4017). But in *J* we find *secus* used for παρὰ (or sometimes κατὰ after verbs of motion), e.g. *secus puteum* 'by the well' (*J* xvi 15). This is the use of *secus* which is branded by Charisius as both new and vulgar (*ed.* Keil, p. 80). It is therefore worth notice that it is almost entirely absent from 'African' texts, *ad* and *iuxta* being used instead. In the Gospels there are about 30 places where *secus* might stand: it actually occurs in the Vulgate 17/30, in *a* 12/30, in *b* 17/29, in *d* 8/29, in *f* 12/30; but in the 'African' *e* only 2/24, and in *k* not once in any of the seven places where it is extant. *Secus* is avoided by S. Jerome in the Vulgate O.T., but it comes in S. Ambrose (*Rönsch* 399). Thus *secus* for παρὰ does not appear to have found its way into literature before the 4th cent. A.D., and so we cannot assign an earlier date than the 4th cent. for the Latin translation of the *Jubilees*. The date of the Latin *Assumption of Moses* remains, of course, an open question.

Owing to the lateness of the hour Mr GILES's note on μέλλω with the Aorist was not read.

## SECOND MEETING<sup>1</sup>.

A Meeting of the Cambridge Philological Society was held on Thursday, May 25, 1899, at Merton House, the President, Prof. RIDGEWAY, in the Chair. A discussion took place on the newly-found fragments of Juvenal (*Classical Review*, May, 1899, pp. 201, foll.).

1. Dr JACKSON regarded v. 3 as the main sentence (not in parenthesis) and the clue to the whole passage; the presence of the *mollis* is corrupting to the whole household. Comp. Sen. Epist. v. xii. § 12, *mota manus*, for the use of *tremula dextra* in

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 6, 1899.

v. 2, while another passage of Seneca, Epist. XIII. ii. § 16 *Chelidon, unus ex Cleopatrae mollibus*, proves that *Colocyntha* and *Chelidon* in v. 6 are proper names. In vv. 27, 28 Dr Jackson would read *tu* for *te*, retaining *fateris*, comp. Tac. Ann. xi. 2 *Interroga, Suilli, filios tuos, uirum me esse fatebuntur*. In v. 31 *cohibes* is perhaps to be retained.

2. Mr DUFF gave evidence to shew that *Psyllus* (v. 9) was a famous *leno*; the meaning is then 'when the *cinaedus* has sunk to the level of the *ludus* he is held inferior to the ordinary gladiator.' It can hardly be held (with Friedländer) that the *tunica* marked a special kind of gladiator. Rather the *retiaris* is referred to in *turpi tunicae*, *turpi* being used because the *tunica* is that of the *mollis*. In v. 18 the reference is to dancing; in v. 24 the *teneri lumbi* are those of the woman.

3. Dr REID proposed in vv. 27, 28

*quem rides aliis tu mimum...*  
*hunc purum contendo uirum eqs.*

A paraphrase of the longer fragment by Mr Housman and a selection from his notes were read by Dr POSTGATE, who also reported that in v. 5 the MS. has *permittunt*, in v. 9 *ab Eupholio*.

## MICHAELMAS TERM, 1899.

### FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr JACKSON'S rooms, Trinity College, on Thursday, October 26, 1899, at 4.15 P.M., Dr SKEAT in the Chair:

Mr HICKS communicated a paper by Mr F. T. RICKARDS on Aristophanes Ach. 717 sq. The MSS. read *κα'ελαύνειν χρὴ τὸ λοιπόν, κὰν φύγῃ τις, ζημιῶν | τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέῳ*. A review of the various interpretations and emendations proposed discloses nothing satisfactory. Porson objected to the article before *γέροντι* and *νέῳ*. Elmsley compared Antiphanes apud Athen. II. 44 A, *οἶνω τὸν οἶνον ἐξελαύνειν*. It matters little whether we read *κὰν φύγῃ τις, ζημιῶν* sc. *φυγῇ* or *κὰν φυγῇ τις* (sc. *ζημιῶι*), *ζημιῶν*. In either case *φυγῇ ζημιῶν* = to banish and this renders it slightly improbable that *ἐξελαύνειν* also = to banish. If the latter word is wrong the mistake must be older than the scholiast. The choice seems to lie between (1) the retention of *ἐξελαύνειν* and its interpretation as 'to rout out,' a slang word in

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 7, 1899.

this sense, as attested by Antiphanes (cf. ἐκπίπτειν, ἐκφέρεσθαι, ἐκβράττεσθαι, ἐκβάλλειν ἐς τὴν γῆν Hdt. vii. 170, and the use of *ex* in Latin with *reperio*, *exsisto* where we use *in*, e.g. Cic. *pro Sulla* 27 and Reid *ad loc.*) and (2) assuming ἐξελαύνειν to be derived from a gloss on ζημιῶν, in which case ἐξελέγχειν 'convict' is suggested; cf. Antipho 147, 6 τοῖς ἔργοις τοὺς λόγους ἐξελέγχειν.

[Dr R. S. CONWAY in a paper "On the interweaving of words with pairs of parallel phrases" (*Class. Rev.* xiv. 359) adduces this passage and interprets thus: *i.e.* in prose order: τὸ λοιπόν, ἂν φύγῃ τις ('is prosecuted'), χρὴ καὶ ἐξελαύνειν καὶ ζημιῶν τὸν γ. τῷ γ., τὸν ν. δὲ τῷ ν. This, he thinks, removes all the difficulties due to the old connexion of ἂν φύγῃ only with ζημιῶν.]

Dr VERRALL read notes on passages in Euripides *Iphigenia in Tauris*.

vv. 61—2. Retain MS. reading, punctuating thus

νῦν οὖν ἀδελφῷ βούλομαι δοῦναι χοὰς  
παρούσα· παντὶ ταῦτα γὰρ δυνάμειθ' ἄν.

"For (if he be dead) I have the same power (to be present with him) that any has." The point is, that with the dead Orestes Iphigenia can communicate as well as any, by means of χοαί, whereas, while her brother lived, she was parted from him impassably by space.

ib. 91.

Retain πέρας, not πέρα (Badham et volg.). οὐδὲν πέρας = *nothing definite*, 'what is without πέρας': cf. οὐδὲν κέρδος, ib. 506, 'what has no advantage in it.' As to what the emissaries were to do in Taurica, and how they were to escape thence, Apollo had indeed given some directions (which Orestes has just stated), but so indefinite (ἀπέραντα) as to be of no use.

ib. 200. ποινά γ' | εἰς οἶκους κτλ.

The point of γε, which should be retained, is that of an exclamatory and parenthetical assent, *Anglice* 'yes, indeed,' though this form would be too cumbrous for use. Crime in the ancestor leads to hereditary punishment of the house; *yes, doubtless*, but in the case of Iphigenia this species of 'justice' seems to have been pushed by fate (δαίμων) beyond the limit. The position of the particle in the sentence is determined by the point at which the feeling arises.

ib. 290. πέτρινον ὄχθον ὡς ἐπεμβάλη.

Retain as in MSS., and connect thus. "And another (Fury), blowing fire and blood from her skirts, beats upon the wing, bearing my mother in her arms, to hurl upon me like a barrow (mound) of stone." The πέτρινος ὄχθος is the usual Greek *tumulus* (grave). The conception throughout is intentionally made grotesque, and represents merely the phantasy of Orestes' madness.



SECOND MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr JACKSON'S rooms, Trinity College, on Thursday, November 9, 1899, at 4.15 P.M., the President, Prof. RIDGEWAY, in the Chair:

I. Mr F. W. THOMAS read a paper on 'The Suffixes *d do dā*' of which the following is a summary:

(1) There existed in I. E. a suffix *dā* employed in the formation of nouns of action, such as Greek κομιδή, Sk. *pīdā*, and these in Greek came to be used also in a collective sense, e.g. in Νεστορίδā 'the family or clan of Nestor,' whence arose the common patronymics and gentile names in -δης. By the side of these there were also masculines and neuters in -δος and -δον, having the sense either of nouns of action, as in χρόματος, or of adjectives, as in the Latin *lucidus*: also unthematic forms in -ād -īd -ūd, such as Ἑλλάδ-, Sk. *dr̥ṣād- paṣad-*, these also being feminine collectives. The adjectival sense in μαινάδ-, and the individual sense in Βρισηϊδ-, was a later development. All the above were deverbal in origin, as is proved by the adverbs in -δον -δην -δα, which have the same stem as the participle in -το-; cf. σχετός and σχεδόν, -ετος and -εδην, κρυπτός and κρύβδην. Thus κομιδή comes from a verb \*κομίζω, whence the future κομιῶ, and has in its turn given rise to a denominative κομίζω.

(2) A nasalized suffix in -ndo was also in both primary and secondary use, the former e.g. in *pando fundo* φλύνδω, Sk. *ṣvindate, bhunḍati*, in *blandus*, Sk. *vṛnda*, the latter in ἀλίνδω κολίνδω πλουτίνδην, Sk. *varanḍa, ṣikhanḍa kamanḍaku*, Lat. *kalendae*, Teutonic *nawenzon, trophinza*. Among the latter group specially noticeable are (1) *volvendus* and the Latin gerundival and gerund forms, (2) numerous Indian and Teutonic names, as *Kāmandaki Kalinda, Regenzo Rihkenza*, to which there exist parallels without a nasal in *Darada Pārada, Ebizo Winizo* &c. The *nd* suffix had frequently a *kose* value, as in several of the above instances: cf. the divers uses of the Teutonic -ing.

(3) As belonging to the first head are to be noted such adjectives as Sk. *jaḍa*, Latin *tardus*, Celtic *surdos*, Teutonic *stolz schwarz*, on which see Niedermann's article (*Indo-Germanische Forschungen*, x. p. 221 ff.). An extended suffix is seen in the Lithuanian participle in -damas.

II. Mr CHADWICK read a note on the Idg. forms for 10 and 100. He gave reasons for believing that the earliest form of the word for 10 was \**dékmt* and that it was originally a neuter substantive. \**dékmd* and \**dékṃ* were later forms arising from \**dékmt*

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 21, 1899.



through sandhi. He briefly discussed the sandhi laws relating to final explosives, and suggested that the Sanskrit change of voiceless to voiced before initial sonants might be of Idg. origin. Proceeding to the word for 100—*\*(d)kṣtóm*—Mr Chadwick pointed out that formally it seemed to be the neuter of an ordinal. He suggested that the original expression was not *\*(d)kṣtóm* *dékṣtóm*, as usually supposed, but *\*(d)kṣtóm* *dékṣt*. This would be a phrase similar to that contained in the Latin and Greek forms for 70, 80, 90, and consequently may have meant originally not 'tenth ten' but 'ten tens.' The ordinals in 7, 8, 9, 10 seemed to have been merely inflected forms of the cardinals, and, to judge from such forms as *nōnāgintā* and *ἐβδομήκοντα*, might once have been cardinals in adjectival use. The singular form in *\*(d)kṣtóm* was not an insuperable difficulty; it might be compared with Sk. *triṃśát* etc. and the corresponding Keltic forms.

### THIRD MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr JACKSON'S rooms, Trinity College, on Thursday, November 30, 1899, at 4.15 P.M., Dr POSTGATE, Vice-President, in the Chair:

H. DARNLEY NAYLOR, Esq., B.A. (Trinity), Classical Lecturer, Ormond College, Melbourne, was elected a member of the Society.

I. Mr BURKITT read a paper on the *Assumption of Moses* of which the following is a summary.

In passing through Milan last October I spent some hours at the Ambrosian Library over the MS of the *Assumption of Moses* (C 73 *inf*). Only those who have seen the MS can thoroughly appreciate the extraordinary skill and patience shewn by Ceriani in the decipherment of the text of this hitherto unknown work. Only in four places was I unable to follow his text, *viz*.

viii 3 (p. 67a, 12)	AC ROBISAM	not acrosisam
xi 1 (p. 100a, 7)	IAM	not tam
xi 2 (p. 100a, 13)	EUM	not cum
xi 7 (p. 100b, 7)	INCUT	not in eut

The first of these is a misspelling of the MS for *acrobystiam*, and the last is (I think) a mistake for *sicut*. The third is Rönisch's emendation and generally accepted. In xi 1 *iam* for *tam* is certain, as there is no room for the 't.' The sense also is much improved, as we must infer from i 16 that the books which Moses was about to give to Joshua were '*iam scripta in sua scriptura*.'

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 12, 1899.

The MS is undoubtedly of the 6th century. The handwriting is a big, rather wide-spread, uncial: the loop of R is rather large, s and T take up almost a square space, and the vertical and horizontal strokes of L meet in a well defined angle. At the end of lines *m* and *n* are distinguished, e.g. A<sup>-</sup> stands for *an*, but A<sup>.</sup> for *am*.

The text of the MS is full of very gross blunders, some derived from a faulty Greek exemplar, but many more are scribal errors in the Latin. *conspiges*, the reading of the MS in x 10 for *conspicies*, suggests that our palimpsest was copied from a manuscript containing ligatures (G for C<sub>1</sub>), and perhaps it was tattered and defaced as well as written in a current hand. In any case editors of the *Assumption* must make a free use of conjectural emendation.

I venture to suggest the following changes:

iii 11	for cum moyses	read commonens
iv 9	„ in tempore tribum	„ in tempore retributionum
v 6	„ a deo ut	„ adeo ut
vi 3	„ singuli et corpori	„ sepelliet ( <i>sic</i> ) corpora
viii 5	„ suum	„ suem ( <i>see below</i> )
xi 10	„ pati ens	„ patietur
xi 13	„ .....de uoluntatem	„ et ego unde uoluntatem

For *suem* in viii 5, compare Josephus *Ant.* xv 5<sup>4</sup>, 1 Macc i 47, and 2 Macc vii *passim*. The text is so corrupt here that I am unable to do more than make the suggestion that the words 'et leges quod haberent supra altarium suum' relate to the issuing of a decree commanding the Jews to sacrifice swine. At least this would give point to the fast enjoined immediately after by Taxo.

[It was afterwards pointed out by Dr Jackson that for the required sense in viii 5 no emendation is necessary. *Nouissime post haec et leges quod haberent supra altarium suum* represents ὕστατον μετὰ ταῦτα καὶ τοὺς νόμους, τῷ ἔχειν προσέτι θυσιαστήριον ὑῶν: 'last of all after this (they will be compelled to blaspheme) the laws also, by having an altar for pigs.' The construction is carried on from *blasphemare cogentur* in the preceding clause. For τῷ ἔχειν, cf 2 Cor ii 13, where for τῷ μὴ εὐεῖν the Latin Vulgate has *eo quod non inuenerim*.]

II. MR GILES read a note on Latin negatives and their use in prohibitions.

Latin has three negatives which are proethnic and from the same root, viz. *nē*, *nē* and *nei* later *nī*. In connexion with these negatives two questions arise: (1) Why is a second prohibition introduced by *nē-ve* not *nē-que*? (2) When a form in *-que* is used, why should it be *nē-que* not *nē-que*? It was pointed out that in negative clauses *ve* is logically incorrect, the second negative being not alternative but merely cumulative. 'Neither do this nor do that' is equivalent to 'Do not do this and do not

do that.' Greek recognises this in its μήτε—μήτε. The use of -ve must have developed within Latin itself, for the other Italic dialects show forms containing the equivalent of Latin -que. In Oscan, nep the equivalent of Latin neque is used only as a prohibitive: nep deikum nep fatium pūtiad = *nec dicere nec fieri possit*. Parallel to the form equivalent to neque there was in Oscan another form compounded of nē and que which was used both as a simple negative and as a prohibitive: pun far kahad nip putiia edum nip menvum limu = *cum far capiat neu* (but properly nēque) *possit edere neu* (*minuere famem*?).

The form with -que therefore is not an usurper in the territory of nēve; nēve itself is the usurper. The use of nec in prohibitions is found in the earliest Latin, as in Ennius' epitaph: *Nemo me lacrumis decoret nec funera fletu | faxit*; in the inscription from the sacred grove at Spoletium, which is at least as early: *honce loucom nequis violatod neque exvehito neque exferto quod louci siet*; and best of all in a passage from the *Asinaria* 767 ff. (cited by Prof. C. E. Bennett in *Cornell Studies* ix p. 3), where neque (nec) is used nine times in 25 lines as a prohibitive.

It may be conjectured that the forms in -ve came in through the influence of nē, originally only a negative and prohibitive but later also a hypothetical particle. nē has in itself no hypothetical meaning but receives it from its frequent combination with si: cp. the Oscan *Pr. censtur Bansaē [nī pis fuid] nei suae q. fust, nep censtur fuid, nei suae pr. fust* = *Praetor censor Bantiae nequis fuerit nē si quaestor fuerit, neque [neu] censor fuerit nē si praetor fuerit*.

Alternative affirmative clauses were legitimately connected by si-ue—si-ue; when nē became hypothetical it followed suit: cp. *Rudens* 718 *si tuas esse oportet nī-ve eas esse oportet liberas | nive in carcerem compingi est aequom etc.* and 1418 *Spectatores, vos quoque ad cenam vocem | nī daturus nīl sim neque sit quicquam pollucti domi | nive adeo vocatos credam vos esse ad cenam foras*. As nē still retained its prohibitive meaning as well, it was only natural that the existence of nēve should affect the prohibitive particle which ultimately ousted it; hence nēve—nēve. In neu indeed, it is possible, as Brugmann holds (*I. F.* vi p. 88), that nē + ve and nei + ve are confounded.



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# L A W S

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
Cambridge Philological Society.

1 JAN. 1901.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1896. Professor F. Susemihl, Greifswald, Germany.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.



- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).
- 1899. The University of Adelaide, S. Australia.

## MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., M.A., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare.
- \*Austen Leigh, Rev. A., M.A., Provost of King's.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 24, Addison Road, Kensington, W.
- 1889. Bayfield, Rev. M. A., M.A. (Clare): Eastbourne College, Eastbourne.
- 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
- 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
- 1895. \*Bevan, Prof. A. A., M.A., Trinity.
- 1891. Brooks, E. J., M.A. (St John's): 127, Cornwall Road, W.
- 1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn.

1895. Bryant, Rev. E. E., M.A. (Emmanuel): Charterhouse School, Godalming.
1892. \*Burkitt, F. C., M.A. (Trinity): 12, Harvey Road, Cambridge.
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1881. Candy, F. J., M.A. (Emmanuel): 13, Beulah Road, Tunbridge Wells.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
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- \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
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1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
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1880. \*England, E. B., Litt.D. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.

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\*Fennell, C. A. M., Litt.D. (Jesus): Chesterton Road, Cambridge.

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1883. Frazer, J. G., M.A. (Trinity): Adams Road, Newnham.

1891. Gardner, E. A., M.A. (Caius): Radnor Cottage, Sandgate, Kent.

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1876. \*Grant, C. E., M.A., King's.

1884. Gray, Rev. J. H., M.A., Queens'.

\*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.

1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.

1900. Harrison, E., B.A., Trinity.

1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.

1891. Headlam, C. E. S., M.A., Trinity Hall.

1891. Headlam, W. G., M.A., King's.

1880. \*Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.

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1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.

1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.

1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.

\*Image, J. M., M.A., Trinity.

\*Jackson, Henry, Litt.D., Trinity.

1896. James, M. R., Litt.D., King's.

1883. \*Jebb, Prof. Sir R. C., Litt.D., M.P. (Trinity): Springfield, Cambridge.

1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.

1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A., St John's.
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1874. \*Monro, C. H., M.A., Caius.  
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1899. Naylor, H. Darnley, B.A. (Trinity): Ormond College, Melbourne, Australia.
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1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Selwyn.
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1892. Perowne, Rev. E. H., D.D., Master of Corpus.
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1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 54, Bateman Street, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1896. \*Rackham, Harris, M.A., Christ's.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.
- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A., Caius.
- \*Roberts, Rev. E. S., M.A., Caius.
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- \*Roby, H. J., M.A. (St John's): Oxford and Cambridge Club, S.W.
1890. \*Rouse, W. H. D., M.A. (Christ's): The School, Rugby.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., M.A. (University College, Oxon.): Westminster School, London, S.W.
- \*Sandys, J. E., Litt. D., St John's.
1900. Schulhof, J. M., M.A., Trinity.
1879. Selwyn, Rev. E. O., M.A. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., M.A. (Emmanuel): Grove Cottage, Grantchester.
1893. Sikes, E. E., M.A., St John's.
- \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1900. Smyth, A. E. A. W., M.A., 3, Hare Court, Temple, London.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Olapham Rectory, London, S.W.
- Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1876. \*Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst, Guildford.

1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1883. Tottenham, H. R., M.A., St John's.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. Wardale, J. R., M.A., Clare.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Lord Bishop of Calcutta, The Palace, Calcutta.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A. : The School, Rugby.  
Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove, Kennington Park, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*

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# PROCEEDINGS

OF THE

## Cambridge Philological Society.

LV—LVII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1900.



London :

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1902

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1900.

FIRST MEETING<sup>1</sup>.

AT the Annual Meeting of the Society held in the retiring President, Prof. RIDGEWAY's rooms, Gonville and Caius College, on Thursday, January 25, 1900, at 4.15 P.M., Dr POSTGATE, Vice-President, in the Chair :

The Treasurer's Accounts were submitted and passed.

The following Officers were elected :

*President* : Rev. the MASTER OF ST JOHN'S.

*Vice-Presidents* : Rev. Dr SKEAT, Prof. RIDGEWAY.

*Members of Council* : Dr JEBB (re-elected), Rev. Prof. MAYOR, Mr ADAM, Mr GILES.

*Hon. Treasurer* : Mr WARDALE (re-elected).

*Hon. Secretaries* : Mr NAIRN (re-elected), Mr CHADWICK.

*Auditors* : Prof. COWELL, Mr NIXON (both re-elected).

A unanimous vote of thanks to the retiring Officers was passed.

I. Mr MAGNÚSSON read a note on the derivation of the word *traffic*. The term had found its way from the Romance languages into the rest of the vernaculars of Europe. The principal Romance forms were: Ital. *traffico*, Prov. *trafec*, *trafey*, Span. *tráfico*, *tráfago*, Port. *tráfico*, *tráfego*, Fr. *trafic*, meaning commerce, trade.

Diez, the first to hazard an etymology of the word, hesitatingly derived it from *trans* and \**vicare*, a problematic derivative of

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 6, 1900.

Lat. vicis, change, turn. Later etymologists were practically unanimous in declaring the origin of the word 'uncertain' or 'unknown.'

The researches of Borghese, Marquardt, d'Ailly, Mommsen-Blacas had proved that the Romans struck, for the first time, in 228 B.C. the small silver coin called *victoriatus*, on the reverse of which the goddess of victory was represented in the act of crowning a trophy. The model was a piece of Illyrian silver currency which Pliny says used to be imported to Rome as merchandise (bullion). Originally worth  $\frac{3}{4}$ , it was later reduced to  $\frac{1}{2}$  of a denarius. The issue ceased 117 B.C.; but, as Mommsen shows, the name of the *victoriatus* passed, in common language, over to its equivalent the *quinarius*, which throughout the empire continued to be called "always *victoriatus*, not *quinarius*."

The current name for the coin among the Greeks was *τροπαϊκός*, a term which, in the mouth of the Hebrews, changed into *traffic*, pl. *traffikim* (and other slightly varying forms). In the Talmud the coin is mentioned (cf. Zuckermann) in connection with persons historically known as early as the 1st cent. B.C. (Hillel the Elder), and as late as the 4th cent. A.D. (R. Schescheth, who, questioned on the value of traffic, answers that it equals a 'stater,' which again is equal to  $\frac{1}{2}$  'dinar.')

In the course of the 1st cent. before our era the Jews spread widely westward along the Mediterranean seaboard. In Rome itself they had formed, by the end of the century, a very numerous community. They took a very active part in the commercial life of the capital of the Empire. Largely as they engaged in the business of the *τραπεζίται* of the Levant, it goes without saying that they would take no less kindly to the trade of the 'argentarii, mensarii, nummularii' of Rome. With Jewish trade, we may safely take it, the Hebrew term 'traffic' for *victoriatus* (quinary) migrated west to Italy, where it was understood to mean simply change-money, or small change, since the verb 'trafficare' must have meant originally to do business into which 'traffic' chiefly or exclusively entered: to transact money-changing business with Jews, to which the Italian first gave the name of 'traffica,' later 'traffico.' Out of such a primitive sense the more extended modern one seems to have evolved in a manner quite natural.

II. Dr SKEAT read notes on *pickle* and *pixy*, of which the following is an abstract.

A young *pickle*, in the sense of "a mischievous boy," is best explained by the East Friesic *pökel*, a small creature, a dwarf, also used in the expression 'n *pökel fan kind*, "a pickle of a child." It is connected with A. S. *pūcel*, a hobgoblin, prov. E. *puckle*, an imp, and is thus allied to *Puck*, of which it is, practically, the diminutive. It has no connection with the phrase "to be in a pickle," as suggested in the *Century Dictionary*.

The Devonshire *pixy*, a fairy, is called in Cornwall a *pisky*, which is a more correct form, for it corresponds to the South Swedish (Halland dialect) *pyske*, *pjäske*, a little imp or goblin. Both Rietz and F. Möller give *pixy* as the nearest English equivalent of this word. It seems to be related to *pjäske*, a dwarf, *pusk*, a little deformed man, and perhaps to *pus*, a devil, or to *pus*, a boy, in the same dialect.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held in Dr JACKSON'S rooms, Trinity College, on Thursday, February 22, 1900, at 4.15 P.M., the President (the MASTER OF ST JOHN'S) in the Chair :

I. The MASTER OF ST JOHN'S read a paper on *καθέδρα* and *συμφέλλιον* in *Hermæ Pastor*<sup>2</sup>:

Hermas used to be reckoned one of the Apostolic Fathers, with Clement of Rome, Ignatius, Polycarp, and 'Barnabas.' His work, the *Pastor*, was perhaps written about 150 A.D., and not (as has been thought) some half century earlier. It purports to be his record of revelations made to him, but is probably an allegorical fiction, like the *Pilgrim's Progress* with which it has been compared, the name Hermas itself being possibly fictitious. In parts the *Pastor* is like a Christian version of *Cebetis Tabula*, on which Dr J. M. Cotterill some years ago gave reasons to think that it was founded. The Sphinx and her riddle, for example, are mentioned in the introductory part of the *Tabula*, and her riddle read backwards seems to underlie *Vis.* i.-iii. of Hermas.

1. In his introductory *Visions* the author of *Hermæ Pastor* makes the Church personified sit first alone on a chair (*καθέδρα*), and afterwards with 'Hermas' on a bench (*συμφέλλιον*). In his *Mand.* xi. a solitary *ψευδοπροφήτης* sits on the chair, and men who are *πιστοί* sit together on the bench. In the *Visions* he partially describes the chair and the bench, laying stress upon the fact that the bench has four feet, and leaving us to conjecture how many the chair has and what the number connotes. The following passages of the *Pastor* are taken from Dr Harmer's text (1891).

*Vis.* i. 2. 2 βλέπω κατέναντί μου καθέδραν λευκὴν ἐξ ἐρίων χιονίων γεγωνίαν μεγάλην· καὶ ἦλθεν γυνὴ πρεσβύτις ἐν ἱματισμῷ λαμπροτάτῳ, ἔχουσα βιβλίον εἰς τὰς χεῖρας, καὶ ἐκάθισεν μόνη, καὶ ἀσπάζεται με· Ἐρμᾶ, χαῖρε.

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 6, 1900.

<sup>2</sup> Reprinted from the *Classical Review* (Vol. xv, p. 256 f.) by the kind permission of the Editor.



*Vis. i. 4. 1* Ὅτε οὖν...ἡγέρθη ἀπὸ τῆς καθέδρας, ἦλθαν τέσσαρες νεανίαι καὶ ἦραν τὴν καθέδραν καὶ ἀπῆλθον πρὸς τὴν ἀνατολήν. 3 δύο τινὲς ἄνδρες ἐφάνησαν καὶ ἦραν αὐτὴν τῶν ἀγκῶνων καὶ ἀπῆλθαν, ὅπου καὶ ἡ καθέδρα, πρὸς τὴν ἀνατολήν.

*Vis. ii. 4. 1* Τὴν πρεσβυτέραν, παρ' ἧς ἔλαβες τὸ βιβλίδιον, τίνα δοκεῖς εἶναι; ἐγὼ φημι· Τὴν Σίβυλλαν. Πλανᾶσαι, φησὶν, οὐκ ἔστιν. Τίς οὖν ἐστίν; φημί. Ἡ Ἐκκλησία, φησὶν. εἶπον αὐτῷ· Διατί οὖν πρεσβυτέρα; Ὅτι, φησὶν, πάντων πρώτη ἐκτίσθη· διὰ τοῦτο πρεσβυτέρα, καὶ διὰ ταύτην ὁ κόσμος κατηρτίσθη.

*Vis. iii. 1. 4* καὶ βλέπω συμφέλιον κείμενον ἐλεφάντινον κ.τ.λ. 7 καὶ ἄγει με πρὸς τὸ συμφέλιον, καὶ...8 μόνων ἡμῶν γεγονότων λέγει μοι· Κάθισον ὧδε. λέγω αὐτῇ· Κυρία, ἄφες τοὺς πρεσβυτέρους πρῶτον καθίσαι.

*Vis. iii. 2. 4* καὶ ἐγείρει με καὶ καθίζει ἐπὶ τὸ συμφέλιον ἐξ εὐωνύμων· ἐκαθέζετο δὲ καὶ αὐτὴ ἐκ δεξιῶν.

*Vis. iii. 10. 1* καὶ ἀπήνεγκαν αὐτὴν πρὸς τὸν πύργον, καὶ ἄλλοι τέσσαρες ἦσαν τὸ συμφέλιον...3 ὥφθη δέ μοι, ἀδελφοί, τῇ μὲν πρώτῃ ὁράσει τῇ περυσινῇ λίαν πρεσβυτέρα καὶ ἐν καθέδρᾳ καθημένη. 4 τῇ δὲ ἑτέρᾳ ὁράσει τὴν μὲν ὅσιν νεωτέραν εἶχεν, τὴν δὲ σάρκα καὶ τὰς τρίχας πρεσβυτέρας, καὶ ἔσθηκνυῖά μοι ἐλάλει. ἰλαρωτέρα δὲ ἦν ἢ τὸ πρότερον. 5 τῇ δὲ τρίτῃ ὁράσει ὅλη νεωτέρα καὶ κάλλι· ἐκπρεπεστάτῃ, μόνας δὲ τὰς τρίχας πρεσβυτέρας εἶχεν· ἰλαρὰ δὲ εἰς τέλος ἦν καὶ ἐπὶ συμφελίου καθημένη.

*Vis. iii. 11. 1* Ἄκουε, φησὶν, περὶ τῶν τριῶν μορφῶν ὧν ἐπιζητεῖς. 2 τῇ μὲν πρώτῃ ὁράσει διατί πρεσβυτέρα ὥφθη σοι καὶ ἐπὶ καθέδρᾳ καθημένη; ὅτι τὸ πνεῦμα ὑμῶν πρεσβύτερον καὶ ἡδὴ μεμαρασμένον κ.τ.λ. 3 ὥσπερ γὰρ οἱ πρεσβύτεροι, μήκετι ἔχοντες ἐλπίδα τοῦ ἀνανεῶσαι, οὐδὲν ἄλλο προσδοκῶσιν εἰ μὴ τὴν κοίμησιν αὐτῶν, οὕτω καὶ ὑμεῖς...4 Διατί οὖν ἐν καθέδρᾳ ἐκάθητο, ἤθελον γυνῶνα, κύριε. Ὅτι πᾶς ἀσθενὴς εἰς καθέδραν καθεζέται διὰ τὴν ἀσθενείαν αὐτοῦ, ἵνα συνκρατηθῇ ἡ ἀσθενεία τοῦ σώματος αὐτοῦ.

*Vis. iii. 13. 1* Τῇ δὲ τρίτῃ ὁράσει εἶδες αὐτὴν νεωτέραν καὶ καλὴν καὶ ἰλαράν...3 καὶ ὅτι ἐπὶ συμφελίου εἶδες καθημένην, ἰσχυρὰ ἢ θέσις· ὅτι τέσσαρας πόδας ἔχει τὸ συμφέλιον καὶ ἰσχυρῶς ἔστηκεν· καὶ γὰρ ὁ κόσμος διὰ τεσσάρων στοιχείων κρατεῖται. 4 οἱ οὖν μετανοήσαντες ὀλοτελῶς νέοι ἔσονται καὶ τεθεμελιωμένοι.

*Mand. xi. 1* Ἐδειξέ μοι ἐπὶ συμφελλίου καθημένους ἀνθρώπους, καὶ ἕτερον ἄνθρωπον καθήμενον ἐπὶ καθέδρᾳ. καὶ λέγει μοι· Βλέπεις τοὺς ἐπὶ τοῦ συμφελλίου καθημένους; Βλέπω, φημί, κύριε, Οὗτοι, φησὶ, πιστοὶ εἰσι, καὶ ὁ καθήμενος ἐπὶ τὴν καθέδραν ψευδοπροφήτης ἐστὶν κ.τ.λ. 2 οὗτοι οὖν οἱ δίσυχοι ὡς ἐπὶ μάγον (αἱ μάντιν) ἔρχονται, κ.τ.λ.

2. *Hermas* has been credited with extreme simplicity and ineptitude. In *Vis. iii. 1. 8* he tells us that he is left alone with *Ecclesia*. Then she bids him sit down, and he replies, *Κυρία, ἄφες τοὺς πρεσβυτέρους πρῶτον καθίσαι*. 'Sed nullus presbyter adest.' One commentator would therefore rewrite his reply. Another says, 'Nihil muto: versus enim hic melius alio scriptoris



miseram scribendi artem indicat.' A third thinks that 'Hermas laicus [presbyteros] etiam absentes reveretur': he shows his respect for the presbyters by refusing to sit down before them, although there are none present. But if he is unwilling to sit down first when only two are present, what can he mean but that he would have the other person present, the *γυνή πρεσβύτες* or *πρεσβυτέρα*, sit down before him? Accordingly, instead of saying, 'Old lady, sit thou down first,' he replies to the effect, 'Seniores priores.'

On *Vis.* iii. 11. 2 *ὅτι τὸ πνεῦμα ὑμῶν πρεσβύτερον κ.τ.λ.* it is remarked, 'prorsus aliter *Vis.* ii. 4. 1,' with reference to *πρεσβυτέρα*... 'Ὅτι πάντων πρώτῃ ἐκτίσθη. Here again, I think, Hermas is neither careless nor forgetful, but deliberately makes one symbol serve two purposes. In *Vis.* ii. the Church is made to be primeval and pre-existent like Wisdom in Proverbs and Ecclesiasticus, with allusion perhaps for the epithet 'elder' to Philo's *Ley. Allegor.* ii. 1 *ὁ δὲ θεὸς πρεσβύτερος κόσμον καὶ δημιουργός.* In *Vis.* iii. the same epithet is explained as representing decay in the Church of the present. In like manner the writer makes *καθέδρα* as a symbol serve two purposes.

3. 'Συμφέλια, *τά*, the Lat. *subsellia*, Byz.; *συψέλλια* (*sic*) in Anth. P. append. 385: in sing. Hermog.' (L & S). Anth. Χαίρει 'Ἀριστείδου τοῦ ῥήτορος ἐπτὰ μαθηταί, | τέσσαρες οἱ τοῖχοι, καὶ τρία συψέλια. Note sing. *συψέλλιον* (-έλιον) also in *Hermas Pastor*. In rabbinic Hebrew the word is read *safsäl*. Hermas makes a parable of his contrast between the chair and the bench; and so Plutarch contrasts *καθέδρα* with *κλίνη* and gives an application to the *ψυχή* in *Quaest. Conviv.* vii. 10 'Ὅθεν ὥσπερ ἡ κλίνη τοῖς πίνουσι τῆς καθέδρας ἀμείνων, ὅτι τὸ σῶμα κατέχει καὶ ἀπολύει κινήσεως ἀπάσης, οὕτως ἔχειν ἀτρέμα τὴν ψυχὴν ἄριστον.

A chair might have four feet or three. The chair in Hermas, being contrasted with the bench which is expressly said to have four feet, is evidently meant to have three only. With this agrees the symbolism of other parts of the *Pastor*, in which squareness is an attribute of what is perfect of its kind and *ἄνεν ψόγου*. As the Church in her perfection rests upon *τέσσαρας πόδας*, so in the two buildings of the tower, which is again the Church, whatever is perfect is *τετράγωνος*. Thus in *Vis.* iii. the tower is built *ἐν τετραγώνῳ* and *λίθοις τετραγώνοις λαμπροῖς* (2. 4—5), which represent apostles and others *οἱ πορευθέντες κατὰ τὴν σεμνότητα τοῦ Θεοῦ* (5. 1), and stones of another shape have to be cut and squared before they can be *εὐχρηστοί* (6. 6). In *Sim.* ix. the foundation rock, which is *ὁ υἱὸς τοῦ Θεοῦ*, is *τετράγωνος* (2. 1, 12. 1), and all the stones of the tower are again *τετράγωνοι* (3. 3, 6. 7—8, 9. 2). The tower standing on the square rock corresponds to the Church on her square seat, the bench.

4. A chair with three feet suits the contexts of *καθέδρα* in

the *Pastor*, and it appears that two things are there signified by its tripod-form.

The word *καθέδρα* is used of a station for observing omens in Dionys. Hal. *Ant. Rom.* ii. 5 *ὅτι καθέδρα μὲν ἐστὶ καὶ στάσις ἀρίστη τῶν οἰωνοῖς μαντευομένων ἢ βλέπουσα πρὸς ἀνατολάς.* For the 'tripod' compare Eurip. *Ion* 91 f. *θάσσει δὲ γυνὴ τρίποδα ζάθεον | Δελφὶς αἰείδουσ'*, and the ancient myth in Plato *Legg.* iv. (719 c) *ὅτι ποιητὴς ὁπότεν ἐν τῷ τρίποδι τῆς Μούσης καθίζηται τότε οὐκ ἔμφρων ἐστίν.* The false prophet sits on his tripod in *Mand.* xi. 1-2, and the *δύψυχοι* come to him as a soothsayer. These *μαντεύονται* ὡς καὶ τὰ *ἔθνη*, and the devil *πληροῖ αὐτὸν τῷ αὐτοῦ πνεύματι* (3-4). As the Church and the faithful on the bench in *Vis.* iii. 13 and *Mand.* xi. correspond, so the chair of the Church in *Vis.* i. 2 corresponds to the chair of the heathenish false prophet in *Mand.* xi. Aged and sitting on a tripod, book in hand, she looks like the Sibyl, for whom Hermas mistakes her. That he does so is stated only in *Vis.* ii., but with reference also to *Vis.* i., for it is only in the first vision that she is *λίαν πρεσβυτέρα* (*Vis.* iii. 10. 3).

The Church in the chair is old and decrepit, to signify *ὅτι τὸ πνεῦμα ἡμῶν πρεσβύτερον καὶ ἤδη μεμαρασμένον* (*Vis.* iii. 11. 2). The chair with three feet represents this also, in accordance with Hes. *Op.* 531 f. *τότε δὴ τρίποδι βροτῷ ἴσοι | ... φοιτῶσιν*, and Aesch. *Ag.* 79 f. *φυλλάδος ἤδη | κατακαρφομένης τρίποδας μὲν ὁδοὺς | στείχει.* The allusion by Hermas to the riddle of the Sphinx, which is now apparent, is completed by *Vis.* iii. 12. 1 *Τῇ δὲ δευτέρᾳ ὁράσει εἶδες αὐτὴν ἐστηκυῖαν καὶ τὴν ὄψιν νεωτέραν ἔχουσαν κ.τ.λ.* Tracing the three ages of man backwards, with reference to the new birth, he represents the Church as first old and then younger and again younger, as she rests upon *three* and *two* and *four* feet respectively.

II. Dr JACKSON read notes, of which the following are abstracts:

EURIPIDES *Helena* 1590—1592.

καὶ τις τόδ' εἶπε· δόλιος ἡ ναυκληρία·  
 πάλιν πλέωμεν Ναξίαν· κέλευε σύ,  
 σὺ δὲ στρέφ' οἶακ'.

The MS gives *πάλιν πλέωμεν ἀξίαν*, with *να* superscribed by a later hand. "*ἀντίαν* Badham, *ἀκτίαν* olim Dindorf," says Wecklein at the foot of the page; and in his supplementary list of "less probable" conjectures he includes no fewer than eighteen. I think that the anonymous speaker, not merely calls for an immediate return, but also tells the *κελευστής* what order to give to the rowers. Otherwise, either the whole operation of turning the fifty-oared galley would depend upon the use of the helm, or there would be a risk of misunderstanding between the *κελευστής* and the *οἰακοστροφός*. We shall have, I think, exactly what is

wanted, if we (1) place the colon after πλέωμεν instead of before κέλευε, and (2) for ἀξίαν read δεξιάν. The speaker exclaims: 'There is treachery in this captain! let us return! boatswain, pipe to the right! steersman, put about!' In punctuating after πλέωμεν, I am anticipated by W. G. Clark: but I cannot approve ἀντίαν recommended both by him and by Badham. In proposing δεξιάν, I am anticipated by Faehse: but he retains the old punctuation.

PLATO *Parmenides* 156 C ἐστὸς τε πρότερον ὕστερον κινεῖσθαι καὶ πρότερον κινούμενον ὕστερον ἐστάναι, ἄνευ μὲν τοῦ μεταβάλλειν οὐχ οἷόν τε ἔσται ταῦτα πάσχειν. πῶς γάρ; χρόνος δέ γε οὐδεὶς ἔστιν, ἐν ᾧ τι οἷόν τε ἅμα μῆτε κινεῖσθαι μῆτε ἐστάναι. οὐ γὰρ οὖν. ἀλλ' οὐδὲ μὴν μεταβάλλει ἄνευ τοῦ μεταβάλλειν. The last of these propositions 'But it does not change (μεταβάλλει) without changing (μεταβάλλειν)' is a very strange one. The argument required is as follows: 'The unity in question is found, now at rest, now in motion. If so, change occurs in the interval. But if change occurs in the interval, the unity is in the interval in a state of change.' Plainly 'state of change' is properly expressed by the present tense: but the present is not the right tense to express the 'occurrence' or 'fact' of change. Hence in the first sentence of this extract read ἄνευ μὲν τοῦ μεταβαλεῖν (aorist); and in the last, for ἀλλ' οὐδὲ μὴν μεταβάλλει, read οὐδὲ μὴν μεταβαλεῖ (future). Mr Archer Hind compares *Theaetetus* 155 B C τοῦτο εἶναι ἄνευ τοῦ γενέσθαι καὶ γίγνεσθαι ἀδύνατον, and ἄνευ γὰρ τοῦ γίγνεσθαι γενέσθαι ἀδύνατον.

CLEM. ALEX. *strom.* I xix 93 = 373 Potter.

In a paper published in the *Journal of Philology* xxvii 140, retaining the reading of the MS ἐτέρων μὲν ὄντων τάγαθου ὁδῶν ὥσπερ δὲ ἐπὶ τάγαθόν, but punctuating after τάγαθου instead of after ὁδῶν, I translated: 'the good, and what may be regarded as ways to it, being different things.' I now see that I ought to have translated: 'whereas there are things which are other than the good, but, as it were, ways to it.' In this way I avoid an awkward trajection.

*strom.* VI vi 53 = 767 Potter.

φασὶ δὲ οἱ Ἀττικοὶ μεμνηῖσθαι τινα Σωκράτει παρεπομένον δαίμονος αὐτοῦ. For παρεπομένον, read παρ' ἐπομένον.

*strom.* VII iv 22 = 841 Potter.

καθάπερ τὰς μορφὰς αὐτῶν ὁμοίας ἑαυτοῖς ἕκαστοι διαζωγραφοῦσιν,.....οὕτως καὶ τὰς ψυχὰς ὁμοιοῦσιν καὶ τοῖς αὐτοῖς ἀναπλάττουσιν. αὐτίκα βάρβαροι οἱ μὲν θηριώδεις καὶ ἀγρίους τὰ ἦθη, ἡμερωτέρους δὲ Ἕλληνες πλὴν ἐμπαθεῖς. The edd. are content, for ὁμοιοῦσιν καὶ τοῖς αὐτοῖς to substitute ὁμοίας ἑαυτοῖς. Bracketing οἱ after βάρβαροι, as I proposed to do in the *Journal of Philology* xxiv 271,



for τοῖς αὐτοῖς I would write τοὺς αὐτοὺς. We shall thus have οὕτως καὶ τὰς ψυχὰς ὁμοιοῦσιν· καὶ τοὺς αὐτοὺς ἀναπλάττουσιν, ἀντίκα βάρβαροι μὲν θηριώδεις καὶ ἀγρίους τὰ ἦθη, ἡμερωτέρους δὲ Ἕλληνες πλὴν ἐμπαθεῖς.

*strom.* vii vi 29 = 846 Potter. Put a dash before τὸ πολλοῦ ἄξιον and another after δεδαιδαλμένον; and for the unmeaning ἀγύρτου, write Τυρίου. We shall then have πῶς οὐ κυρίως τὴν εἰς τιμὴν τοῦ θεοῦ κατ' ἐπίγνωσιν ἁγίαν γενομένην ἐκκλησίαν ἱερὸν ἂν ἐποίμεν θεοῦ—τὸ πολλοῦ ἄξιον καὶ οὐ βαναύσῳ κατεσκευασμένον τέχνῃ ἀλλ' οὐδὲ Τυρίου χειρὶ δεδαιδαλμένον—βουλήσει δὲ τοῦ θεοῦ εἰς νεὼν πεποιημένην; i.e. the Church may fairly be regarded as a ἱερὸν, a ἱερὸν very precious, not built by a mechanic, nor yet decorated by a Tyrian worker in brass. For the worker in brass whom Hiram of Tyre sent to assist Solomon in the decoration of the temple, see 1 Kings v and vii, 2 Chronicles ii 14 and iv 11. Compare also Clem. Alex. *strom.* i xxi 120 = 396 P. For ἀλλ' οὐδέ as a stronger οὐδέ, see *Eudemian ethics* vii vi 16 = 1240<sup>b</sup> 32.

### THIRD MEETING<sup>1</sup>.

At the Meeting of the Society held in Dr JACKSON'S rooms, Trinity College, on Thursday, March 8, 1900, at 4.15 P.M., the President (the MASTER of ST JOHN'S) in the Chair:

F. M. CORNFORD, Esq., M.A., Fellow of Trinity College, was elected a Member of the Society.

Dr VERRALL read a paper on the primitive limits of Athens as described in Thucydides ii 15<sup>2</sup>.

The general purport of the passage is that 'before Theseus' the acropolis itself was the city. This appears from the author's assertion that his theory explains why the acropolis bore the name πόλις. But he also says that together with the acropolis proper, the enclosure on the summit of the hill, the ancient city comprised τὸ ὑπ' αὐτὴν (τὴν ἀκρόπολιν) πρὸς νότον μάλιστα τετραμμένον. This additional area, to reconcile his statements, must be in some sense a part of the acropolis, taken largely, and may naturally be understood of the south-western slope, by which the citadel was accessible: τὸ ὑπ' αὐτὴν will be an outwork protecting this, as supposed by Dr Dörpfeld.

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 21, 1900.

<sup>2</sup> Printed in full in the *Classical Review*, xiv, p. 274 ff. (June 1900).



On the other hand τὸ ὑπ' αὐτήν cannot be an area many times as large as the acropolis, and wholly independent of it, as would be required by the view formerly prevalent.

That view depends mainly on the words τὰ ἔξω (ἱερὰ) πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἵδρυνται, interpreted as "the sanctuaries outside (the acropolis) lie towards the southern parts (τὸ πρὸς νότον μέρος) of the city," and on the identification of one of the sanctuaries mentioned, that of Zeus Olympius, with the unfinished temple of Pisistratus. But the interpretation is wrong, because, among other reasons, it takes no account of the qualification μᾶλλον, *more, rather, specially*. The argument supposed depends essentially on the presence of ancient monuments in the prescribed area *only, and nowhere else*. The true meaning of the clause seems to be that a noticeable group of such monuments lay "towards this part of the city" (the prescribed area, consisting of the acropolis and its outwork), that is to say, *about the approach to it*. This, upon Thucydides' hypothesis, would naturally be the case, and the fact therefore supports him. The sites of the monuments, as fixed by Dr Dörpfeld, seem at any rate consistent with Thucydides, and suitable to his argument.

The clause τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἐστὶ is generally misconstrued. It does not mention or refer to any sanctuaries of Athena, and the words καὶ αὐτῆς τῆς Ἀθηναίας must neither be inserted nor understood. The statement is simply that other deities besides Athena had sanctuaries in the acropolis, and not Athena only. The intended inference is that the acropolis cannot have always been the mere citadel and central point within a much larger πόλις, which it was in the author's own time. If it had been, it would naturally always have been reserved to the patron-goddess, as in the fifth century it practically was. The presence of the ἱερὰ ἄλλων θεῶν was a case of survival and pointed back to the time when, as Thucydides says, the acropolis itself was the whole πόλις, and therefore could not naturally be reserved to Athena.

## EASTER TERM, 1900.

FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held at Dr SANDYS' house, Merton House, Queens' Road, on Thursday, May 17, 1900, at 4.45 P.M., the President (the MASTER OF ST JOHN'S) in the Chair:

A. E. A. W. SMYTH, Esq., B.A., Trinity College, was elected a Member of the Society.

Mr MAGNÚSSON read a paper on the history of the word *flint*. In sagas which recorded the history of Norway from A.D. 1028 to 1202—the s. of Olaf the Holy, Magnus the Good (Sigurd Jerusalem-Pilgrim), Sverrir—and in the *Speculum regale*—*Konungsskuggsjá*—a Norwegian work of the twelfth century, we met with the compounds *flettu-grjót* and *skepti-fletta*<sup>2</sup> of which the element *fletta* seemed to stand in close connection with the form *flint*. These compounds were not yet understood by Scandinavian interpreters. In the last English translation of *Heimskringla* they were translated *flint-stones* and *flint-spears*; but the correctness of that translation had still to be proved.

These compounds were exclusively Norwegian; never occurring in any record dealing with matters Icelandic.—*Flettu-grjót* was defined as *small hard stones*: 'smágrjót hart, bæði flettugrjót ok aðra harða steina' Spec. reg. p. 90<sub>12-13</sub>. Flint nodules were small hard stones. *Flettugrjót* was used for weapons, witness Bjarne Goldbrowskald: 'fundr flettugrjóts ok spjóta,' meeting of 'flint'-stones and spears, a poetical periphrasis for battle, *Heimskr.* II, 409<sub>25-26</sub>.—*Skepti-fletta* was classed with *stone-weapons*: 'skepti-flettur ok alls kyns annat vápngrjót,' shaft-'flints' and every other kind of 'weapon-stones' (stone-weapons), Spec. reg. p. 86<sub>10</sub>. It was evident that *fletta* was the element in the compound that determined the stony character of the weapon, since *skepti*, the verbal stem of *skepta*, to furnish with a shaft, meant *shafted* (*shaft*-). This was a weapon to *shoot with*; as Snorri testified: 'þeir er síðar gengu...köstuðu...skepti-flettum,' those who marched behind *cast* shaft-'flints,' Hkr. II, 488<sub>16-19</sub>; and Þjóðólf Arnórsson, poet at the court of king Magnus the Good: 'skotit frá'k skepti-flettum' I learnt that shaft-'flints' were *shot*, Hkr. III, 54<sub>15-16</sub>.

*Fletta*, then, was, unquestionably, a stone of some kind. That it signified *flint* rather than any other kind of stone had every probability in its favour; and if the etymology proposed held good, the fact might be regarded as proved. In West-Scandinavian idioms (Norwegian and Icelandic), in the case of Germanic stems

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 29, 1900.

<sup>2</sup> *fletti-skepta* was an Icelandic corruption of this form.

with a short root-vowel immediately followed by *nt*, assimilation of the nasal took place, with or without change of the root-vowel. Thus, as *sprint* = *spret-t* in *spretta*, *sprettr*, *wint-* (in *winter*) = *vett-* in *vettr* (oldest form), *glint* = *glitt-* in *glitta* (*i*) to gleam through, *runt* = *rytta* (an old cow that yields little milk), *stunt* = *stutt-r*, *slant* and *slent* = *sletta* (opprobrious reproach), Dan. Swed. *vante*: *vott-r* (gen. *vatt-ar*) a mitten, so *flint* seemed to = *flett-a*. From *ŋ fletta* was derived the verb *fletta* to flake, flay, strip, spoil &c., which would show that *ŋ fletta* was looked upon as the thing that flakes, flays &c., the edged implement, in fact. But comparison with Norwegian dialectic forms allied to flint left no doubt that the original meaning of *ŋ fletta* was the flakeable stone, flake-stone; and flakeability was the peculiar characteristic of the flint. *Flin-* was the root-form and *t* the suffix (Jessen). This root-form had in Norwegian dialects gone into *flī* (compensatory lengthening of root-vowel for loss of *n*) and the same phenomenon made its appearance in all West-Germanic dialects. The *flin*-stems uniformly pointed to the material, primitive sense, the *flī*-stems prevalently to the secondary or abstract: industry, arrangement, care, zeal, diligence; strife, contest, fight; as the following list would show:—

*Primitive, material, sense.*

Norw.	<i>flī</i> , f., 'a flake, chip, shive.'
	<i>flin-a</i> , f., 'a small thin flake.'
	<i>flin-d-ra</i> , f., 'a thin flake or chip, especially of stone.'
	<i>flin-d-r-steen</i> , m., 'a small flake of stone.'
	<i>flin-dr-ast</i> , v.n., 'to split into flakes or splinters.'
	<i>flin-tr-ast</i> , v.n., id.
	<i>flin-dr-utt</i> , adj., 'flaky, full of chips or splinters.'
	<i>flin-gr-a</i> , f., 'a flake, shive.'
	<i>flin-sa</i> , v.a., 'to pare, chip, tear or cut up.'
	<i>flin-t</i> (Dan. and Swed.), f., 'a small shive, flake or flat splinter of stone or metal.'
	<i>flin-ter</i> , n., 'collection of small bits, flakes or splinters': <i>fara i flinter</i> 'fly into bits.'
	<i>flīs</i> (Icel. <i>flis</i> , Dan. <i>flise</i> , Swed. <i>flisa</i> ), f., 'a flake, shaving, chip.'
	<i>flisa</i> (Icel. <i>flisa</i> , Dan. <i>flise</i> , Swed. <i>flisa</i> ), v.a. and n., 'to chip, flake, pare, split into thin bits.'
O.E.	<i>flint</i> , m., 'silex, rock.'
M.L.G.	<i>flint</i> , m., <i>vlint-sten</i> , 'silex, hard stone, flagged rock.'
O.H.G., M.L.G., M.H.G.	<i>vlin-s</i> , <i>flin-s</i> , <i>vlin-s-stein</i> , m., 'silex, flint, hard stone, rock.'

*Derived sense.*

Norw.	<i>flī</i> , n. coll., 'implements, tools, especially for delicate work.'
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	fli-a (-dd), v.a., 'to manipulate, handle, work, make, adjust, put in order; decorate, adorn, ornament.'
	fli-n-ad, m., 'manipulation, handling, arrangement.'
Norw. Dan.	fli-d, c., 'industry; industriousness, zeal in one's pursuit; diligence, care.'
Swed.	fli-t, f., 'industry, activity, diligence, zeal, care.'
M.G.	vli-e, f., 'order, suitable arrangement.'
O.L.G.	{fli-t, m., 'zeal, strife.'
	{fli-han, v.a., 'to put in order.'
M.L.G.	{vli-t, m., 'industry, zeal, care.'
	{vli-t-en, v., (sik) 'to exert one's self, strive, devote one's self to.'
Du.	vlij-t, f., 'industry.'
O.E.	{fli-t, m., 'strife, contention, wrangling.'
	{fli-t-an, v.a., 'to strive, contend, dispute, quarrel, rebel.'
E. dial.	fli-te, v.a., 'to strive, quarrel.'
O.H.G.	{fli-z, vli-z, m., 'industry, care, zeal, strife.'
	{fli-z(z)-an, v.a., 'to exert one's self, strive, devote one's self to.'

That stone-weapons were in use in Norway in the 11th and 12th centuries must be regarded as historically certain.

Mr GILES' paper on 'μέλλω with the Aorist' was not read, owing to the lateness of the hour.

## SECOND MEETING<sup>1</sup>.

AT a Meeting of the Society held at Dr SANDYS' house, Merton House, Queens' Road, on Thursday, May 31, 1900, at 4.45 P.M., the President (the MASTER OF ST JOHN'S) in the Chair:

J. M. SCHULHOF, Esq., M.A., Trinity College, was elected a Member of the Society.

Prof. SKEAT read some notes, of which the following is an abstract:—

The phrase *mean it*, in Merch. Ven. iii. 5. 52, hitherto unexplained, signifies "bemoan it, lament it," or simply "lament, sorrow." We can substitute "sorrow" without injury to the metre. The *it* occurs as in *foot it*, and similar phrases. Shakespeare has *means* in the same sense elsewhere, M. N. D. v. 1. 330, and the M. E. *menen*, to lament, is common, being correctly formed from the sb. now spelt "moan," with the usual mutation.

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 5, 1900.



The phrase *in the quill*, 2 Hen. VI. i. 3, near the beginning, means "in the coil," i.e. collectively. *Coil*, Shropshire *quoil*, *quile*, means a heap or collection, and is ultimately a derivative of L. *colligere*. Compare *quoit* for *coit*, *quoin* for *coin*.

*Scotch'd* in Macb. iii. 2. 13, is Theobald's correction for *scorch'd*, which happens to be correct, and occurs again in Com. Errors, v. 183. *Scotch'd* is a later spelling of the same, and occurs in Cor. iv. 5, 198, and in the modern *hopscotch*, for which see the New Eng. Dict. *Scorch* meant to score upon the surface, as in The Babees Book, p. 80, and Wyclif, 3 Kings, v. 18; being a derivative of *score*, to incise, and confused with *scorch*, to excorticate or flay, which is the sense of O. F. *escorcher*.

*Subdue* represents the Anglo-French *subdūt*, originally a past participle; it answers to a Late L. *subditus* for *subditus*, like Ital. *perduto* for *perditus*. Hence *subdue* is a derivative of L. *subdere*; not, as absurdly said in the dictionaries, of L. *subducere*.

In the A. S. poem entitled *Judith*, l. 47, occurs the curious word *fleochnet*, a fly-net. Warton's History of English Poetry rightly explains it by mosquito-net, but wonders how it found its way into the poem. It is a mere translation of *conopeum*; *Judith*, x. 19; xiii. 10 (Vulgate). And *conopeum*, as occurring in the very same passages, is the well-known origin of our modern *canopy*, an error for *conopy*.

Dr POSTGATE made the following suggestions upon the text of *Tibullus*<sup>1</sup>:

i 5. 65 pauper ad oc(c)ultos furtim deducet amicos  
uinclaque de niueo detrahet ipse pede.

Accepting *amictus* from the corrector of the Wolfenbüttel MS (G) with Statius, Heyne and Baehrens, we should interpret it of the *fasciae crurales* or *tibiales* ('leggings' or 'stockings' worn out of doors) and complete the emendation by reading *adhuc luteos suris*.

i 9. 65. Read 'ista<ne> persuadet facies' et q.s. *ista* the MSS, *istaec* or *ista haec* edd.

*Pan. Messallae* (iv 1) 40 sqq. Line 42 'prona—illa' should be placed after 44. *inaequatum* in 43 has the sense of *aequatum*, not that of *inaequale* as the lexx. and edd. say.

iv 6. 15 '*praecipit et natae mater studiosa quod optet.*' So we should read with the MSS, but a comma should be placed at the end of v. 14. In ii 6. 49 also we should return to the MS order of words *mihi promissa est*.

<sup>1</sup> Printed in full in the *Classical Review* of October, 1900, pp. 295 sq.

## MICHAELMAS TERM, 1900.

FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held in Prof. BEVAN'S rooms, Trinity College, on Thursday, Oct. 18, 1900, at 4.15 P.M., Dr POSTGATE, Vice-President, in the Chair :

1. The President, the MASTER OF ST JOHN'S, not being able to be present, part of his paper on 'The Sources of *Hermæ Pastor*' was read by Dr Postgate<sup>2</sup>.

2. Prof. WALDSTEIN read a paper on Bacchylides XI. 43—84.

Prof. Waldstein maintained that Bacchylides XI. 43—84 bore out the conclusions to which he was led by the results of the excavations of the Argive Heraeum. While these showed manifestly that the Heraeum was primarily related to Tiryns and Midea rather than Mycenæ (all these sites being earlier than Mycenæ), the evidence of the walls and buildings, as well as of the terra-cottas, vases and other objects excavated at the Heraeum, showed that this *τέμενος* was older even than Tiryns and that, before it was a temple only, it had been a fortified city, the political centre of the earliest "Argos."

The passage in Bacchylides praises Artemis for the healing of the daughters of Proetus from madness inflicted upon them by Hera. The story of this madness and its cause are used by the poet to insert as an episode the story of the foundation and fortification of Tiryns. The sacrilege of the daughters brings their father's walled city into strong contrast with the older city of Argos, the political and religious centre of previous Argive rulers—namely, the Heraeum. The sacrilege is recounted ll. 43—46, and the disparagement of wealth in the precinct of Hera (whither they have gone) is contrasted with that of their father's city (whence they came).

He examined the other versions of the crime (Apollod. Bibl. II. 2, 2) and maintained that in the version here followed the point referred to is the walls of the two cities. For from l. 58 on the strife between Proetus and Acrisius is given chiefly to account for the building of the new Cyclopean walls at Tiryns—which had then been founded for ten years since they left *θεοφιλές* Argos, the older political and religious centre—the Heraeum; and in the lines following l. 64, the accent is laid upon the building of these walls. The new city is contrasted with the old city of Argos, the "holy" city. That this Argos was also a *city*

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 13, 1900.

<sup>2</sup> This paper is printed in full in the *Journal of Philology*, Vol. XXVII, p. 276 ff.

is shown in that the same attributes are used as with Tiryns; while *Τιρύνθιον ἄστν λιποῦσα* corresponds to *θεοφιλὲς λιπόντες* Ἄργος again repeated in l. 81.

Our excavations of the Heraeum have shown the earliest and rudest walls of smaller stones (corresponding to the lowest layers of Hissarlik) for houses and peribolus which antedate the Cyclopean supporting wall of the temple constructed in the time when Tiryns set the example for such structures.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held on Thursday, November 1, 1900, at 4.15 P.M., in Prof. BEVAN'S rooms, Trinity College, the President (the MASTER OF ST JOHN'S) in the Chair:

Mr NAIRN read part of his paper on some passages of Pindar. —The numbering of Gildersleeve is adopted for Olympians and Pythians, that of Christ for Nemeans and Isthmians.

### Ol. 1 62—4.

The unmetrical reading of the best MSS., *οἷσιν ἄφθιτον | θέσαν αὐτόν*, for which *θῆκαν*, *θέν νιν* have been suggested in v. 64, may have arisen from *οἷσιν ἄφθιτόν γ' ἔσσαν*, cf. *ἔσσαντο* at Pyth. 4 204 explained by *ἔκτισαν*. *φε* has disappeared in the text, as so often in Homer, but *αὐτόν* seems to be a gloss on it before it fell out.

### Ol. 1 103 sqq.

For *καλῶν τε ἴδριν ἄμα* (unmetrical) of the MSS. *κ. τ. ζ. ἀμφὶ* i.e. *ἴδριν ἀμφὶ καλῶν* was suggested. At Nem. 9 52 *ἀμῆ* has been corrupted to *ἀμφί*: AMAI to AMΦI, v. Schröder's Introduction p. 37. For the use of *ἀμφὶ* by poetical fulness of expression cf. Ol. 12 8.

Similarly at Ol. 1 113 Schröder is probably right in conjecturing the missing preposition to be not *ἐπ'* but *ἀμφ'* which was exposed to accident before AAA[OIS]. Maur. Schmidt has already proposed *ἀμφὶ* at v. 104, but he coupled *ἀμφὶ καὶ δυνάμει* (which he read for *δύναμιν*).

### Ol. 2 86 sqq.

The passage cited from Simplicius' commentary on Aristotle's De Caelo by Schröder seems to prove the existence of a reading other than *γαρύετον*. The words are (p. 42 17 Hbg.), *κόραξ, μάλλον δὲ κολοῖς, ἄκραντα γαρνόμενος Διὸς πρὸς ὄρνιχα θεῖον κατὰ Πίδαρον*. Here the participle *γαρνόμενος* is required by the turn of the sentence: restoring the Indicative we have *γαρύεται* (read

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 4, 1900.



by Tycho Mommsen, who assumed *Schema Pindaricum*). The use of the Singular *κόραξ* in Simplicius possibly points to a form *κόρακος* (cited in L. and S., only however as the name of a fish). The change is a very simple one, E to O, and we could then strike out the present passage from the list of instances of *Schema Pindaricum* by regarding *γαρύεται* as under the influence of the neighbouring *κόρακος*. Assuming *γαρύεται* to be proved to have existed we cannot regard *γαρύετον* as due to conscious change, for no one would wilfully have replaced the singular by the dual which only made the construction more difficult. Rather the abbreviation for *-ται* must have been misread as *-τον*: see Müller's *Handbuch* vol. 1.<sup>2</sup> p. 323, and compare the reading of B in *vv.* 91—2 below, *τανύσαις αὐδάσομεν* for *αὐδάσομαι*, also that of D at *Isth.* 1 15, *καὶ τὰν* for *καὶ τά*.

#### Ol. 2 107—8.

For *κρύφον τε θέμεν ἐσλῶν καλοῖς | ἔργοις· ἐπεὶ ψάμμος κ.τ.λ.* we should perhaps read *ἔργοις ἐπὶ ψάμμος κ.τ.λ.* (Kaibel *ἔργοις ἐπ. εἰ...*): for the anastrophe cf. *Ol.* 3 6, *P.* 5 124, *Bacchylides* 7 8 (Blass).

#### Ol. 9 13 sqq.

Following the Schol. modern editors interpret *ἐ καὶ νιδὸν* in *v.* 15 of *Opus* and her son (citizen). Clearly *ἐ* must be *Epharmostus* and *νιδὸν* *Lampromachus* (*v.* 90). The latter was probably *παιδικὰ* to the former, who afterwards adopted him: in that case *v.* 67 *θετὸν νιδὸν* and perhaps *v.* 82 *Θέτιος γόνος* (*l.* Θ. *κοῦρος*) may be *Mezgerian* responsions.

#### Pyth. 2 7—9.

*κείνας* is very tame as referred to *πῶλους* which has an epithet in *ποικιλανίους*. Read probably *κείνας <τε> ἐν κ.τ.λ.*, taking *κείνας* as resumptive of *ἄς* i.e. *Ἀρτέμιδος*. *ἐν* = 'reposing on,' and *ἀγαναῖσιν* now has its proper meaning when referred to the goddess. If *Hiero* had steered his own chariot to victory we should have heard more of it.

#### Pyth. 2 90 sqq.

Some of the difficulty is removed from this passage if we take *πρόσθε—πρὶν κ.τ.λ.* to mean 'until' not 'before.' 'The envious grasping at an unfair portion' (metaphor from a balance) 'stab themselves with their jealousy until they are gratified in their desire.'

#### Nem. 7 60.

The *ms.* reading *σύνεσις* should be kept: 'prudence does not diminish the zest for adventure upon which you have embarked.'



THIRD MEETING<sup>1</sup>.

At the Meeting of the Society held on Thursday, November 15, 1900, at 4.15 P.M., in Prof. BEVAN'S rooms, Trinity College, the President (the MASTER OF ST JOHN'S) in the Chair:

E. HARRISON, Esq., B.A., Fellow of Trinity College, was elected a Member of the Society.

Mr W. HEADLAM communicated notes on Aeschylus: *Agam.* 149 θηρῶν ὀβρικάλοις, εἴπερ τινά, τοῦτων... 'confirm, if ever any, the portents of these fowls': see Blaydes on Ar. *Thesm.* 1155, *Nub.* 356.—330 λόγους δ' ἀκοῦσαι τοῦσδε...διανεκῶς θέλοιμ' ἂν, ἕως λέγοις, πάλιν 'as long as you continue speaking'; compare Soph. *Phil.* 1330, *Aj.* 1117, *O.C.* 1361, and Plat. *Gorg.* 458 D.—385 ἀρη should be ἀρή, a word used by Aesch. in *Supp.* 86 (and perhaps elsewhere, as *Cho.* 161): πέφανται δ' ἐκτίνουσ' | ἀτολμήτων ἀρή: πνεόντων μείζον ἢ δικαίως 'manifest wages of their sin is now the havoc done on arrogant spirits': compare Weil's note and Eur. *H.F.* 749—802.—422 ἄλλιστ' ἀφημένων 'sitting apart in grief inexorable'?—642 χωρὶς ἡ τιμὴ θεῶν means χωρὶς θεῶν ἐστὶν ἡ τιμὴ 'that observance is separate from gods of heaven,' who are often specially implied in Aesch. and elsewhere by the term θεοί or ἀθάνατοι.—971 χρόνος δ' ἐπεὶ πρυμνησίων ξυνεμβολὰς ψαμμάς ἀγὰ παρήφησεν (from παρ-αφάω) 'since the cables cast out from the stern were chafed along the sandy shore'; cf. Val. Flacc. ii. 428, Stat. *Theb.* iv. 25, Ov. *Trist.* iii. 9. 13, Eur. *I.T.* 1313 sqq.—975 καὶ τὸ μὲν πρὸ χρημάτων κτησίων ὀκνοῦν βαλὼν σφενδόνας ἀπ' εὐμέτρον (as τὸ μὲν δεδιὸς αὐτοῦ...τὸ δὲ θαρσοῦν in Thuc. i. 36 and the like). 'Now let but Reluctance on account of stored possession be flung away with the sling of temperate Measure,' i.e. of τὸ μέτρον. Compare Mr Wyse's note in *Classical Review* xiv p. 5.—*Cho.* 67 αἰανὴς ἄτα | διαφέρει τὸν αἴτιον = διάγει 'suffers the sinner to continue till he is saturated with guilt.'—71 <φοι>-βαίνοντες τὸν | χερομυσῇ, ejecting καθαίροντες as a gloss.—807 ξυλλάβοι δ' ἐνδίκως παῖς ὁ Μαίας, ἐπεὶ τορώτατος, πολλὰ δ' ἀμφανεῖ θέλων 'since he is most penetrating (or 'lucid') and will bring much to light if he chooses;...' In the schol., λογιώτατος.—*Eum.* 570 ἡ τ' οὐρανοῦ ξὺν διάτορος... cf. the schol.—*Supp.* 249 means 'in this point alone will a Greek land (for your native-place) tally with conjecture,' i.e. 'this is the only detail that will fit the theory of your Grecian origin.'—726 Read with Turnebus γ' ὥς for τῶσ (and so in *Theb.* 624): cf. Valckenaer on Hdt. ii.

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 4, 1900.

135.—*Fragm.* 270 ἀρντόν or ἐρντόν for ἀροτόν: cf. Hom. X 351 and schol. (Nauck *Trag. fr.* p. 84).—206 κοῦλιαζόεις ἀτμοί 'deadly-parching' for κοῦ διὰ ζόης: consult Schneider on Nican-  
der *Alex.* 293 and *fr.* 74. 26.

MR GILES' paper on μέλλω with the Aorist was not read, owing to the lateness of the hour.

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„ <i>traffic</i> . . . . . 1	
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# L A W S

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

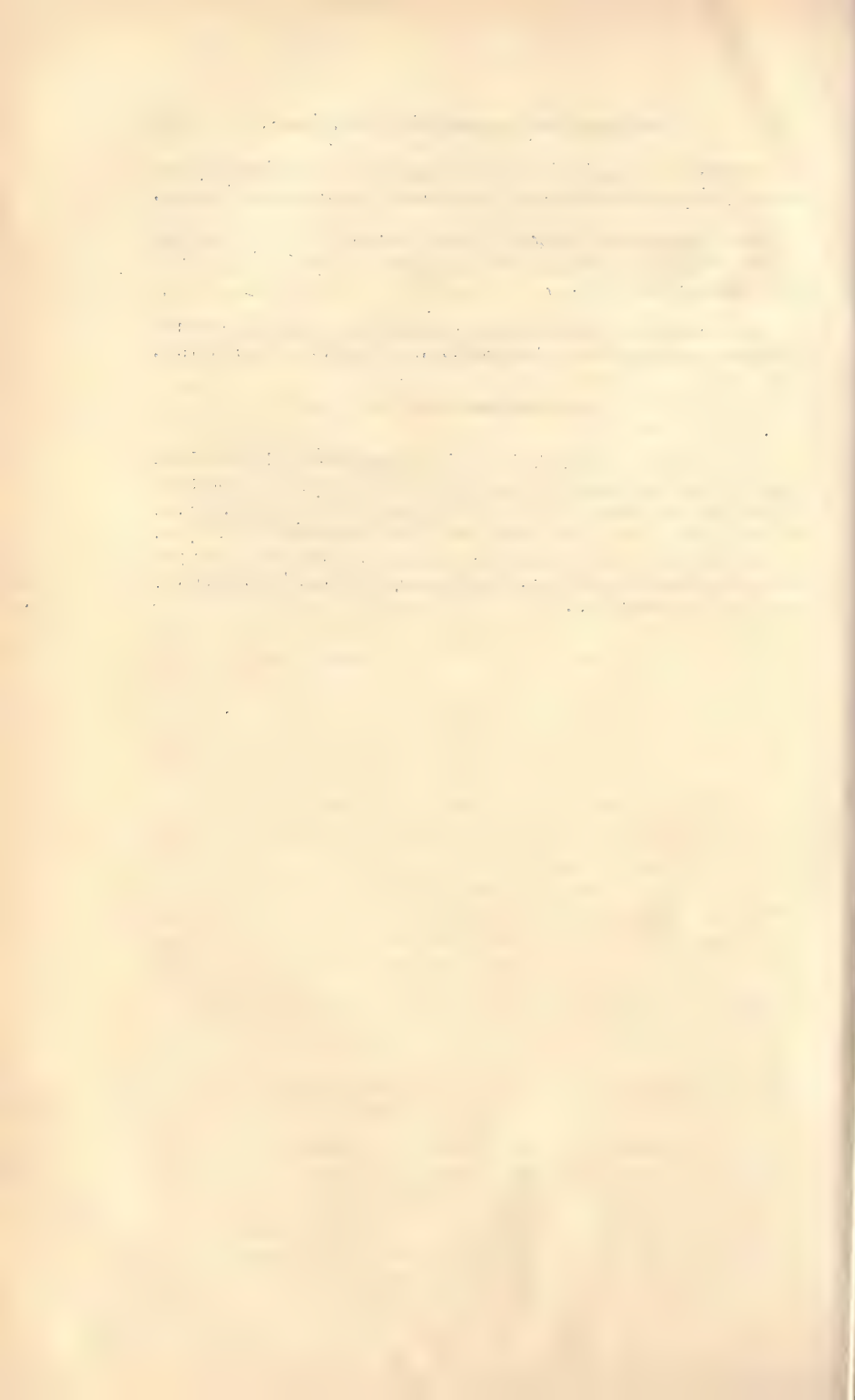
19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

---

By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.





# LIST OF MEMBERS

OF THE

## Cambridge Philological Society.

1 JAN. 1902.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

### HONORARY MEMBERS.

- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.

### SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.

- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U. S. A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).
- 1899. The University of Adelaide, S. Australia.
- 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.
- 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.

## MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., M.A., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare.
- \*Austen Leigh, Rev. A., M.A., Provost of King's.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 24, Addison Road, Kensington, W.
- 1889. Bayfield, Rev. M. A., M.A. (Clare): 35, Trumpington Street.
- 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
- 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
- 1895. \*Bevan, Prof. A. A., M.A., Trinity.
- 1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.

1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn.
1895. Bryant, Rev. E. E., M.A. (Emmanuel): Charterhouse School, Godalming.
1892. \*Burkitt, F. C., M.A. (Trinity): Elterholm, Madingley Road, Cambridge.
- \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1881. Candy, F. J., M.A. (Emmanuel): 13, Beulah Road, Tunbridge Wells.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): President of Queens'.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Llanishen, Cardiff.
1900. Cornford, F. M., M.A., Trinity.
- \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A., Principal of University College, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): University College, Liverpool.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity.
1880. Edwards, G. M., M.A., Sidney Sussex.
1880. \*England, E. B., Litt.D. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.
- Fanshawe, H. E., M.A., Corpus.

- \*Fennell, C. A. M., Litt. D. (Jesus): Chesterton Road, Cambridge.
1879. \*Flather, J. H., M.A. (Emmanuel): 52, Bateman Street, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1891. Gardner, E. A., M.A. (Caius): University College, London, W.C.
1888. \*Giles, P., M.A., Emmanuel.
1880. \*Gow, Rev. James, Litt. D. (Trinity): 19, Dean's Yard, Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1900. Harrison, E., B.A., Trinity.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor Heath, Uxbridge, Bucks.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.
1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Henry, Litt. D., Trinity.
1896. James, M. R., Litt. D., King's.
1883. \*Jebb, Prof. Sir R. C., Litt. D., M.P. (Trinity): Springfield, Cambridge.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.



1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.
- Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A. (St John's): Jordan's Yard, Cambridge.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. \*Monro, C. H., M.A., Caius.
- \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1885. \*Moulton, Rev. J. H., M.A. (King's): 3, Queen Anne Terrace, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1896. Nairn, Rev. J. A., M.A. (Trinity): Head Master, Merchant Taylors', London.
1899. Naylor, H. Darnley, B.A. (Trinity): Ormond College, Melbourne, Australia.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Selwyn.
1880. \*Parry, Rev. R. St John, M.A., Trinity.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.
- \*Peile, J., Litt.D., Master of Christ's.
1892. Perowne, Rev. E. H., D.D., Master of Corpus.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 54, Bateman Street, Cambridge.

1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.
- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A., Caius.
- \*Roberts, Rev. E. S., M.A., Caius.
1888. \*Robinson, Rev. Canon J. Armitage, D.D. (Christ's): 1, The Abbey Garden, Westminster.
- \*Roby, H. J., M.A. (St John's): Oxford and Cambridge Club, S.W.
1890. \*Rouse, W. H. D., M.A. (Christ's): 16, Brookside.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., M.A. (University College, Oxon.): Little Hallands, Bishopstone, Lewes, Sussex.
- \*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1900. Schulhof, Rev. J. M., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.
1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., M.A. (Emmanuel): Grove Cottage, Grantchester.
1893. Sikes, E. E., M.A., St John's.
- \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1900. Smyth, A. E. A. W., M.A., 3, Hare Court, Temple, London.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham Rectory, London, S.W.
- Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.

1876. \*Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst, Guildford.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1879. \*Weldon, Most Rev. J. E. C., D.D. (King's), Athenaeum Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace, St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A.: The School, Rugby.  
Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove, Kennington Park, London, S.E.  
\*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.  
\*Wright, Rev. A., M.A., Queens'.  
\*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*





14. 1883  
10  
PROCEEDINGS

OF THE

Cambridge Philological Society.

LVIII—LX.

LENT, EASTER AND MICHAELMAS  
TERMS, 1901.



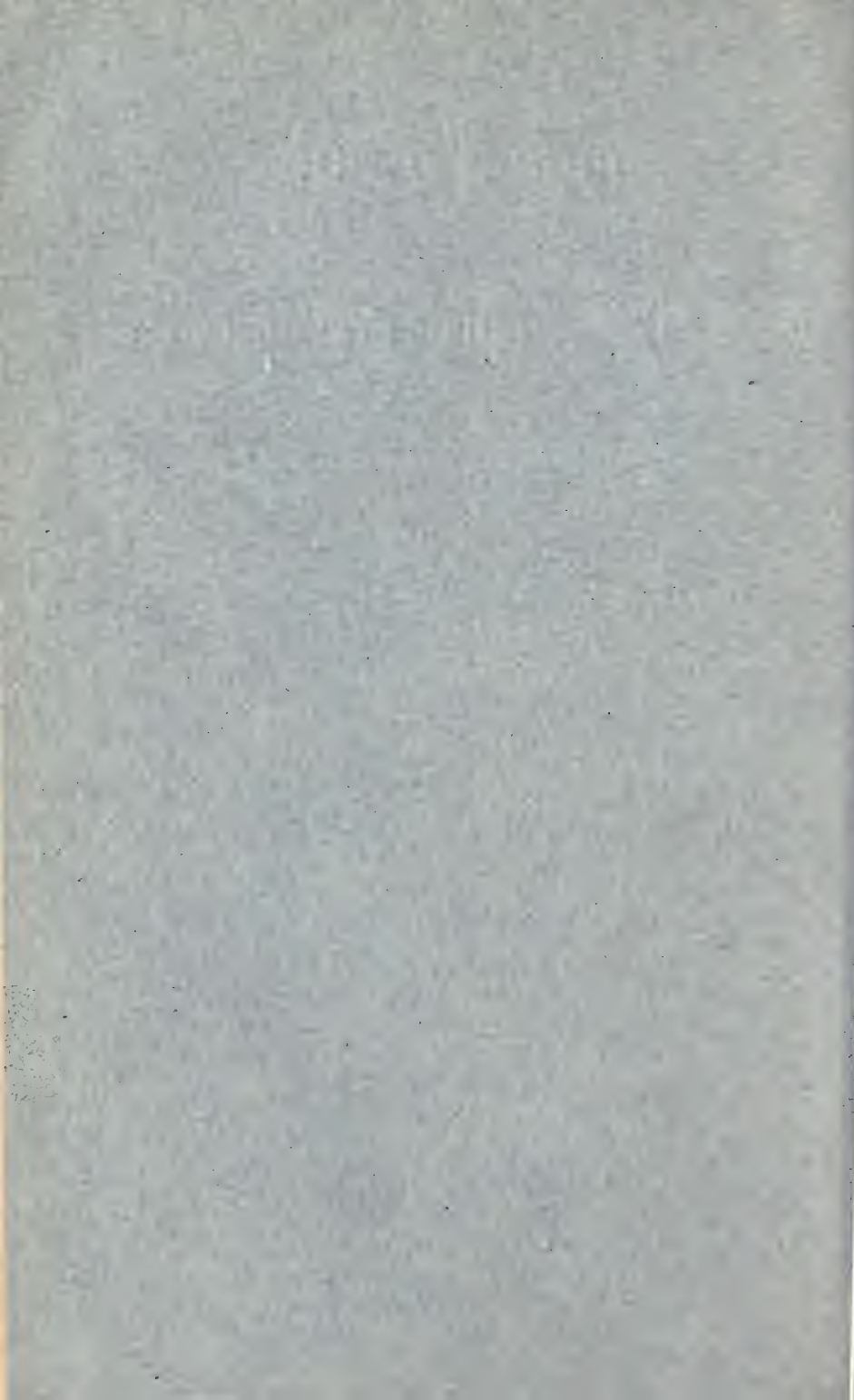
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1903

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1901.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting of the Society held at St John's Lodge on Thursday, January 24, 1901, at 4.15 P.M., the President (the MASTER OF ST JOHN'S) in the Chair:

I. The Treasurer's Accounts were submitted and passed.

The following Officers were elected:

*President*: Rev. the MASTER OF ST JOHN'S (re-elected).

*New Vice-President*: Mr BURKITT.

*Members of Council*: Dr JACKSON, Dr VERRALL (re-elected),  
Dr POSTGATE.

*Hon. Treasurer*: Mr WARDALE (re-elected).

*Hon. Secretaries*: Mr CHADWICK (re-elected), Mr CORNFORD.

*Auditors*: Prof. COWELL, Mr NIXON (both re-elected).

A unanimous vote of thanks was passed to the Auditors for their services.

II. The MASTER OF ST JOHN'S gave his presidential address. He said the average attendance at meetings during the past year was just over nine. In 1897 it was nearly eleven, the meetings having been larger than usual on some special occasions. Four new members had been elected during the past year, one of whom,

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 5, 1901.

Mr Cornford, now became Secretary in place of Mr Nairn, who had gone out of residence in consequence of his appointment to a Headmastership. Nine members had read papers during the year, theological subjects being on the agenda at three meetings.

The President then proceeded to review the progress of philological studies during the past year, making special mention of the Amherst Papyri. Some Cairo Genizah Palimpsests were on the eve of publication, one of which was an important fragment of Origen's *Hexapla*. Facsimiles of the collected fragments of *Ecclesiasticus* in Hebrew had been published by the Delegates of the Clarendon Press and the Cambridge Syndics jointly; and a remarkable Greek cursive MS. of the same, which compared favourably with the great uncials, was now being edited for the Syndics of the Press.

III. Prof. SKEAT read notes on the history of the words *gun* and *gravy*.

The etymology of the word *gun* is fully explained in the New English Dictionary by Mr Bradley, who was the first to discover it. The problem had often occupied my attention in former years; and, after treating it from all points of view and considering all the possibilities, I was driven to try to connect it with the numerous entries in Egilsson's Icelandic Dictionary in which the word *gunn*-appears as a prefix; such as *gunn-eldr*, flame of war, i.e. a sword, explained as "ignis Bellonæ"; *gunn-heilagr*, "Bellonæ sacer"; *gunn-logi*, "flamma Bellonæ, gladius"; and the like. He also gives: "*gunnr*, fem. Bellona," a variant of *gūðr*, fem. (1) Bellona, (2) pugna. Vigfusson gives only the common sense of war, or battle, without mention of Bellona. It also enters into numerous personal names, such as the fem. name *Gunn-hildr*, in which both elements have the same sense of war or battle. That this idea, unlikely as it seemed, turned out to be not far wrong, will appear on consulting the article.

The history of the word *gravy* is almost unique. It is one of the extremely rare cases in which the misspelling of a Middle-English word has actually affected the pronunciation. There can hardly be any doubt that the account given in the New English Dictionary is correct, viz. that the Mid. Eng. *graué* (= *gravé*) arose from a misunderstanding or misreading of the corresponding Old French word *grané*, used in the same sense. Of course the mistaking of *n* for *u* and of *u* for *n* occurs hundreds of times in other words; but this usually affects only the written form, not the actual sound.

Remarks were also made on the word *Bartlow*, showing how it was influenced by Norman pronunciation.



SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr NIXON's rooms, King's College, on Thursday, February 7, 1901, at 4.15 P.M., the President (the MASTER OF ST JOHN'S) in the Chair:

1. Mr MAGNÚSSON read a paper on a phase in the religion of Iceland during the colonisation period.

With the colonisation of Iceland there came into existence what seemed to be a new phase of heathenism, the belief in the supernatural beings called *land-vættir*, 'land-wights,' i.e. spirits or genii of the soil. Many folk-lore stories illustrative of the fact were found embedded in the old records. In the saga of Olaf Tryggvason (*Hkr.* I, ch. 33, 34) a wizard, reviewing the country with a view to an armed invasion of it by Harold Bluetooth, king of Denmark, found all its mountains and hillocks swarming with *land-vættir*, 'some great, others small,' in the shape of dragons, snakes, paddocks and adders; in the shape of birds so big that their pinions spanned over a broad valley, with a multitude of smaller birds following; in the shape of a bull, followed by a host of *land-vættir*; in the shape of a giant, accompanied by a host of other giants. These guardian hosts of four sovereign chieftains, historically well authenticated, drove the wizard away and saved the land from the projected invasion.—Second-sighted men saw how all the *land-vættir* followed one chief to the folk-mote, and others when they went out fishing. Egill Skallagrímsson, believing as an Iclander that Norway also had its own *land-vættir*, endeavoured to rouse them against the god-descended dynasty of King Eric Blood-axe of Norway. By bewildering their sense of orientation through magic spells, he hoped to deprive Eric of the protection of his patron gods—an incident which showed that the *land-vættir* were held to be powers independent of the sway of the gods. The account given in Eyrbyggja saga of Thorolf's veneration for the *land-vættir* showed that they were believed to be beings of ideal purity and delicacy; their hallowed precincts must not be looked at with an unwashed face; no bloodshed, no filth must defile their abode. When their worshippers turn Christian, they sorrowfully upbraid them for their faithless conduct; but their severest rebuke is that they are rewarded evil for good.—The preamble to the heathen code of laws from A.D. 927 provided that men should not put to sea from abroad (for Iceland) with figure-headed ships; but if they did so, they should take down the figure-heads before coming in sight of land, and not sail up to the land with gaping heads or yawning snouts, lest the *land-vættir* should take fright thereat. Such a preamble to the common law of the land proved that the real

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 12, 1901.

religion of the people centred in these spirits of the soil. The old gods only received the formal temple worship, which was traditional, and in its character rather social and political than devotional.

The evolution of this peculiar religion was capable of explanation: violent earthquakes, volcanic eruptions, stupendous glacier floods, the long wintry darkness, the tempestuous snow-storms, the polar ice enveloping the shores and turning spring into a severe winter, nipping everything in the bud—all these things were dismayingly new to the colonists. The old gods were of no avail here. The powers of nature were independent of them. These powers must be propitiated, and thus the humbled heart of man discovered the delicate, pure, well-disposed *land-vættir*.

2. Mr CHADWICK read a paper on *Saxo Grammaticus*, IV, p. 161 ff.

He tried to show that there was no reason for believing that the Danish version of the story of Offa was derived from England. Not only the precise localisation of several of the events recorded in the story, but also the proper names, when taken as a whole, pointed distinctly to a survival of the legend in Slesvig or Holstein, at first among the non-Danish part of the population. It was therefore probable that the two versions of the story had survived independently since the sixth century. Proceeding to discuss the probable date of Offa's reign, he put forward the view that the Danish authorities had made a mistake in placing the seat of Athislus' government in Sweden. Since he attacks Wermundus' kingdom (i.e. Angel) from the south, he may very well be identical with Eadgils, king of the Myrkingas. The latter was a contemporary of Eormenric, who seems to have reigned from about 340 to 370. Offa's reign will therefore fall into the latter part of the fourth century. This agrees with the date which Müllenhoff obtained by counting the generations in the Mercian genealogy.

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### THIRD MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr NIXON's rooms, King's College, on Thursday, February 21, 1901, at 4.15 P.M., the President (the MASTER OF ST JOHN'S) in the Chair:

1. Prof. BEVAN read a Paper on the relation which exists between three verbal roots found in Biblical Hebrew, namely עָרַךְ, עָרַף and עָרַף. It is commonly held that the first of these,

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 5, 1901.

which means "to fly," has no connection with the second and third, both of which mean "to swoon" or "to be exhausted." It is held furthermore that the root  $\text{לף}$  is secondary, being formed by metathesis from  $\text{לף}$ , so that the three roots may be reduced to two,  $\text{לף}$  and  $\text{לף}$ , which are fundamentally distinct. There is reason to think that, on the contrary, the three roots are essentially one, that the primitive or at least the oldest discoverable meaning is "to fly," and that  $\text{לף}$  is not formed from  $\text{לף}$  but *vice versa*.

The first fact to be noticed is that in the cognate languages we find no distinct trace of a root  $\text{לף}$  meaning "to swoon" or "to be exhausted," for the real signification of the rare Arabic verb  $\text{وُغِف}$ , which has often been cited as the equivalent of the Hebrew  $\text{לף}$ , is so uncertain that it cannot be made the basis of an argument. On the other hand, there is clear proof of the existence of a root  $\text{לף}$  which combines the meanings "to fly" and "to swoon." Thus in Syriac the verb  $\text{ܚܕ}$  Imperf.  $\text{ܚܕܝܬ}$  often means "to swoon," while the substantive  $\text{ܚܕܝܬܐ}$  means "birds" (Hebr.  $\text{לף}$ ). In Arabic also  $\text{عُوف}$  must once have meant "birds," but in Arabic literature it seems to be used only in the derived sense of "an omen" (Greek  $\text{oionós}$ ); for instance, the phrase  $\text{نَعِمَ عَوْفُكَ}$  "may thy fortune be good!" is synonymous with  $\text{نَعِمَ طَيْرُكَ}$ , in which latter case  $\text{طير}$ , the ordinary Arabic word for "birds," is employed.

It may be asked whether it is probable that the same root should have two such apparently different meanings as that of "flying" and "swooning." In order to answer this question we must examine the other terms by which the idea of "swooning" is expressed in the Semitic languages.

Of the words which are used for "swooning" several properly mean "to be covered up," "to be enveloped." Thus in Arabic the most usual phrase for "he swooned" is  $\text{غُشِيَ عَلَيْهِ}$ , literally "a covering was put over him." Similarly the verbs  $\text{הִחְלֹשָׁה}$  and  $\text{הִחְשֵׁךְ}$  are employed in Hebrew. These expressions obviously refer to the feeling of darkness which precedes a swoon. But the Arabs likewise employ the metaphor of "flying" in this connection. They say not only  $\text{طَارَ عَقْلُهُ}$  "his reason flew away" and  $\text{طَارَ قُؤَادُهُ}$  "his heart flew away," but also  $\text{طَارَ}$  "he flew away" (e.g.  $\text{كَادَ يَطِيرُ مِنَ الْفَرَحِ}$  Al-Fakhri ed. Derenbourg p. 286). There can be little doubt that in very early times such phrases were meant to be taken literally; the phenomenon of unconsciousness was explained as due to the flying away of the soul, which among primitive peoples is habitually conceived as a kind



of bird. It therefore seems probable that the Hebrew verbs  $\text{עָף}$  and  $\text{נָפַח}$  "to swoon" are simply variations of  $\text{עָף}$  "to fly." We may presume that originally the soul, not the individual in the strict sense, was the subject of the verb, and that afterwards, in accordance with a tendency which operates in most languages, the Hebrews applied to the individual as a whole what applied properly to a part of him. In the Old Testament we only once find what we may suppose to have been the original form of the phrase, namely in Jer. iv. 31 ( $\text{נִפְחָה נַפְשִׁי}$ ); but  $\text{נִפְשִׁי נִפְחָה}$  "a fainting soul" occurs twice (Jer. xxxi. 24, Prov. xxv. 25). It is to be observed that the synonymous verb  $\text{הִתְעַפָּה}$  sometimes has as its subject the individual himself, sometimes the soul ( $\text{נַפְשִׁי}$ ), the spirit ( $\text{רוּחִי}$ ), or the heart ( $\text{לֵב}$ ).

2. Mr BURKITT read a paper on the age of Codex Bobiensis (*k*), a MS containing the latter half of S. Mark's Gospel, followed by the first half of S. Matthew's, in a Latin version practically identical with that found in the quotations of S. Cyprian.

The reasons for dating *k* in the 4th rather than in the 5th or 6th centuries may be grouped under (1) General Appearance, (2) Handwriting, (3) Spelling. The antiquity of the actual readings is not in itself evidence of the antiquity of the MS, as it is conceivable (though hardly probable) that *k* might have been copied from a very much older MS. At the same time it may be remarked that *k* is the only MS of the Gospels in Latin, of which more than four leaves survive, that is entirely free from the late and vulgar use of *secus* for *παρά*.

(1) *General Appearance*.—The page is nearly square ( $18.7 \times 16.7$  cm.) with only one column of 14 lines, something like the (?) 5th century fragments of Jeremiah at St. Gallen, which have 15 lines. Somewhat similar is the Bembine Terence, but in the Terence the letters are smaller, the lines are sense-lines, and there are more in a page. The unlikeness of *k* in general effect to the numerous fragments of Gospel MSS of the 5th and 6th centuries is an indication of superior antiquity. The title of S. Mark is EUANGELIUM·CATA·MARCUM.

(2) *Handwriting*.—"The text," as the Bishop of Salisbury says, "is the work of a very firm and practised hand like that of a professional scribe." It is also a natural hand, and there is no sign of the tremulousness of age or of the timidity of inexperience—nothing to suggest that the scribe ever paused in his work. It is therefore unlikely that *k* was copied from a MS of antiquated style, or that it was intended to be antiquated in appearance.

The shape of the letters is transitional between those in the 3rd century vellum fragment from Oxyrhynchus (*O. P.* i, p. 60) and the well-known 5th century uncial, such as the Vienna Livy. This is especially true of E and D. Other indications which forbid a later date than 450 A.D. are the small space taken up by s and



t, the small open bow of p, the small space taken by f (the sagitta of which is on the middle of the line), and the straightness of the left-hand stroke of m. The contractions also suggest a very early date for *k*, especially  $\overline{DOM}$  (also  $\overline{DOM}^s$ ,  $\overline{DOM}^e$ , etc.) for *dominus* and its cases, and the singular use of the monogram for *Christus* instead of *xps*.

(3) *Spelling, etc.*—The scribe of *k* was not only vigorous but also careless, and apparently quite unfamiliar with the Gospel text<sup>1</sup>. It is not that he is altogether ignorant of Latin: his mistakes generally make Latin words, but he does not seem at home with Christian phraseology. In the Lord's Prayer he writes *ueni ad regnum tuum* (Matt vi 10); *cum Petro* he writes *cum puero* (Mc xvi 8 *ad fin.*). On the other hand he twice brings in Pagan Deities: "he calleth Elias" appears as *Helion uocat* (Mc xv 34), and "How much doth a man differ from a sheep" is made into *Quanto ergo differt homo Ioue* (Matt xii 12). Thus the name of Jupiter was still on the tip of the tongue when *k* was being written.

Editors of *k* have looked too much to palaeographical confusion instead of to careless haste as the cause of blunders such as these. The only thing ascertainable about the exemplar from which *k* was copied is that it had a form of long f, whereby "s" is confused with "i" and with "f." But this is true of many ancient hands (e.g. *Pal. Soc.* i, vol. iii, plate 159, a written tablet from Pompeii).

When we turn from mere misreadings to actual spellings we find ourselves in the classical world: the standard of *k* is not far off from that of the Ambrosian Palimpsest of Plautus (*A*). This is all the greater testimony to the antiquity of *k*, as mss of Plautus might be presumed to preserve archaic spellings, which were antiquated before Latin Christianity was in existence. The following spellings, common to *k* and the mss of Plautus, are not found even in the best mss of the Latin Vulgate, a work representing Christian scholarship at the end of the 4th century: *beniuolus*, cf *Ter Hec* 761 and *maliuoli Stich* 385; *deuorsoria*, cf *Truc* 697 *BC* (hiat *A*); *inlutis manibus*, *Poen* 316; *monimentum*, *Lucr* vi 242, etc.; *noum* (Matt ix 17 *k*), *Pseud* 434 *A*; *optume* (Mc x 17 *k*), *optuma* (Matt xiii 48 *k*), *Trin* 61, 486, but *optimi Trin* 1069 *A* *rell*, *optumus* 1070 *A*; *paruolis*, *Poen* 896, *Stich* 161 *A*; *pos nos* (Matt xv 23 *k*), cf *Trin* 975 *BC* (hiat *A*)<sup>2</sup>; *simulare*, cf *adsimulare Poen* 590, etc.; *thenaurum*, *Trin* 750; *thus*, *Poen* 451 *A*; *uolimus*, *Truc* 192 *A*, *Pseud* 233 *A* (not *Poen* 639, 642 *A*, *Stich* 142). To these we may add *ciuitast* (Matt v 35 *k*), *similest* (Matt xiii 31 *k*), as often in Plautus; also *im*

<sup>1</sup> See the story of the Tribute-money (Mc xii 17): *Dicit illis • redditae quaerunt caesaris caesarieque sunt di do et admirati sunt super eum!*

<sup>2</sup> See also Munro's note to *Lucr* iv 1186.

mare (Matt xiii 47, Mc xi 23 *k*), *cf* im Boetiam *Livy* xlii *ad fin*, cod. Vindob. 1/3. If we were to add those spellings which are found only in a few of the best Vulgate mss the list might be greatly increased: e.g. *praegas*, *Truc* 199, 389 *f*; *holus*; *uolpes*; *ali*, *alii* (dat.), for the vulgar *alio*, is rarer in Christian documents than might have been expected.

## EASTER TERM, 1901.

### FIRST MEETING<sup>1</sup>.

At the Meeting of the Society held at Dr SANDYS' house, (Merton House, Queens' Road), on Thursday, May 9, 1901, at 4.45 P.M., the President (the MASTER OF ST JOHN'S) in the Chair:

Mr WESTLAKE read a paper on "The Affinities of the Basque Language."

The Basque language evidently on examination belongs in the first place to the great Ural-Altaic Family; in the second place it was originally a close relative to the great Ugro-Finnic group. It shares its numeral system as well as its pronominal system with Ugro-Finnic.

Its phonological laws strongly recall those of Ugrian. It also shows a great likeness to Akkadian. Its three main distinguishing phonological laws are these:

(1) Ugro-Finnic *initial* guttural *k* becomes in Basque the originally aspirate continuant *h*, e.g. Finnic *kolme*, *kolm*, *kolmo*, Vogul *korom*, Magyar *harom*, Basque *hirur*; Finnic *kämen*, *hume*, Basque *hamar* (root *ka-mana*); Finnic *kuolen*, Magyar *halni*, Basque *hil* or *hir*, "to die."

(2) The same guttural appears intervocalically as a voiced guttural spirant *g* in Basque, e.g. *-ga* in *biga*, "they two," dual of *bi*, 3rd person pronoun; Ugric dual suffix *-k-*: Ugro-Finnic original *kakti* "two." (Compare Indo-Germanic *duōu*, "two.") Basque *egun*, "day," Akkadian *kun*, Turkic *gun*, Tartar *kun*; Basque *eder* "beautiful," Vogul *ätär*, Ostiak *eter*, *eder*; U.F. root *ian* "power," Basque *edin*; *kar* (Akk. *gar-*), "do," Basque *egin*.

(3) A slightly pronounced intervocalic *l*, or *n*, becomes Basque *r*; *kolme*, Basque *hirur*; Finnish *lume* "snow," Basque *elur*, *edur*, *erur*; *h)irargi*, *h)idergi*, "moon" = "dead light," root

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 28, 1901.

*kol* (in meaning "to sleep"?). The *l* in this remains in Ugro-Finnic, but the *n* becomes *t*. Basque *bortz*, "five," *ha-mar*, "ten" (=  $2 \times 5$ ), Mordvinian *väte*, *kämen*, Finnic *viisi*, *kymmenen*, Akkadian *buru*, "ten."

Connected with these are what may be called three vocalic laws:

(1) Roots commonly prefix an *e* as in Ugrian, but not in Finnic: e.g. *egun*, "day"; *egin*, "do," *edin*, "be able" &c.

(2) When this is prefixed to roots already aspirate by law, they become voiceless mutes, provided the law of voicing be dead: *ekar*-, "carry," *etor*-, "come."

(3) *a* before *r* + cons. > *o*: *bortz*, "five," but *hamar*, "ten"; *zortz*, "eight" (root *san*, *sar*). In certain cases Basque answers with a reduced vowel *i* to all Ugro-Finnic vowels: *hirur*, "three," cf. *kolme*.

It may be noted that the law as to intervocalic *r* is an universal one: *deabru*, "devil" (*diabolus*); *zeru*, "heaven" (*coelum*).

*m* after a sharp sibilant becomes *p* in *zazpi* (= *saspi*), "seven," for *sasmi* (U.F. *seitsemän*, *seitse*, *sizem*, *sizim*, Akkadian *siesna*).

It will be noticed that as in *b-at*, "one," *bi-ga*, "two," U.F. *akt* etc., in *laur* for *niel*, *hamar*, "ten," Basque carries an *a*-vocalism through its numerals where not interfered with by Vocalic Law 3, as in *bortz*, *zortz*.

Traces of further laws might be remarked but are too numerous for insertion here.

*Five*, *ten* and *twenty* are correlatives as really in U. Finnic: "ten" =  $2 \times 5$ , whilst *hogeï*, "twenty," is either from *kak*, *kok*, "to heap up, complete," or from *kak*, "two";  $40 = \text{twice-twenty}$ . The relationship between *five* and *ten* stands clearer in Basque than in U.F., for the latter changes the stressed *n* here to *t*. This is evidently a relic of an early "hand" or "five" counting system.

The suffixes are mainly to be found within the Ugro-Finnic group, though at least one or two apparently occur only in Akkadian. There are three suffixes of plural meaning, two of which are verbal. The use of the bare stem before numerals is common to Basque with other Ural-Altaic groups.

The verb clearly points out to us that Basque separated from its sister groups when the postpositive Finnic declension had not yet appeared, and when the verb was just passing from the simple prepositive, as in many Mongolic dialects, to the postpositive. The language eventually was constrained by phonetic changes, which would otherwise have involved ambiguity in the pronouns, and by its use of a prepositive pronominal object, to remain midway between prepositiveness and postpositiveness, until the periphrastic conjugation has begun to threaten both forms of conjugation.



SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held at Dr SANDYS' house (Merton House, Queens' Road) on Thursday, May 30, 1901, at 4.45 P.M., Dr SANDYS in the Chair:

I. Mr WARDALE read notes on the following passages of *Lucretius*:

a. i. 839, 840.

Bentley's emendation to *aurae, auram*, in these lines is supported by Aristotle, *de caelo* 3. 3, and *de generatione et corruptione* 1. 1, both of which passages appear to be based upon the same words of Anaxagoras as these lines of Lucretius. From the phrase of Diogenes Laertius—ἐκ τῶν ψηγμάτων λεγομένων τὸν χρυσὸν συνεστάναι—it may perhaps be inferred that ψῆγμα was used for the ὁμοιομερές generally, and that Lucretius is here translating it by *mica*. *mica*, in any case, was used as equivalent to *atomus* by the Epicureans; see Seneca, *de Beneficiis* iv. 19 § 3.

β. ii. 415.

The sense necessitates our taking *taetra cadavera* (the bodies of dead animals) as the subject of *torrent*, the object being *nares*. If *torrent* be impossible in this context, *torquent* may be suggested: compare Heinsius' emendation of *torretque flagellis* in iii. 1019.

γ. iii. 284.

In the passage beginning at line 258 Lucretius emphatically asserts (i) that the soul-atoms of each type must be in immediate contiguity, (ii) that the nameless element *latet penitus*. He seems to have regarded the soul-atoms as combined in quartettes—each atom of the *vis mobilis* being surrounded by atoms of the other elements. Character is determined by the prominence of atoms of this or that sort; if *aliis* in line 284 be taken as a dative the correction to *alias* is unnecessary.

δ. iii. 385.

The spider's web having been mentioned already, *vestis* appears to mean the *cast off skin* of the spider (compare iii. 614 and iv. 61, and the use of *tunica* in iv. 58), although we may surmise that the poet has mistaken the skin of the spider's victims for the skin of the spider itself.

II. Mr SCHULHOF read a note on *Sappho* ii. 8:

In the text of 'Longinus,' where this poem is preserved, the words of the whole are written continuously without division of

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 11, 1901.



verses, though with colon-stops. The sentence constituting our passage (ll. 7, 8) appears, in the best MS., P (Parisinus cent. x.)

ὥς | γὰρ σῖδω βροχέως με φώνας οὐδὲν ἔτ' εἴκει.

There is, as appears from Prof. Rhys Roberts' *Apparatus Criticus*, no sign after the  $\sigma$  which precedes ἰδω of any apostrophe-sign, such as occurs elsewhere in the MS. when a vowel is elided: that is, the MS. reading is not  $\sigma'$  ἰδω, and thus, so far as MS. tradition goes, one correction is as good as another. Of the three proposed corrections of l. 7 (i) Hermann's ὥς γὰρ εἰσῖδω, adopted by Seidler and Hoffmann, though palaeographically probable, involving only a loss of the compendium for  $\epsilon$  before  $\sigma$ , yields poor syntax, as also does (ii) Ahrens', palaeographically improbable, ὥς σε γὰρ ἴδω, adopted by Weir Smyth and Rhys Roberts: neither being good Greek for 'when I behold thee'; while, further, the former halts for lack of a pronoun-object to the verb and the latter limps and betrays itself by the postponement of γὰρ to the third place. On the other hand (iii) Bergk's ὥς γὰρ εἶδον βροχέως σε, φώνας, however it may be condemned as dialectically unsound or 'incorrect' by comparative philologists at present, gives faultless grammar as well as a beautiful rhythm; and is therefore worth considering, even though it might be necessary to obtain a form, acceptable to the philologists, other than εἶδον, but with the same meaning. We however then desiderate a past tense in *apodosis*, and therefore look at εἴκει, which has been variously interpreted as meaning 'is like,' or 'comes': the latter, now the usual, view involving lexicographic difficulties and, after all, not very good sense;—nor have its champions told us how to construct με;—except Fick who, in spite of Hesychius' testimony that βροχέως in Aeolic writers meant σαφῶς, συντόμως, wishes to change it into βρόχεος, genitive of an unknown word assumed to mean 'throat': so that, according to Fick, Sappho sang: 'For when I behold—, from out my throat nought of voice cometh to me any more.' Hoffmann follows Fick.

In Catullus 51. 7, 8 the well-known lacuna (l. 8) has been variously filled:—the most innocent and favourite suggestion being '*Vocis in ore.*' Westphal's '*Guttore vocis*' appears to have inspired Fick to invent βρόχεος for Sappho.

If we supply '*Vocis ut olim*':—i.e. 'there is no longer left to me aught of voice as erst (it was),' and then in Sappho, with Bergk's restoration of l. 7, read in l. 8 οὐδὲν ἔτ' ἦκειν,—we get good syntax and sense there also: 'For soon as I beheld thee,—of my voice nought was any longer like' (i.e. 'unchanged,' 'the same as before'). Palaeography apart, we might prefer *ante*. But *olim* seems probable, because with the next line beginning 'Lingua,' the 'lin' might have easily fallen out; lines being by no means always rightly divided in MSS. of Catullus;

witness l. 34 of this very poem in the Canonici MS.: 'Te spectat et audit.'

Mr Schulhof also read notes on one or two of the fragments of *Archilochus*, *Mimnermus* and *Phocylides*.

## MICHAELMAS TERM, 1901.

### FIRST MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr WARDALE'S rooms, Clare College, on Thursday, Oct. 24, 1901, at 4.15 p.m., Prof. SKEAT, Vice-President, in the Chair:

1. Mr E. C. QUIGGIN, Fellow of Gonville and Caius College, and Mr J. S. WESTLAKE, of Trinity College, were elected Members of the Society.

2. Mr GILES read a paper on μέλλω with the aorist. Leaving out of consideration the numerous prose examples which it is, by the nature of the case, impossible to protect against emendation, he attempted to show by a *catena* of passages in verse from Homer to Herondas that the construction was well established and that the reason for its existence was the special nature of the action expressed by the aorist. In the verbs for which the aorist use is best guaranteed, the action of the aorist is so distinct that it is impossible to replace it by the present or even probably, in some cases, by the future. Mr Giles contended that the same explanation *mutatis mutandis* could be applied to the use of the aorist with ἐλπίς ἐστι, ἐλπίζω, προσδοκῶ etc.

3. Dr POSTGATE read a paper on the name of the poet Tibullus<sup>2</sup> in which he drew attention to the significant fact that his praenomen was certainly unknown, while his gentile name was stated to be 'Albius.' Though this statement, with the rest of those in the *Vita* found at the end of the poems in the manuscripts, might be as old as Suetonius, there was only too much reason for suspecting that it rested upon nothing better than an identification of Tibullus with the Albius of Horace *carm.* i 33 and *Epist.* i 4, which was clearly inadmissible.

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 5, 1901.

<sup>2</sup> The matter is treated at length in an Appendix to a forthcoming edition of selections from Tibullus.

4. Mr SCHULHOF read a paper on Heraclitus, Frr. 16, 17 (Byw.).

In Fr. 17:

Πυθαγόρης Μνησάρχου ιστορίην ἤσκησε ἀνθρώπων μάλιστα πάντων καὶ ἐκλεξάμενος ταύτας τὰς συγγραφὰς ἐποίησε ἑαυτοῦ σοφίην, πολυμαθίην, κακοτεχνίην.

Zeller proposes for ταύτας τὰς συγγραφὰς to substitute ταῦτα (in sense of 'that which he had learned by enquiry'): Gomperz, following Schleiermacher, ejects the words ἐκλεξάμενος ταύτας τὰς συγγραφὰς altogether as an interpolation; and Diels, while admitting that the fragment has the ring of genuineness, thinks that, unless it be a cento of other fragments, one or other of these alternatives must be adopted.

But we may well translate the words as they stand and accept the conclusion to which they point.

"Pythagoras, son of Mnesarchus, was diligent in research above all men: he made selections and produced the compilations which we have (ταύτας),—(a monument of) his own cleverness, a mass of learning, wasted workmanship."

From which we may surely infer

(α) that Heraclitus read works written, or claiming to be written, by Pythagoras.

(β) that these works were the result of a process of laborious *ιστορίη* and *ἐκλογή*; the former term implying not scientific reflexion or observation, but personal enquiry in various places and from many sources with a view to the compilation of an encyclopaedic work or dictionary of general information; while the word *ἐκλεξάμενος* further implies that he selected for publication only a portion of his 'collectanea.'

These inferences are in accord with the tradition which represents Pythagoras as a traveller in many lands as also with the fact that no strictly scientific work, no treatise *περὶ φύσεως*, is attributed to him by any early authority.

The genuineness, and the foregoing interpretation, of this fragment is supported by Fr. 16 (Byw.):

Πολυμαθίη νόον οὐ διδάσκει (ν. φύει). Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην, αὐτὶς τε Ξενοφάνεα καὶ Ἑκαταῖον.

This fragment goes to prove (i) that Heraclitus knew something about Pythagoras, (ii) that Pythagoras was the author of writings; otherwise Heraclitus would hardly have inserted his name among these famous *writers*. In fact the list was, in its own age, a highly representative list: Hesiod, the epic theologist; Pythagoras, the anecdotal encyclopaedist; Xenophanes, the theosophic poet; Hecataeus, the historical geographer. All are 'polymaths'; none, in the opinion of Heraclitus, have *νόος*. The omissions of the list are no less significant. The names of Thales, Anaximander, and Anaximenes are not included in



the censure. And why? Surely because, in the opinion of Heraclitus, they *had vóos*.

But its main point is that in spite of the disbelief of most historians of philosophy there is good and substantial ground for believing (with Diogenes Laertius) that Pythagoras left writings, which were read by Heraclitus, though not writings of a philosophic character, such as Diogenes supposed him to have written.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr Wardale's rooms, Clare College, on Thursday, Nov. 14, 1901, at 4.15 p.m., the President (the MASTER OF ST JOHN'S) in the Chair:

Dr JACKSON read two papers:

### (1) On Herodotus i. 196 and 199.

In ch. 196 Herodotus describes an auction of girls, which before the date of his visit to Babylonia had been customary there. In ch. 199 he describes, from his own observation, the worship of Mylitta, in which every Babylonian woman took part once in her life (compare Baruch vi. 43). It is generally supposed that the two customs, the one obsolete, the other contemporary, were wholly unconnected. This may be doubted. The auction of girls implies that a group of epigamous or marriageable youths had property in a group of epigamous girls, and that the auction decided only the distribution within the group of youths. When, in consequence of the taking of Babylon, wealthy bidders were few, and the auction fell into disuse, the epigamous girls, though no longer distributed amongst the epigamous youths, were still the property of the group, and therefore could not be appropriated in marriage by any one. Plainly some way of escape from the obligation had to be devised. Now the *ιερόδουλοι* of the goddess Mylitta were not accounted members of the epigamous group. Consequently, every Babylonian girl or woman, in order that she might be free to marry, enrolled herself as a *ιερόδουλος* of Mylitta, and qualified as such by a single act of worship in the company of a stranger. This act of worship absolved her from her obligation to the group of epigamous youths, and left her free to contract a marriage.

### (2) On Plato *Theaetetus* 169 A B.

The difficulty of this passage is notorious. I suspect that Euripides in his *Sciron* made one of his characters, presumably

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 26, 1901.



Theseus, arguing with Sciron, compare him to Antaeus, and that the passage contained something such as

οὐ δὲ κατ' Ἀνταῖον τί μοι  
μᾶλλον δοκεῖς δρᾶν.....  
τὸν γὰρ προσελθόντ' <οὐ παρεξελθεῖν ἐὰς>  
πρὶν προσπαλαῖσαι τὰν χερσὶν ἀναγκάσης.

Plato's Theodorus says: "I think that you take after Sciron in the play; for, whereas the Lacedaemonians say 'strip or go,' your procedure is—as Theseus says Sciron's was—like Antaeus'; you don't permit the stranger to go on his way until you have compelled him to an argument."

This conjecture seems to find support in the context.

First, Theodorus' next utterance looks as if it had an original in something such as

εἰμαρμένην γὰρ ἣν ἂν ἐπικλώσῃς σύ μοι  
χρεῶν ἀνατλήναί με.

Secondly, Socrates in his reply introduces a complete iambic line; and, with small alterations, the text provides two others:

τήρει δέ μοι τοιόνδε, μή τι παιδικὸν  
λάβωμεν εἶδος τῶν λόγων ποιούμενοι  
καί τις <σοφιστῆς> ἡμῖν αὐτ' ὀνειδίσῃ.

### THIRD MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr Wardale's rooms, Clare College, on Thursday, Dec. 5, 1901, at 4.15 p.m., the President (the MASTER OF ST JOHN'S) in the Chair:

I. Mr MAGNÚSSON read a paper on: "A recently discovered fragment of an old Danish MS."<sup>2</sup>

This Old Danish fragment of two vellum leaves came to the University Library inside a Latin Bible printed in Venice 1519, 8vo., which was acquired by the University Librarian out of the Ashburnham sale of 1897; it was described in the sale catalogue as 'Old Saxon,' but was in reality Old Danish or, more accurately speaking, Old Jutish, for it dated from a time when as yet no one common language, but three dialects, were spoken and written in Denmark: the Jutish, Sealandish and Scanic.

The fragment contained on its first three pages portions of

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 23, 1901.

<sup>2</sup> Published in the *Transactions of the Society* (Vol. v, Part III).

the passion of St Christina, while with the fourth there began a new book, dealing with the miracles of the Virgin Mary. The text was injured. A slice broad enough to accommodate eleven consecutive letters had been cut off on the right-hand side. This however could be remedied so far that most of the missing ends of the lines might be supplied from a xvth century copy in the Royal Library of Stockholm, K. 4. fol. published by C. J. Brandt in 1859. This text covered all that was contained in this fragment with the exception of the last four lines on p. 4, which existed probably nowhere now but in this fragment.

This translation of the passion of St Christina depended on a Latin original which must have been closely related to that 'MS nostrum antiquum Fuldense' from which the Bollandists printed the 'Passio Stæ Christinæ' in the V. vol. for July of the Acta Sanctorum, where the Latin passages corresponding to our fragment are found col. 525<sub>24</sub>—526<sub>10</sub> and 528<sub>23-48</sub>. The exact Lat. original of the seventeen prefatory lines on the fourth page of our fragment—a homiletic laudation of the Virgin—still awaited verification, but the miracle that followed, of the clerk who neglected the Compline's hour of the Virgin, depended on a Lat. original closely similar in wording to the text of the 53rd miracle of the second book of the Miracula B. V. Mariæ, in a xvth century MS, No. 95, Δ. 5. 10 fol. in the Library of Sidney Sussex College.

From comparison with the oldest extant monuments of written Jutish literature, it seemed evident that here we had a fragment of a book that yielded, in respect of age, to none of them. The handwriting bore clearly a XIIIth century stamp; the very limited use made of contractions and the classic consistency of the orthography together with the fact that terminal *i* had not yet passed uniformly into *æ* were all criteria in favour of the fragment dating from the period which Danish scholars define as 'Older Danish' and limit to the years 1050–1350.

## II. Mr CHADWICK read two notes:

(i) "On one of the early names for Britain." He referred to the connection which had been suggested between Welsh *Prydain* (Πρετανίδες νῆσοι) and Ir. *Cruithentuaith*, and tried to show that it did not offend against the sound-laws (cf. Ir. *cruth*, *cruim*: W. *pryd*, *pryf*). A link in the historical evidence seemed to be given by the form *Corionototarum* (for *Coritono*?) in C. I. L. VII. 481 (Hexham), with which might be compared Ptolemy's tribe-name *Kopiravoi*. Could not the British *Corit* be a substitution for (prehist.) Gael. *Kyrit*?

(ii) On Ptol. II. xi. § 2 ff. § 15 was one of the main supports of Erdmann's theory; but Schütte had shown that the position of the Ἀγγελοὶ was apparently determined by that of the Λαγγοβάρδοι, and that if the former were moved to the east or north-east

of what appeared to be the true position of the Λαγγοβάρδοι (cf. § 17), their position would approximately agree with that assigned to them by English tradition.

Mr Chadwick suggested that Ptolemy's mistake might be connected with the incorrect direction which he had given to the coast-line of Jutland. If this was corrected, retaining the distances along the coast, the line from the ἐπιστροφή (§ 3) to the river Χάλουσος would no longer run from west to east. Some support was given to the suggestion by §§ 11, 13 from which it would seem that the neck of the peninsula extended to the Χάλουσος. Moreover the two pairs of tribes, Τευτονοάροι καὶ Οὐίροννοι and Τευτόνες καὶ Αὔαρποι, in § 17 appeared to be doublets.

The bearing of these passages upon Tacitus, *Germ.* 40, was then discussed, and it was suggested that the name of the *Suarines* might survive in *Schwerin*.





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# L A W S

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.



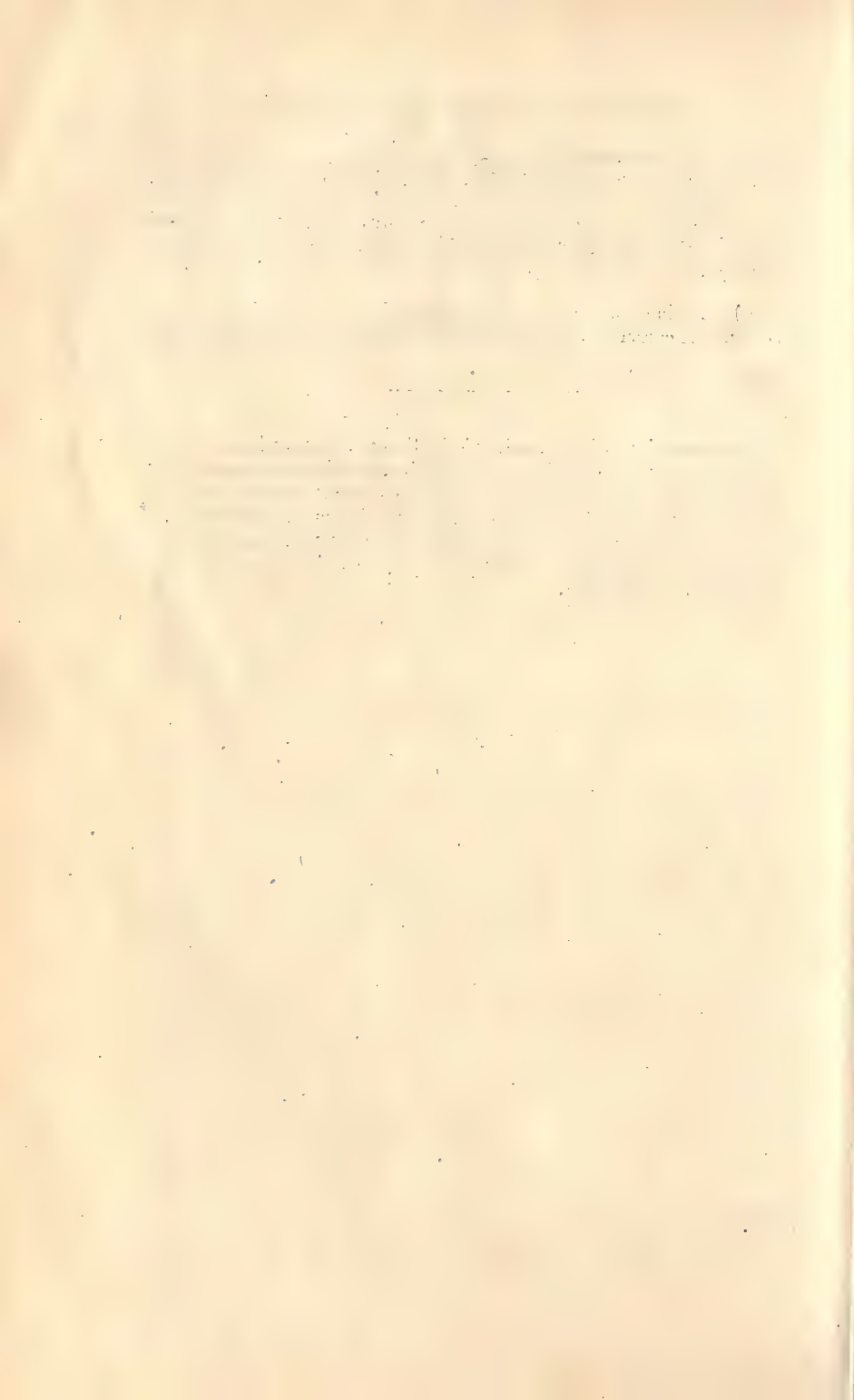
19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.



# LIST OF MEMBERS

OF THE

## Cambridge Philological Society.

1 JAN. 1903.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

### HONORARY MEMBERS.

- 1881. Professor Th. Mommsen, Charlottenburg, Berlin.
- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.

### SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.

- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).
- 1899. The University of Adelaide, S. Australia.
- 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.
- 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.
- 1902. The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

### MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., M.A., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgeware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare.
- \*Austen Leigh, Rev. A., M.A., Provost of King's.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 24, Addison Road, Kensington, W.
- 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
- 1902. Bentinck Smith, Miss M., Girton.
- 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
- 1895. \*Bevan, Prof. A. A., M.A., Trinity.
- 1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
- 1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn.



1895. Bryant, Rev. E. E., M.A. (Emmanuel): Charterhouse School, Godalming.
1892. \*Burkitt, F. C., M.A. (Trinity): Elterholm, Madingley Road, Cambridge.
- \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., B.A. (Christ's): The Leys School, Cambridge.
1881. Candy, F. J., M.A. (Emmanuel): Norwood, Woodbury Park Road, Tunbridge Wells.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): President of Queens'.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Llanishen, Cardiff.
1900. Cornford, F. M., M.A., Trinity.
- \*Cowell, Prof. E. B., M.A. (Corpus): 10, Scrope Terrace, Cambridge.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A., Principal of University College, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): University College, Liverpool.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.
1880. \*England, E. B., Litt.D. (Trinity): Hulme Hall, Plymouth Grove, Manchester.

1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.  
Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt. D. (Jesus): Chesterton Road,  
Cambridge.
1879. \*Flather, J. H., M.A. (Emmanuel): 52, Bateman Street,  
Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1891. Gardner, E. A., M.A. (Caius): University College,  
London, W.C.
1888. \*Giles, P., M.A., Emmanuel.
1880. \*Gow, Rev. James, Litt. D. (Trinity): 19, Dean's Yard,  
Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road,  
Cambridge.
1900. Harrison, E., M.A., Trinity.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Alding-  
ham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Round Coppice, Ivor  
Heath, Uxbridge, Bucks.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant,  
Cambridge.
1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens,  
Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron  
Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hamp-  
stead, N.W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Henry, Litt. D., Trinity.
1896. James, M. R., Litt. D., King's.
1883. \*Jebb, Prof. Sir R. C., Litt. D., M.P. (Trinity): Springfield,  
Cambridge.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside,  
Cambridge.

1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.
- Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A. (St John's): Jordan's Yard, Cambridge.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. \*Monro, C. H., M.A., Caius.
- \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1885. \*Moulton, Rev. J. H., M.A. (King's): 3, Queen Anne Terrace, Cambridge.
1891. Murray, Rev. J. O. F., M.A., Emmanuel.
1896. Nairn, Rev. J. A., M.A. (Trinity): Head Master, Merchant Taylors', London.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Selwyn.
1880. \*Parry, Rev. R. St John, M.A., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.
- \*Peile, J., Litt. D., Master of Christ's.
1892. Perowne, Rev. E. H., D.D., Master of Corpus.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, Prof. J. P., Litt. D. (Trinity): 54, Bateman Street, Cambridge.

1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A., Caius.  
\*Roberts, Rev. E. S., M.A., Caius.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Westminster.  
\*Roby, H. J., M.A. (St John's): Oxford and Cambridge Club, S.W.
1890. \*Rouse, W. H. D., M.A. (Christ's): 16, Brookside.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., M.A. (University College, Oxon.): Little Hallands, Bishopstone, Lewes, Sussex.  
\*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1900. Schulhof, Rev. J. M., M.A. (Trinity): 76, Palace Gardens Terrace, Kensington, W.
1879. Selwyn, Rev. E. C., M.A. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., Litt.D. (Emmanuel): Grove Cottage, Grantchester.
1893. Sikes, E. E., M.A., St John's.  
\*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1900. Smyth, A. E. A. W., M.A., 3, Hare Court, Temple, London.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham Rectory, London, S.W.
1902. Steele Smith, Miss M., Newnham.  
Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.



1876. \*Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst, Guildford.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace, St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A.: The School, Rugby.  
Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove, Kennington Park, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*

the first of these is the fact that the British Government  
 has been unable to secure the necessary funds to  
 carry out its policy of non-interference in the  
 affairs of the colonies. This has led to a  
 general feeling of dissatisfaction among the  
 colonists, who have begun to demand more  
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 factor is the increasing influence of the United States  
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 feeling of rivalry and jealousy among the British  
 colonies. Finally, the third factor is the  
 general feeling of discontent among the British  
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 long and costly wars fought by Britain in the  
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### THE HISTORY OF THE

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11

PROCEEDINGS

OF THE

Cambridge Philological Society.

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LXI—LXIII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1902.

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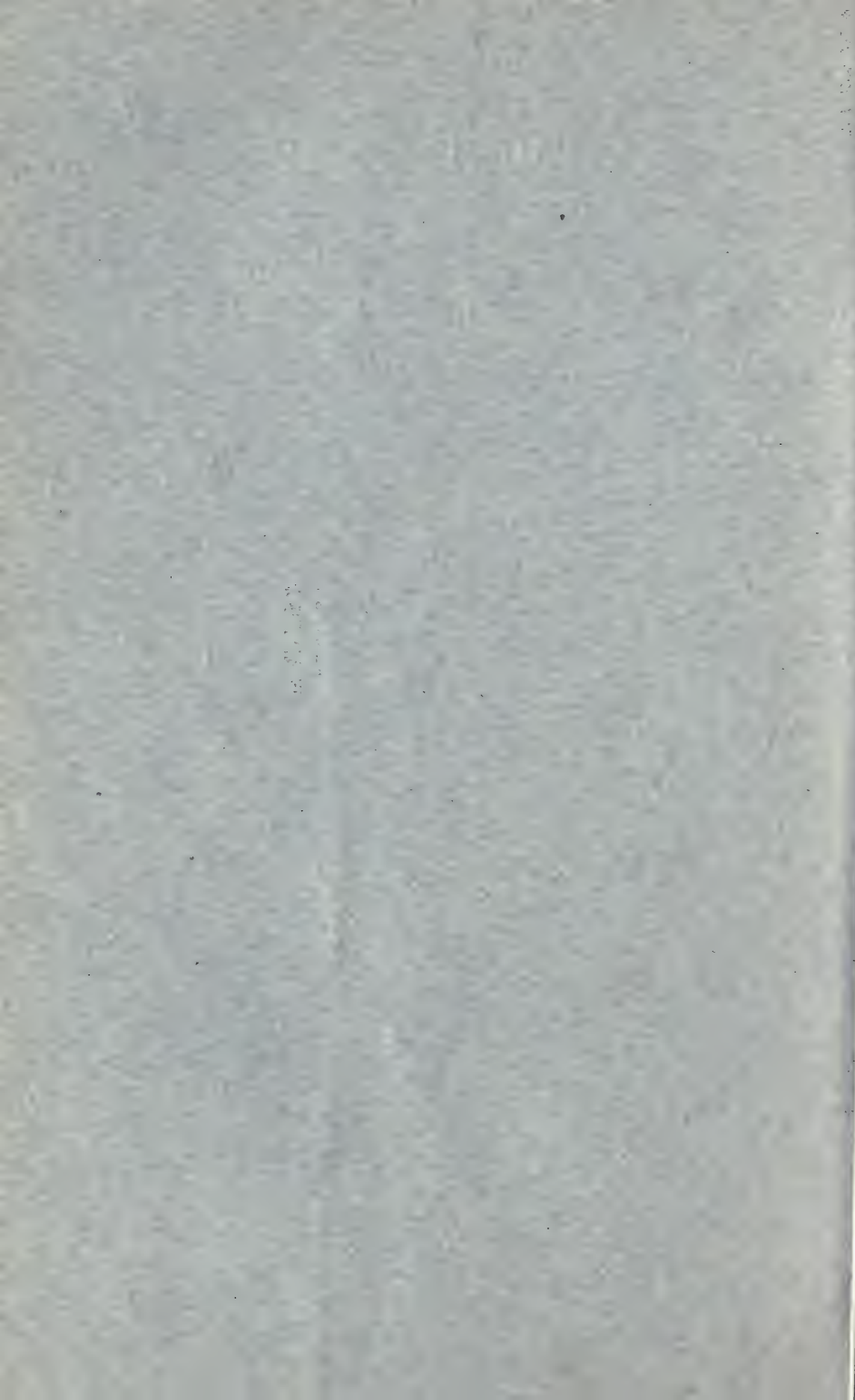


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AVE MARIA LANE.

1903

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1902.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting of the Society held at St John's Lodge on Thursday, January 23, 1902, at 4.15 P.M., the President (the MASTER OF ST JOHN'S) in the Chair :

I. Miss M. STEELE SMITH of Newnham College and Miss M. BENTINCK SMITH of Girton College were elected Members of the Society.

The Treasurer's Accounts were submitted and passed.

The following Officers were elected :

*President* : Mr MAGNÚSSON.

*New Vice-President* : the MASTER OF ST JOHN'S.

*Members of Council* : Dr SANDYS, Mr NIXON (re-elected), Prof. SKEAT, Mr W. G. HEADLAM.

*Hon. Treasurer* : Mr WARDALE (re-elected).

*Hon. Secretaries* : Mr CHADWICK (re-elected), Mr QUIGGIN.

*Auditors* : Prof. COWELL, Mr NIXON (both re-elected).

A unanimous vote of thanks was passed to the retiring Officers.

II. The PRESIDENT briefly reviewed the history of the Society during the past year. Eight meetings had been held, at

<sup>1</sup> Reported in the *Cambridge University Reporter*, January 28, 1902.

which fourteen papers were read by eleven members. The Society had lost by death one member and one honorary member; two members had resigned; and two new members had been elected. Reference was also made to the Society's Dinner on Nov. 9.

Among works by members of the Society which had appeared during the past year were *The Early Age of Greece* (Vol. 1.) by Prof. Ridgeway and an edition of the *Knights* of Aristophanes by the late Mr Neil. An edition of a new and philologically interesting fragment of Old Danish by Mr Magnússon would shortly appear in the Society's 'Transactions.'

The year had been marked by the formation of a Theological Society, which was, in a certain sense, an offshoot of the Philological Society, as the latter had been of the Philosophical Society. Philological papers had formerly been read at meetings of the Philosophical Society. Several interesting entries in the early minute books of the Philological Society were then quoted.

The President referred also to other events of general interest to philologists, among which he mentioned especially the Alfred millenary commemoration at Winchester.

### III. The new President having taken the Chair :

The MASTER OF ST JOHN'S read a paper<sup>1</sup> on the *Homily* of pseudo-Clement (2 Clem. Cor.), pointing out allusions or parallels in it to the story of the *Choice of Hercules* in Xenophon's *Memorabilia*, and to *Cebetis Tabula*. In the disputed passage 2 Clem. Cor. x. 3 Διὰ ταύτην γὰρ τὴν αἰτίαν οὐκ ἔστιν εὐρεῖν ἄνθρωπον οἵτινες κ.τ.λ. he proposed to read ἀνθρώπων and to end with a note of interrogation. The partitive genitive ἀνθρώπων was illustrated by Acts xxi 16 συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρίας σὺν ἡμῖν.

### IV. Prof. SKEAT read a note on Beowulf, l. 1363 :

In Beowulf, l. 1363, the reading *hrinde bearwas* is supposed to be corrupt. Dr Morris showed that the passage is quoted in the Blickling Homilies (p. 209) with the reading *hringe bearwas*, i.e. "rimy groves," or groves covered with hoar-frost. Accordingly, Mr Wyatt's edition has *hrīnge*, i.e. "rimy," as a conjectural emendation. But the English Dialect Dictionary shows that no emendation is needed. There is a prov. E. *rind*, meaning "hoar-frost," which is just as good a word as *rime*. The Whitby Glossary has 't land's all rindy, i.e. the land is covered with hoar-frost. Either *hrinde* is a contracted form of *hrindge*, pl. of *hrindig*, or we may make the very slight correction of altering the ms. reading to *hrindge*, the length of the *i* being (as usual) unmarked.

I have to add that I was anticipated in this remark by Mrs Joseph Wright, who had earlier access to the Dialect

<sup>1</sup> Printed in full in the *Journal of Philology*, Vol. xxviii. p. 195 ff.

Dictionary material; and she has already sent a note on the subject to *Anglia*. But I made the same observation independently; and that is why we think we are right.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held in Dr JACKSON's rooms, Trinity College, on Thursday, February 13, 1902, at 4.15 P.M., the President (Mr MAGNÚSSON) in the Chair:

I. Dr VERRALL read a paper defending the authenticity of Euripides *Electra* 520 foll. (criticism of Aesch. *Choephoroi*: see recent ed. of *Choephoroi* by Prof. Tucker, *Introduction*). The alleged discrepancy between Eur. *l.c.* 524—526 and the foregoing scenes of the play arises only if the implied condemnation of a secret and treacherous enterprise on the part of Orestes be understood as a reflexion upon the treatment of the story in this respect by Aeschylus in particular. In reality it is a reflexion upon the morality of the divine oracle, which expressly commanded Orestes to use such a mode of attack. The contrast between the anticipations of *Electra* and the actual conduct of Orestes (in Euripides as in the other versions) is intentional, and the implied impeachment of the oracle perfectly consistent with the general attitude of Euripides and the design of this play. Of the misunderstandings of Aeschylus by Euripides, actual or alleged, one only (Eur. *l.c.* 542—544, contrast Aesch. *Cho.* 231—232 Dindorf) is not easily excusable, and even this not surprising in a critic so strongly prejudiced as Euripides.

II. Mr GILES read a paper on the language of the Greek gods in Homer, in which he attempted to show that in all probability the words attributed to the gods were not foreign words but dialect forms; that Xanthus, Briareus, etc., could without difficulty be explained from Greek; that the forms in the *Odyssey* which were attributed to the gods and for which no equivalent used by men is given, may be old words with a religious significance; and that the value of the plant Moly for this particular use might have been depreciated if its human name were known (cp. Appendix to Frazer's *Golden Bough*, vol. I.). That dialect words were so used elsewhere was shown by the lists of names quoted by the dwarf in the *Alwismal* of the older Edda as the names of common objects in the various worlds and by the story in the *Kathāsarit-sāgara* of the Brahman who with great success learnt the language of the Goblins, which was a particular dialect of Prakrit.

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 4, 1902.



The poetical or figurative nature of words so used was illustrated by the lists of words given in Jakobsen's *Old Shetland dialect* as used by the Shetlanders at the deep sea fishing and there only, the forms belonging to the Old Norse language of the islands, but not being the ordinary terms for the objects even there. The fisherman of Unst believes that when the halibut takes the bait and begins running he can be stopped by shouting *Halta gongi* (O. N. *Halt göngu*) 'stop running,' while the ordinary English or Scotch words now in use in the islands would be altogether ineffective.

### THIRD MEETING<sup>1</sup>.

At the Meeting of the Society held in Dr JACKSON's rooms, Trinity College, on Thursday, February 27, 1902, at 4.15 P.M., the President (Mr MAGNÚSSON) in the Chair:

Mr H. J. EDWARDS, Fellow of Peterhouse, was elected a member of the Society.

Dr JACKSON read two papers of which the following are abstracts:

(i) On Empedocles apud Sextum Empiricum *adv. math.* VII 123—125; Stein 2—23; Ritter and Preller 8th edition § 163; Diels fr. 2 and 4.

It would appear (1) that in ll. 2—9 Empedocles affirms, not the absolute insufficiency of the senses, but their insufficiency to justify a certain contemporary theory of τὸ ὅλον; (2) that in ll. 9, 10 λόγος is not, as Sextus suggests, called in to control αἴσθησις; (3) that in 19—where from Bergk to Diels the commentators read ἀλλ' ἄγ' ἄθρει πάσῃ παλάμῃ πῇ δῆλον ἕκαστον—ἀλλὰ γὰρ ἀθρεῖ [MS ἄθρει] πᾶς παλάμῃ gives a satisfactory sense; (4) that ὄψιν ἔχων πίστει should mean, not, "trusting to sight," but "seeing by assurance"; (5) that in ll. 22, 23 μήτε τι κτλ is not to be connected with γνίων πίστιν ἔρυκε; (6) that γνίων πίστιν ἔρυκε means, not, "withhold thy confidence in the senses," but "keep 'assurance' away from the senses"; (7) that the πίστις reprobad in ll. 19 and 23 is the ἀλήθεια εὐπειθής, the πίστις, the πειθοῦς κέλευθος, the πιστὸς λόγος, which Parmenides directly or indirectly recommends at ll. 29, 30, 46, 113 (Stein), of his poem περὶ φύσεως.

In this fragment Empedocles (a) points out that the limitations of the senses, the shortness of life, and the inadequacy of experience, preclude knowledge of "the whole," and warns his

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 18, 1902.



disciple against Parmenidean Eleaticism; (b) noting his disciple's acceptance of his own standpoint, assures him that he will hear from himself only what falls within the scope of human intelligence; (c) exhorts him to take account impartially of the evidence of all the several senses, and to eschew the 'assurance' which the Eleatic had offered.

Thus, on the one hand Empedocles notes the insufficiency of the senses as a reason, not, for neglecting their evidence, but for refraining from metaphysical speculation about the unity of the cosmos; and on the other hand, deprecating the intrusion of metaphysic into physical inquiry, he enjoins the impartial use of all the senses. In a word, at the outset of his poem he states the case for science against philosophy. There is here nothing to discredit, but rather everything to confirm Aristotle's statement, made in reference to l. 330 *πρὸς παρεὸν γὰρ μῆτις ἀέξεται ἀνθρώποισιν*, that, according to Empedocles, *αἰσθησις* and *φρόνησις* are identical, and the evidence of the senses is true.

(ii) On some passages in Aristotle *metaphysics* Λ.

2. 1069<sup>b</sup> 18 ὥστ' οὐ μόνον κατὰ συμβεβηκὸς ἐνδέχεται γίγνεσθαι ἐκ μὴ ὄντος, ἀλλὰ καὶ ἐξ ὄντος γίγνεται πάντα, δυνάμει μέντοι ὄντος, ἐκ μὴ ὄντος δὲ ἐνεργείᾳ. καὶ τοῦτ' ἐστὶ τὸ 'Αναξαγόρου ἐν (βέλτιον γὰρ ἢ ὁμοῦ πάντα) καὶ Ἐμπεδοκλέους τὸ μίγμα καὶ Ἀναξίμανδρον, καὶ ὡς Δημόκριτός φησιν, ἣν ὁμοῦ πάντα δυνάμει ἐνεργείᾳ δ' οὐ.

It has been supposed that in this passage Aristotle (1) makes *ἐν* a technical term for the chaos of Anaxagoras, (2) attributes to Anaximander a *μίγμα*, (3) ascribes to Democritus the doctrine that *ἣν ὁμοῦ πάντα δυνάμει ἐνεργείᾳ δ' οὐ*. Apparently these misconceptions arise from a fundamental assumption that the sentence *βέλτιον γὰρ ἢ ὁμοῦ πάντα* has for its subject τὸ 'Αναξαγόρου ἐν. I am convinced that the subject is, not *ἐν*, but the words *ἣν ὁμοῦ πάντα δυνάμει ἐνεργείᾳ δ' οὐ*; that *ἐν* is used, not specially of Anaxagoras' chaos, but in a vague and general way; that *Ἐμπεδοκλέους* and *Ἀναξίμανδρον* are governed, not by τὸ *μίγμα*, but by τὸ *ἐν*; and that τὸ *μίγμα*, in apposition to τὸ *ἐν*, refers to Empedocles only. Place a colon or a full stop after *ἐν*, remove the marks of parenthesis and the subsequent commas, and translate: "and this is Anaxagoras' unity: for better than ὁμοῦ πάντα,—better than Empedocles' unity, the *μίγμα*, and the unity of Anaximander, and Democritus' atoms,—is, *ἣν ὁμοῦ πάντα δυνάμει ἐνεργείᾳ δ' οὐ*."

3. 1070<sup>a</sup> 18—21 ἀλλ' εἴπερ, ἐπὶ τῶν φύσει [sc. τὸ τὸδε τι ἐστὶ παρὰ τὴν συνθέτην οὐσίαν]. διὸ δὴ οὐ κακῶς ὁ Πλάτων ἐφη ὅτι εἶδη ἐστὶν ὅποσα φύσει, εἴπερ ἔστιν εἶδη ἄλλα τούτων, οἷον πῦρ, σὰρξ, κεφάλη. ἀπαντα γὰρ ὕλη ἐστί, καὶ τῆς μάλιστ' οὐσίας ἡ τελευταία.

The author of the commentary ascribed to Alexander Aphrodisiensis takes ἄλλα τούτων to mean ἄλλα τῶν δεῦρο καὶ αἰσθητῶν, and proposes to transfer οἷον πῦρ κτλ to line 11. I think that

Christ is substantially right in substituting ἀλλά γ' οὐ τούτων for ἄλλα τούτων: but ἀλλά γ' οὐ τῶν seems to me palaeographically easier, and otherwise more appropriate. And further I am convinced that the parenthetical reference to Plato ends with εἴπερ ἔστιν εἶδη, and that ἀλλά γ' οὐ τῶν οἷον πῶρ κτλ is to be taken in close connexion with ἀλλ' εἴπερ, ἐπὶ τῶν φύσει. Compare Z 16. 1040<sup>b</sup> 5.

4. 1070<sup>b</sup> 25 ὥστε στοιχεῖα μὲν κατ' ἀναλογίαν τρία, αἰτίαι δὲ καὶ ἀρχαὶ τέτταρες· ἄλλο δ' ἐν ἄλλῳ, καὶ τὸ πρῶτον αἴτιον ὡς κινοῦν ἄλλο ἄλλῳ. ἰγεία, νόσος, σῶμα· τὸ κινοῦν ἰατρική.

Bonitz perceives that τὸ πρῶτον cannot possibly represent the different moving causes of different things, and for πρῶτον would substitute ποιητικόν. Supposing that τὸ Δ αἴτιον has been misread as τὸ Ἀ αἴτιον, I would substitute, not ποιητικόν, but τέταρτον.

7. 1072<sup>a</sup> 24 ἐπεὶ δὲ τὸ κινούμενον καὶ κινῶν, καὶ μέσον τοίνυν ἐστὶ τι ὃ οὐ κινούμενον κινεῖ, αἰδῖον καὶ οὐσία καὶ ἐνέργεια οὐσα.

For a bold attempt to extract from this text the requisite meaning, see the so-called Alexander. Bonitz, p. 495, re-writes the sentence. For μέσον substituting μή, ὅν, I would write ἐπεὶ δὲ τὸ κινούμενον καὶ κινῶν καὶ μή, ὅν τοίνυν ἐστὶ τι ὃ οὐ κινούμενον κινεῖ: i.e. 'since there are two sorts of κινούμενον, a κινούμενον which is κινῶν and a κινούμενον which is not κινῶν, there is also, to complete the sequence, something which οὐ κινούμενον κινεῖ.' That κ may be corrupted into ιc is shown by Bast: conversion into εc would seem to be even easier. I suspect that my reading was known to Themistius: see Fintzsius, p. 12. For the argument, compare *de anima* Γ 10. 433<sup>b</sup> 13.

## EASTER TERM, 1902.

### FIRST MEETING<sup>1</sup>.

At the Meeting of the Society held at Dr SANDYS' house (Merton House, Queens' Road) on Thursday, May 15, 1902, at 4.45 P.M., the President, Mr MAGNÚSSON, in the Chair:

I. Mr WARDALE read a note upon Aristotle, *Poetics* ii. § 4:

ὥσπερ γὰς is manifestly corrupt. The context suggests that Aristotle is citing examples of three different modes of representation: further, the singular Κύκλωπα is required, the title of the dithyramb in question being Κύκλωψ. Castelvetro suggested Ἀργὰς for γὰς: adopting this and assuming that the symbol ζ

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 3, 1902.

was used to represent καί, we may suggest a possible cause of the error. Κύκλωπα ς' becoming Κύκλωπας, Ἀργᾶς ceased to have meaning or construction in the sentence; *ap* was regarded as dittography after ὄσπερ, and γᾶς, a word not altogether inappropriate in connection with the Cyclopes, was left to take care of itself. Argas is known from Athenaeus, 638 c., as ποιητὴς μοχθηρῶν νόμων; whether he wrote a nome entitled 'Cyclops' does not appear, but this silence counts for little in the case of a poet so little mentioned. Philoxenus was probably the 'realist'; see Athenaeus 6 f., Aelian V.H. XII. 44, and the scholiast on Aristoph. *Plutus* 290.

II. Mr ROUSE read a paper on the modern ballads and customs of Cos :

The poems, tales, and customs of Cos, collected by the writer with the aid of the local poet, are enough to fill a volume. They are practically all unpublished. They include descriptions of the customary rites done at marriage, birth, or death, the text of the songs then sung, other songs sung at dances, legendary ballads and stories, games, dirges, and lullabies, superstitions and versicles connected with the seasons, charms, incantations, proverbs and riddles, and a choice selection of curses. As it was impossible to give an abstract of the whole collection, a few specimens were taken. Betrothed persons in Cos go by the ancient titles, preserved in Pollux, of ἀρμαστός and ἀρμαστή; a curious custom relating to betrothals, called ὁ Μάρτης or March, was described. Some charms for exciting love were given from an old manuscript collection. After certain extracts had been given from the marriage songs, one was given in full, the "Mice on their Travels," which have nothing to do with weddings in theme. The day after the wedding and bedding, a dialogue takes place between those outside and those within, each jesting at the other, as in the following couplets :

Pray take your songs and pack them up, and in a bundle  
bind them,

And hang them up as high as high, for fear the fleas  
may find them.

Come down, and you may learn of me a trick or two of  
humming,

So that the lassies might not all fly when they see you  
coming.

The dancing songs are partly humorous and partly erotic; a characteristic of them is the nonsensical refrain. One of the commonest customs is the κλήδονας, or divination for omens on St John's Day. The specimen ballads were of a grim cast; one describing how a dead man rose from the grave to keep his promise, and another the founding of a bridge on the body of the master-workman's wife.



The tales are much as folk-tales are elsewhere; but one, about a witch Δημητροῦλα, seems to contain a few far-off echoes of the Rape of Persephone.

The island has three distinct dialects, besides the speech of the hill-shepherds, which bears marks of great antiquity. The 3rd pl. in -ουσι is still heard in Cos, as in Crete; and in Cos the old particle πόκα survives. A man lives in Cos who bears the name of Θώμας Καιπόκας, because his father, who was always using the phrase καὶ πόκα, was dubbed Καιπόκας by way of nickname. Other names were quoted, amongst them several odd titles of the devil. One of these last, Ὁξαποδῶ or Get-out-of-this, is known elsewhere.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held at Dr SANDYS' house (Merton House, Queens' Road) on Thursday, May 29, 1902, at 4.45 P.M., the President, Mr MAGNÚSSON, in the Chair:

I. The Newberry Library, Chicago, was elected a member of the Society.

II. Dr POSTGATE read a paper on the etymology of *peiero* and similar compounds. While agreeing with Prof. M. Warren (*Trans. American Philological Assoc.* 1901, pp. 110 sqq.) that the second part was to be brought into connexion with *iuro* and *ius* by the help of the IOVESTOD (= *iustōd*) of the Forum inscription he thought a better route than the one followed by Prof. Warren would be the following: *iouestos* postulates a neuter stem *iōues-* which would become *iōus*, *iūs* whence the derivative *iōuesō*, *iōusō*, *iourō*, *iūrō*. But older forms of the neuter stem and of the verb would be *iēues-*, *iēuesō*. Now in compounds, e.g. *dē iēuesō* whence *dēiēuerō*, the difference of the accentual conditions produced a different result, the syllable *ue* falling out as in other words in Latin. Thus *deiero*, *eiero*, *peiero* are all made on the same model.

As to the first element *pē* the suggestion was hazarded that this might be an 'ablaut-form' of the preposition which has been found in the Lettish *pī*, the Lithuanian *-pi* or *-p* and the Argive *ποι* (Delbrück *Grundriss* i. 678). It was further conjectured that the same preposition rather than *ἐφι* or *abhī* might furnish the true explanation of the Greek *ἐπίορκος*, for *πίορκος* through the influence of the *ἐπί* compounds. The sense would be that of the Greek *παρά*.

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 13, 1902.



III. Mr HARRISON read notes on Theognis 1101—4, 1278 *a*—*d*, 261—6, of which the following is a summary. 1101—2 are to be combined with 1103—4, 1278 *a b* with 1278 *c d*; the correlative of *ὅστις* is in the one case merged in *ὑμμε* and in the other lost in a metaphor. 261—6 are intelligible if it be assumed that the Greeks in drinking confusion to an enemy drank cold water, not wine<sup>1</sup>.

IV. Mr CORNFORD read a note on Pindar, *Olymp.* ii. 58—66: The sentence beginning *εἰ δέ νιν ἔχων τις οἶδεν τὸ μέλλον, ὅτι...* has no apodosis. It has been held (*a*) that the apodosis is 'lost'; (*b*) that it begins at *οἶδεν*, and that the protasis must be completed by supplying *ἐστὶ* (Disson), or *οἶδεν* (Bergk); (*c*) that the apodosis begins at *ἴσους δέ...* (Mezger); (*d*) that *δὲ* is 'not far from *δή*'—'*in truth*' (Gildersleeve). Böckh, followed by Christ, emends: *εἴ γε*.

No reading which takes *εἰ οἶδεν* together will make good sense. To give any meaning to *ἀστὴρ ἀρίζηλος, ἐνυμώτατον ἀνδρὶ φέγγος*, we must understand that wealth, when glorified by its right use as a means enabling its possessor to win the rewards of manly prowess in the games, is a 'true light' *by which* he may know the analogous rewards (*στεφάνους* l. 82) which await virtue after death. To say that wealth is a true light, *if one already knows* the rewards of virtue, is nonsense.

The meaning required is obtained by repunctuation and by reading *εἰδέ* for *εἰ δέ*: *ἀστὴρ ἀρίζηλος· ἐνυμώτατον ἀνδρὶ φέγγος εἰδέ νιν ἔχων τις· οἶδεν τὸ μέλλον, ὅτι...* "a star far-shining: one that hath it sees a light most sure for man; he knows what shall be...."

The two asyndeta are separately justifiable: the second clause repeats in other words the meaning of the first; the third, that of the second. For cumulated asyndeta in Pindar, see *Ol.* i. 53, iii. 44, *Isth.* iv. 14, *Nem.* vii. 74. The slightly unusual nature of the asyndeton accounts for the wrong division of *ΕΙΔΕ* and for the consequent mispunctuation.

<sup>1</sup> See E. Harrison, *Studies in Theognis*, pp. 157—8, 167—8.

## MICHAELMAS TERM, 1902.

FIRST MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr CHADWICK's rooms, Clare College, on Thursday, Oct. 30, 1902, at 4.15 P.M., the President, Mr MAGNÚSSON, in the Chair:

I. Dr CONWAY read a paper on the Medicean codex of Livy I—X (Bibl. Laurent. Plut. 63. 19). From his study of this ms, which was still of primary though no longer unique importance, it appeared that it had been written by three different scribes, whose handwriting could be clearly distinguished, the chief marks being the various forms they used for *g*, *p*, *a*, *c* and the siglum for *et*. The oldest of these three scribes (who might be called 'Vetus') wrote only pp. 1—8 of the first Quaternion and the whole of Quat. XI (save the last sixteen lines). The importance of the distinction between them lay in their different methods of making corrections. Vetus never erased anything; in a number of corrections made in his own hand and ink in his part of the codex (which comprised Book I down to c. 9. 15 and from Book III 71. 8 to IV 21. 4) the letter or letters to be cancelled are (either left with a dot beneath them, or) over-written, never erased. Corrections made in any other way in this part came from later hands. But Dr Conway showed that the other two scribes (Leo and 'Tertius') allowed themselves to erase their mistakes; many corrections in their hands appeared over erasures. It followed that in their parts of the ms ( $\frac{17}{18}$  of the whole) it was unsafe to disregard (as was usually done) corrections of the protograph, unless they bore evident marks of lateness (such as being written in black ink, the first ink being everywhere of a rich brown colour). In all other cases they must be considered on their merits just as much as the protograph. Dr Conway also pointed out the weakness of Alscefski's (and even Schoell's) collations. Alscefski had made at least 45 blunders<sup>2</sup> in 50 chapters in Book IV; but in 3 other places (in 9 chapters) where Mommsen, on Schoell's authority, had corrected Alscefski, Alscefski was right and Schoell wrong.

II. Professor WALTERS, of Pembroke College, Oxford, and King's College, London, introduced by Dr Conway, read a paper on the Harleian ms of Livy, Books I—VIII (British Museum 2672 : 70 b), which he has recently collated. The reader referred to the neglect with which the ms had been treated since the time

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 4, 1902.

<sup>2</sup> E.g. in 4. 16. 4 M had *boue aturato*, not *boue aurato*, which confirmed some such emendation as *boue et statua aurata*, bringing the passage into harmony with Pliny and the coins of the gens *Minucia*. In 1. 7. 8 *morte* before *occubuit* was an insertion in black ink and therefore spurious.

of Drakenborch and mentioned as one of the chief causes of this neglect the imperfections and errors of Casley's collation as reported by Drakenborch and the consequent uncertainty amongst scholars, who have heard of it, as to its true readings.

Discussing Madvig and Drakenborch's belief in its close kinship with L (a 12th century codex) Professor Walters was prepared to admit this as true as regards Books v—viii on account of striking omissions and marginal incorporations common to both mss in these books, though he pointed out that the scribes of Harleianus (H<sub>1</sub>) were specially liable to omit passages between homoeoteleuta, to which class these common omissions belong.—(In this connexion he explained the *his* and *h.s.* occurring in these mss at vii 30 § 2 and vii 18 § 5 as being misunderstood signs to mark lacunae in the exemplar of both H and L.) But he pointed out that L contained a very large number of corruptions from which H was entirely free, and he was not prepared to admit the connexion of the two mss in the earlier books. He contended for the importance of H among first class mss of Livy on the score of its *age*, which the British Museum authorities now unhesitatingly assign to the late 10th century (in Germany), and of its *independence*. Its independence is shown

(1) by a large number of right readings for which it is the *sole* authority: e.g. *Salios* i 20 (for the *alios* of the other codices), hitherto restored only by conjecture, and *non esse* in v 15, where the rest read *esse*.

(2) by its occasional support of the southern group RDL against the corrupt agreement of M with the northern family PFU, e.g. *quin* in i 40, with RDL, for the corrupt *quicum* of MPF and *cuicum* of U (four or five such cases in Book i).

(3) by the numerous cases where it turns the scale between M and PFU; in Book i alone there are at least 15 examples;

(a) confirming M against PFU: e.g. *sedem ueterum Romanorum* HM in i 33, where the rest have *ueterem*.

(b) confirming PFU against M: e.g. i 9 *uocat* HPF for the *uacat* of RD and M's omission.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr CHADWICK's rooms, Clare College, on Thursday, Nov. 13, 1902, at 4.15 p.m., the President, Mr MAGNÚSSON, in the Chair:

I. Miss A. C. Paues, Fellow of Newnham College, and Mr S. G. Campbell, Fellow of Christ's College, were elected members of the Society.

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 2, 1902.



II. Prof. SKEAT read a note on two strips of parchment lately found inside a book-cover in the library of Queens' College.

TWO ANGLO-SAXON FRAGMENTS OF THE ELEVENTH CENTURY.

Mr C. Sayle has kindly brought under my notice two narrow strips of parchment which were taken out of the cover of a book belonging to the library of Queens' College, and contain writing in Anglo-Saxon characters.

It is evident that both were cut from the same leaf, but unfortunately they are not adjacent, but separate. The leaf has been cut, perpendicularly, into four strips at least, of which the extant strips are the first and (probably) the third. The former of these has a very narrow blank margin on the left edge, and gives the beginnings of the lines on the front of the leaf; whilst the latter continues these lines, but with a gap between the two, and does not conclude them. On turning the strips over, we have imperfect portions of the lines on the corresponding parts of the back of the leaf. I have marked the fronts of the strips with the numbers 1 and 2, and the backs with the numbers 3 and 4; and I now give the words which the slips contain, as far as they are legible.

Col. 1.	Col. 2.
<p><sup>y</sup>  Dys send þa þing þ . .  myd .xl. penegun. ʒ þ . .  æt hys men; twegen or . .  4 æt þiut-forða man  grunde; ʒ iii. ege . .  lea . þridde to stan . .  [wit]les mere ʒ wið ne  8 an scip twegra or . .  pund butun þritti . .  frā middeltune  to healfan punde;  12 oran ælc myd .ii. o . .  feorðe to wites [mere]  ʒ ælfsige munuce  to geaces-lea ʒ to  16 to þorniges are . .  hyra scrud-feo þe  <sup>1</sup>þæs þe asme . .  <sup>2</sup>caldra swyna ælce  20 fif mancusas gold  [blun]tes hā gepeaht (?) to  ʒ butan þisū eallū  lea to fyrþrunge ʒ  24 to scrude oper to fear . .  ælfisige munuce .lx.m  nenien . briht . .</p>	<p>don hæfþ to ðornige  to beansæde .xl. pene . .  . . ron to scipe ʒ to nett .  . ran ʒ xii. penegas;  feora orena wyrpe  xv. penegas wyþ bean-  peniga. ʒ nigon oran  [m]an sealde fram elig  . þonn dyde man æf . .  . ne þæ<sup>tt</sup> eah,<sup>ta</sup> deman þa  ʒ .xii. wenas myd h[ors]  dyde to niwantune.  sealde ælfnope tyn  . e on fif mancesun  x pund  butan þæ se abbud  <sup>ʒ v. orena p . .</sup>  [manc]usa goldes þ. is þo . .  . . lste; on golde ʒ on s . .  ʒ marun. * <sup>2</sup>þonne s . .  [t]o vi penegū ofer . .  ʒ eadware;  . . . de; ʒ ane dægan  . n gewriten is ma . .  [m]an sealde . . .  to dycvnge . þæt pr . .  . . es ʒ fif pænega ge . .</p>
	<p>4 8 12 16 20 24</p>

<sup>1</sup> A small hole here; nothing lost.

<sup>2</sup> The rest of the page in another hand.



## Col. 3.

## Col. 4.

<sup>3</sup> .ðrun. æt stræthā .xx. sugen[a] . de swyn. 7 .xl. hogga; æt [m]eldeburnan .xxiii. suge[na] 4 [ge]longra swina; 7 ælfnoð	<sup>1</sup> æt 7 xliij. hogga. æt hafuces . e of þære heorde þe þære oþre heorde .xliij.	4
to bromdune .lx. þ; 7 ea . . . nde; 7 .x. þ. þæm sceaph[yrde] 8 oran. æt .i. wife æt stræ[thā]	. . e lx. þ. iii oran . . e; healf pund. þæm . . et twā werū þæto;	8
þa wæs þær .xl. oxana. 12 . a butun .x.; xliij. flicca . <sup>4</sup> æt hyllinyge þen . (?) . ast fenne .ii. 8[u]se[nd]. . sa of soþan (?) éa . 7 16 . usend of mudecan xliii snasa . of h . . snæsa . of bacin[g] . . ssa. of beansædes (?) 20 wene .ii. 8usend of . .	. . of þrydde healf . <sup>2</sup> get eadgares sunu . pole xx snasa xx. snasa. . . . wen 7 of 8æm. . . we. oðer heah. . usend of brade . . . of norþwest . . . . i. 8usend . .	12       20
	<sup>i</sup> <sup>3</sup> . ne liiii . ne th also	
	<sup>4</sup> in nomine dñi.	

Not less than five distinct handwritings are easily distinguished. The *first* hand wrote lines 1—18 of col. 1, and 1—18 of column 2 as far as the large asterisk, which appears in the MS itself. The *second* hand, far more careless but perhaps not much later, wrote the rest of columns 1 and 2. The *third* hand, showing a neat and small handwriting, wrote lines 1—12 of col. 3, and 1—11 of col. 4; whilst a much larger handwriting appears in the lower part of these columns. A fifth hand, if not a sixth, appears below l. 20 of column 4; but these are only scribbles, which need not be regarded.

The grammar and spellings are much the same throughout, free from any trace of Norman influence; and I think we may safely date all the writing at a period before the Conquest, in the former half of the eleventh century.

It would be quite useless to give a translation, because every sentence is entirely broken up; nevertheless it is possible to form a general idea of the contents; and we shall see that they contribute something to the history of the English language. It is for this reason that I beg leave to draw your attention to them.

<sup>1</sup> A third hand begins here.

<sup>2</sup> A fourth hand begins here.

<sup>3, 4</sup> Merely scribbled; worthless.

I give the references below to the column and line in every case of interest, so that the words required may easily be found. Thus the reference "1. 4" means that Thetford is mentioned in column 1, l. 4.

The ms obviously contains a series of memoranda or inventories of the various gifts made, at a previous date, to Thorney abbey, in Cambridgeshire. This seems clear from the opening words—*Ðys synd þa þing*—"these are the things"; followed, after a slight gap, by—*don hæfþ to ðornige*—"hath given to Thorney"; since there is good authority for assigning to *dōn* the sense of "give." This is confirmed by the wording of 1. 16, which signifies "for the benefit of Thorney." Of course it may be only the *first* entry that relates to Thorney, but they are all of a similar character, and nothing is gained by considering them separately. A considerable number of place-names is mentioned, three of which, viz. Witlesmere (1. 7, l. 13), Yaxley (1. 15) and Newton, Cambs. (2. 12) are mentioned in the original charter granted by King Eadgar to Thorney in 973; see Charter no. 1297 in Birch. Some of the rest appear in the Charter granted by King Cnut to Ely, as given in the Liber Eliensis; but it is best to compare the names in our fragments with the fuller list in Kemble's charter no. 907, in which Eadweard the Confessor recites previous grants to Ely and confirms them. This Charter shows that Ely held lands in no less than 76 places; and it would appear that Thorney was either to some extent subsidised by Ely, or held lands in the same places. The former supposition is consistent with the expression in 2. 8, *man sealde fram Elig*, "was given by Ely"; cf. *man sealde* again below; 2. 22. The place-names common to our fragments and to the late Ely charter are: Middleton, i.e. Milton, Cambs. (1. 10); Newton, already mentioned in the Thorney charter (2. 12); Hauxton, the final syllable of which has been cut away (4. 2); Melbourn, without its initial letter (3. 3). Besides these, there is the imperfect name *-tesham* (1. 21), which is clearly Bluntesham; another name *-pole* (4. 14), which is probably Walpole in Norfolk (called *Walepol in comitatu Norðfole* in the Ely charter); and finally *bromdun* (3. 6), which I take to be Brandon.

Further, we find the names Thetford, i.e. Thetford, Cambs., to the S. of Ely (1. 4); *stan-*, probably Long Stanton (1. 6); Streatham (3. 1); Hilgay (3. 13); *bæcling-*, i.e. the place spelt *Baclingtonne* in Kemble, Cod. Dipl. vol. v. p. 4 (3. 18); and a place named Mudeca (3. 16). The spelling of Hilgay is especially interesting, viz. *hyllinggyge*, as it completely proves that the suffix means "an island," as explained in my Place-names of Cambridgeshire, p. 57; for *yge* can be nothing but the dative of *ieg*, *ig*, or *yg*, an island.

The personal names mentioned are *Ælfsige* (1. 14, 25), who is twice called "*Ælfsige the monk*"; *Ælfnōð* (2. 13, 3. 4); and *Eadgar* (4. 13); all of these names are too common to be dis-

tinative. There is also mention of *se abbud*, "the abbot"; probably the abbot of Ely (2. 15); there was no bishop there till A.D. 1109.

The list of gifts is certainly large. It includes 248 penings or pence, of which 40 were for "bean-seed," i.e. sowing of beans; 10 mancuses or sums of money, each mancus representing 30 pence; 27 oras, or sums of money, each ora representing 15 pence; 11 pounds, probably 11 pounds in weight; gold and silver; a ship and nets (Thorney being then an island); 3 *ege* . . ., i.e. 3 harrows, for *ege* . . . can only mean *egeðe*, a harrow (1. 5); 12 wains with *h* . . ., i.e. with horses (2. 11); 43 sows, 84 hogs, 2 herds, 40 oxen, 43 fitches, and 54 spits or skewers. Tenpence was to be paid to a shepherd (3. 7); and something to a dairy-maid (2. 20). Some payments were for "furthering" their needs (1. 23); some for "ditching" (2. 23). These details give a sufficient notion of the general contents of the memoranda.

The chief interest of this specimen is philological. Brief as it is, it contains new words or new compounds.

Thus *scrud-feo* (1. 17) means "vestment-money," i.e. money for purchasing garments; but it is not in the Dictionaries. We can find *bēan*, a bean, and *sæd*, seed; but no dictionary recognises the compound *bēan-sæd*, i.e. the sowing of beans (2. 2). We have hitherto only one quotation, that in Thorpe's *Diplomatarium*, p. 641, or in Earle's *Charters*, p. 268, for the acc. case of *dæge*, a dairy-woman (Chaucer's *deye*), where the spelling is *dægean*; the spelling of the dat. is here *dægan* (2. 20). The nom. case *dæge* (with long *æ*) occurs in a gloss; see *New E. Dict.*, s.v. *dey* (1). The gen. pl. of *sugu*, a sow, does not appear to be recorded; it occurs here in the weak form *sugena* (3. 1). But the chief gain is that we obtain, for the first time, a clear light on the history of the common word *hog*, which has hitherto been most obscure. The *New E. Dict.* has no quotation for it earlier than 1340, with the remark "origin unknown." In my *Notes on E. Etymology*, p. 135, I say: "Kemble's *Charters* contain the place-names *Hocgetwistle* and *Hoggestūn*. We have *Hoggeston* in Bucks., and *Hogsthorpe* in Lincs., besides other traces of it. *Hoxton* was formerly *Hogsden*, as in Ben Jonson (*Every Man*, A. i. sc. 1)." From this we might fairly conclude that there was an A.-S. strong masculine, *hocg* or *hogg*, of which the gen. case was *hocges*. This is now fortunately placed beyond dispute, and the history of the word is carried back for 300 years, by the occurrence here of the gen. pl. *hogga*; and that not once, but twice. The context places the sense beyond dispute, for which purpose I quote the whole of lines 1 and 2 in columns 3 and 4. This gives us: "... ðrun. æt stræthā .xx. sugen[a]... æt . . . de swyn. ȝ .xl. hogga; æt . . . ȝ xliiij. hogga. æt hafuces." I.e. "... ðrun. At Streatham 20 (of) sows . . . at . . . de swine, and 40 (of) hogs; at . . . and 44 (of) hogs, at Haux[ton]." As usual, the numerals are followed by



genitives plural. We now know then, for certain, that the A.-S. for "hog" was *hocg*, also written *hogg*; and that it was a strong masculine, with the gen. sing. *hocges* and the gen. pl. *hogga*; regularly. It is likely that the *Hocg* in *Hocgestūn* and in *Hogs-thorpe* was a man's name, as we frequently find men nicknamed from animals. This agrees with the fact that *Hogg* is a common surname at this day; and with a still more important fact which I have only just discovered, that it was thus used as a surname even in the eleventh century. The name of Ailmer Hogg occurs twice in the Ramsey Chartulary, vol. i. p. 188, and vol. iii. p. 39, in a document attributed to the time of Aylwin, who was abbot of Ramsey from 1043 to 1079; so that Ailmer Hogg may have been alive at the time when our fragments were written.

III. Mr WESTLAKE read notes on the etymology of the word *flint*.

In a paper read before the Society on May 17, 1900, Mr Magnússon had traced *flint* to a Germ. root \**flī*- (Idg. \**plei*-), 'industry.' The Idg. form of the word must have been either \**plindos* or \**plendos*. If Schrader is right in connecting πλίνθος with Lat. *plumbum*, we obtain parallel forms \**plindhos*, \**pl̥ndhom* (for earlier \**pl̥ndhos*). The existence, side by side, of forms with and without aspiration is not uncommon, e.g. στόρθη, στόρθυγέ beside Germ. \**stert*- (O.H.G. *sterz*). \**pl̥ndhos* may have been a contaminated form of \**plindhos* through association with \**plene*-, 'full,' 'heavy.'

The original meaning of all these words was 'heavy mass of silex.' Lead was not known to the Italians of the Po lake-dwellings. When \**pl̥ndhos* came to be used for the new metal, it underwent a change of gender (hence \**pl̥ndhom*) through the influence of \**ais*-, the name for the earliest metal.

Lith. *plėnas*, O. Pruss. *playnis*, 'steel,' are identical with O.E. *flān*, O. Icel. *fleinn*, 'arrow,' all representing a primitive \**ploinos*, 'hard cutting material for arrowheads,' 'flint arrowheads.' *plėnas* acquired the meaning of 'steel' because steel, not bronze, finally ousted flint in the manufacture of arrowheads. Norw. *flina*, 'a small chip or flake of stone' (which together with *flī* points to *i*- or *ei*- vocalism), is possibly an old collective formation to *fleinn*, representing an original \**plinā*, 'flint-flakes,' by the side of \**ploinos*, 'arrowhead.' Lith. *plytā*, 'tile,' is perhaps related to the same group.

Flint-work was the great handicraft of early man; hence the radical affinities of *flint*.



THIRD MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr CHADWICK'S rooms, Clare College, on Thursday, November 27, 1902, at 4.15 P.M., the President (Mr MAGNÚSSON) in the Chair:

I. Mr MAGNÚSSON read a paper on an incident in the history of King Olaf Tryggvason.

Thyri, the daughter of Harald Gormson and sister to Svein Forkbeard, his son and successor on the throne of Denmark, had married Olaf Tryggvason, King of Norway, in 998, after running away from King Burislav of Wendland, to whom she had been married against her will by her brother. This act involved the loss to her of revenues both of such possessions as she owned in her own right in Denmark, and of the dominion which Burislav had settled as dowry on her in Wendland. She complained bitterly to her husband of her state of poverty and urged him to secure for her the possession of what she regarded as unjustly withheld from her. To any such undertaking Olaf and his counsellors were utterly adverse. At this point of the story the oldest biographer of Olaf, Odd Snorrison, a Benedictine of Thingeyrar in northern Iceland, who must have written his book (or at least a portion of it) before 1161, since one of his principal informants is known to have died in that year, brings in the following incident (of which only the briefest abstract can be given):—Norway, in consequence of Olaf's favour with God, was blessed throughout his reign with seasons miraculously early and abundant. This was proved on Palm Sunday 999, when the King came out of church and found a man with a great burden of fully ripe angelicas. Olaf secured one stalk of the plant, went home to the hall, where the court assembled for meals, and having cut a piece off the stalk sent it as a dainty to the Queen. She returns for the harmless gift the singular answer that "more deeply fixed in her memory" was the fact that she got nothing of her possessions in Denmark and no one had manhood enough to claim for her her Wendish properties. Evidently there can be no such connection between Olaf's act and the Queen's answer as the monk of Thingeyrar supposed.

Snorri is more explicit; but he introduces his account of the incident with the words: "The story goes," by which he indicates his distrust of the historical veracity of the incident as he found it recorded, though he had no means at that stage of his history of applying any critical control to it—"The story goes" that Olaf met in the street a man with a bundle of angelicas wondrously large for that time "of spring" (date not mentioned), and secured one stalk which he took home to the chamber where Queen Thyri

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 9, 1902.

was. He found her weeping, and said :—"Look, here is a big stalk of angelica I give thee." She thrust it back, saying : "Greater were the gifts of Harald Gorm's son and less did he quail at going abroad to secure what was his than thou dost," &c. 'Gifts' here cannot refer to the plant offered ; there would be no real sense in the reply in that case. It must refer to an offer of some gift which accompanied the presentation of the plant. That such must have been the case is rendered most probable by a parallel incident at the court of Norway five-and-forty years afterwards. Magnus the Good conferred on his uncle Harald Sigurdson one half of the kingdom of Norway. The act was confirmed by a public ceremony. Magnus, at the head of a stately procession of dignitaries, approaches Harald with a couple of reeds in his hand, saying : "Which wilt thou have?" Harald takes one and Magnus declares : "With this reed I confer on you one half of the kingdom of Norway with all royal rights and prerogatives thereto appertaining, &c." There can hardly be a doubt that in Queen Thyri's chamber things happened in connection with which the stalk of angelica answered the same purpose the reed did in the case already referred to.

This, then, is the point of history lost here, as I take it. The government of Norway (the King and his council) was utterly unwilling to engage in an armed expedition to gratify the Queen's desires (Snorri) ; so they determined to confer on her such a dowry as Norway could afford, which dowry, as a matter of course, took the shape of landed dominion. This Olaf offered her in a formal manner, requesting her to signify her acceptance by taking from his hand the angelica stalk. But Thyri, finding the dower insufficient, and knowing the symbolic meaning of taking in the hand a plant offered in such circumstances, thrust it back and taunted a valiant husband with faint-heartedness for not restoring to her what she claimed as her own abroad. The incident was historical with nothing whatever miraculous about it.

The custom of handing a plant to a princely person on the occasion of landed dominion being conferred on him or her is of great antiquity. In the first Lay of Helgi the slayer of Hunding (Older Edda) it is mentioned already. His father, Sigmund, hands him an *úrlauk*, a leek of great beauty, i.e. a fine, handsome plant, and with it confers on him a name, various landed lordships and a fine-wrought sword. The custom seems closely akin to that of ratifying the sale of land by putting in the lap of the buyer a piece of the soil of the property bought. This was called *at skeyta jörð*, to 'en-lap' land, the proceedings observed on the occasion being minutely described in the 'Older Gulathing-law' § 292. In England also the custom was known by the alliterative title "Twig and Turf." Apparently it is known in many parts of the world.

II. Mr CHADWICK read a paper on the *Historia Brittonum*.

He suggested that §§ 31, 37, 38, 43—46, 56 (San Marte), as well as §§ 57—65, were derived from English sources. They contained English words and place-names, while the traditions given in §§ 37, 46 were also apparently of English origin (cf. Bede, H.E. i 15, Widukind i 6). §§ 57—65 seemed to be based on a text nearly related to Sweet's genealogies (O.E.T. p. 167 ff.) and MS. C.C.C. 187, further examples of which might be traced in the Text. Roff. and in the App. to Flor. Wig. The relationship of Oetha to Hengest in the narrative pointed to a connection with the genealogies (as against Bede and the Sax. Chron.); and this supposition was confirmed by the date in § 31, which was found also in the Corpus text. The genealogy in § 31 showed acquaintance with the story of Finn, a fact which might have a certain significance in its bearing on the narrative in the Hist. Britt.

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# L A W S

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.





LIST OF MEMBERS  
OF THE  
Cambridge Philological Society.

25 MARCH 1903.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor Th. Mommsen, Charlottenburg, Berlin.  
1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.  
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouthshire.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.  
1885. The Canadian Institute, Toronto, Canada.

- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).
- 1899. The University of Adelaide, S. Australia.
- 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.
- 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.
- 1902. The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

#### MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., Litt.D., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): St Luke's Vicarage, Nutford Place, Edgeware Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare.
- \*Austen Leigh, Rev. A., M.A., Provost of King's.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 24, Addison Road, Kensington, W.
- 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
- 1902. Bentinck Smith, Miss M., Girton.
- 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
- 1895. \*Bevan, Prof. A. A., M.A., Trinity.
- 1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
- 1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn.

1895. Bryant, Rev. E. E., M.A. (Emmanuel): Charterhouse School, Godalming.
1892. \*Burkitt, F. C., M.A. (Trinity): Elterholm, Madingley Road, Cambridge.
- \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
- Butcher, Prof. S. H., M.A. (Trinity): 27, Palmerston Place, Edinburgh.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., B.A. (Christ's): The Leys School, Cambridge.
1881. Candy, F. J., M.A. (Emmanuel): Norwood, Woodbury Park Road, Tunbridge Wells.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): President of Queens'.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Llanishen, Cardiff.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A., Principal of University College, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): University College, Liverpool.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.
1880. \*England, E. B., Litt.D. (Trinity): Hulme Hall, Plymouth Grove, Manchester.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.
- Fanshawe, H. E., M.A., Corpus.

- \*Fennell, C. A. M., Litt. D. (Jesus): Chesterton Road, Cambridge.
1879. \*Flather, J. H., M.A. (Emmanuel): 52, Bateman Street, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1903. \*Gaye, R. K., B.A., Trinity.
1888. \*Giles, P., M.A., Emmanuel.
1880. \*Gow, Rev. James, Litt. D. (Trinity): 19, Dean's Yard, Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1900. Harrison, E., M.A., Trinity.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Aldingham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., M.A., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Clevehurst, Stoke Poges, Slough.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.
1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hampstead, N.W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Henry, Litt. D., Trinity.
1896. James, M. R., Litt. D., King's.
1883. \*Jebb, Prof. Sir R. C., Litt. D., M.P. (Trinity): Springfield, Cambridge.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.



1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A., University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A. (St John's): Jordan's Yard, Cambridge.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. \*Monro, C. H., M.A., Caius.  
\*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1885. \*Moulton, Rev. J. H., M.A. (King's): Didsbury College, Manchester.
1891. Murray, Rev. J. O. F., M.A. (Emmanuel): Warden of St Augustine's Missionary College, Canterbury.
1896. Nairn, Rev. J. A., M.A. (Trinity): Head Master, Merchant Taylors', London.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Selwyn.
1880. \*Parry, Rev. R. St John, M.A., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.  
\*Peile, J., Litt.D., Master of Christ's.
1892. Perowne, Rev. E. H., D.D., Master of Corpus.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 54, Bateman Street, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.

1901. Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A. (Caius): Fen Ditton, Cambs.  
\*Roberts, Rev. E. S., M.A., Master of Caius.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Westminster.  
\*Roby, H. J., M.A. (St John's): Oxford and Cambridge Club, S.W.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): 16, Brookside.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., M.A. (University College, Oxon.): Little Hallands, Bishopstone, Lewes, Sussex.  
\*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1900. Schulhof, Rev. J. M., M.A. (Trinity): St Christopher's, Melton Mowbray.
1879. Selwyn, Rev. E. C., D.D. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., Litt.D. (Emmanuel): Grove Cottage, Grantchester.
1893. Sikes, E. E., M.A., St John's.  
\*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1900. Smyth, A. E. A. W., M.A., 3, Hare Court, Temple, London.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., c/o Rev. C. P. Greene, Clapham Rectory, London, S.W.
1902. Steele Smith, Miss M., Newnham.  
Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1876. \*Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst, Guildford.

1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace, St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A.: The School, Rugby.  
Wilkins, Prof. A. S., Litt.D. (St John's): The Owens College, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove, Kennington Park, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., M.A., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A., Trinity.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*





12

PROCEEDINGS

OF THE

Cambridge Philological Society.

LXIV—LXVI.

LENT, EASTER AND MICHAELMAS  
TERMS, 1903.



London :

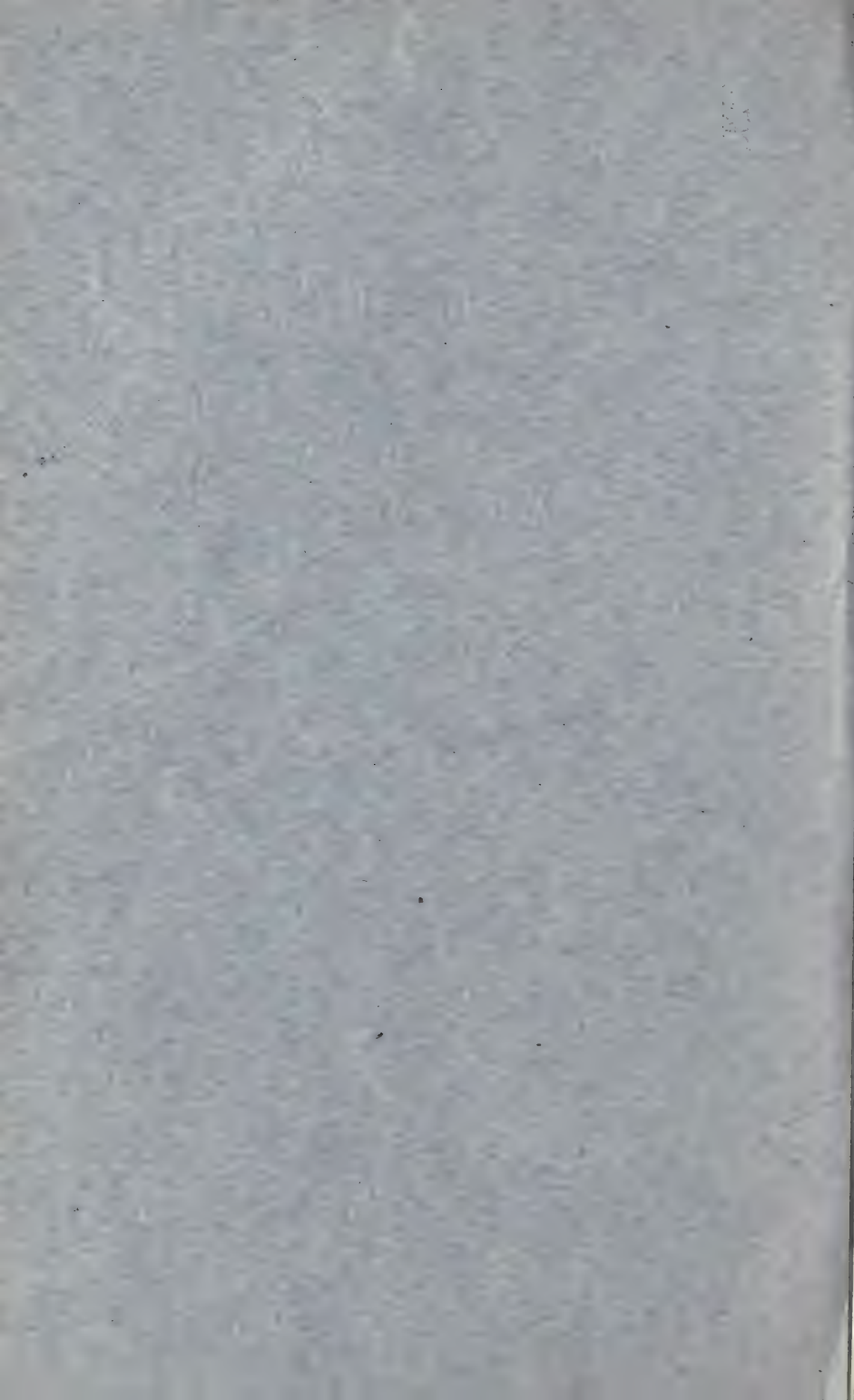
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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1903.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting of the Society held in Mr Wardale's rooms, Clare College, on Thursday, January 22, 1903, at 4.15 P.M., the President, Mr MAGNÚSSON, in the Chair :

Mr R. K. GAYE, Fellow of Trinity College, was elected a member of the Society.

The following Officers were elected for the ensuing year :

*President* : Mr MAGNÚSSON (re-elected).

*New Vice-President* : Mr GILES.

*Members of Council* : Prof. BEVAN (re-elected), Prof. RIDGEWAY, Mr HICKS, Mr ROUSE.

*Hon. Treasurer* : Mr WARDALE (re-elected).

*Hon. Secretaries* : Mr CHADWICK, Mr QUIGGIN (both re-elected).

*Auditors* : Prof. COWELL, Mr NIXON (both re-elected).

Mr GILES read a paper on ὁ κάτωθεν νόμος (Demosthenes c. *Aristocrat*. § 28) and the ἀξίωμα of Solon, in which he suggested that the time had come for reconsidering the interpretation of ὁ κάτωθεν νόμος as the law next cited below (ὁ μετὰ ταῦτα νόμος). This interpretation was first given by Taylor, 160 years ago, and had ever since, with rare exceptions, been adopted as the true

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 10, 1903.

one, while the explanations offered by Didymus according to Harpocration *s.v.* had been dismissed with scant consideration as, in Weil's phrase, *savantes niaiseries*. Yet Didymus was one of the best scholars of antiquity and one to whom we owe a great deal in the interpretation of ancient writers, and it would have been strange that had Taylor's very simple explanation been the true one he should not have known it. Moreover phrases in the sense required by Taylor are numerous, but *ὁ κάτω νόμος* does not occur again. As Didymus offers three explanations it is clear that he had no definite knowledge on the point. The first of his explanations—that the phrase refers to the Heliastic courts *διὰ τὸ τῶν δικαστηρίων τὰ μὲν ἄνω τὰ δὲ κάτω ὀνομάζεσθαι*—is accepted only by Philippi in his *Areopag und Epheten*; the third, which he attributes to Anaximenes and which is repeated by Pollux, that the *ἄξονες* and *κύβεις* had been removed from the Acropolis to the council chamber and the market-place, is explained no doubt rightly by Dr Sandys and Wilamowitz as a rhetorical flourish not to be taken literally. The remaining explanation is that the phrase had something to do with the manner of writing (*ἢ διὰ τὸ σχῆμα τῆς ἐν τοῖς ἄξουσι γραφῆς βουστροφηδὸν γεγραμμένης τὸν ἀπὸ τῶν εὐωνύμων ἀρχόμενον νόμον κάτωθεν ὀνομάζει ὁ Δημοσθένης*), and this Mr Giles suggested is the true one, though not exactly in the form given by Didymus. *ὁ κάτωθεν νόμος* should be taken literally. On an altar at Crissa there is a *βουστροφηδὸν* inscription beginning at the bottom right-hand corner (Roehl IGA 314, Roberts, *Greek Epigraphy*, p. 230). But this and short records on statues are hardly comparable with the writing of long documents like laws. The law referred to in the speech against Aristocrates was a law of Draco, but Draco's laws on homicide were adopted by Solon and written upon *ἄξονες*, as not only the literary evidence but also the remaining fragments of the later copy of the law prove (Dittenberger, *Sylloge*<sup>2</sup>, no. 52), where *πρῶτος ἄχσον* is mentioned. The ancients were not clear as to the relations between *ἄξονες* and *κύβεις*, some regarding them as identical, others as different; the former wooden erections revolving on a pivot, the latter stone pyramids. Mr Giles argued that Kumanudes' restoration of an *ἄξων* in *Ἐφ. ἀρχ.* 1885 as four arms set in a horizontal central axis was improbable and for any heavy material unworkable, and that the prismatic fragment of stone, which suggested this restoration because the inscription on one side read from the top and that on the other from the bottom, was too small to be relied upon, there being no evidence that the writing on the two sides though of the same age was exactly contemporaneous and belonged to the same document. If Busolt (*Griech. Gesch.* ii<sup>2</sup>, p. 223 n.) and Thumser in Hermann's *Griech. Staatsaltertümer*, p. 379, are correct in regarding the *κύβεις* as copies in stone of the revolving wooden *ἄξονες*, then we have a similar record in the



*cippus* found in the Roman Forum in 1899, on which the inscription is *βουστροφηδόν*, as we are told Solon's laws were, and begins at the base, the first line reading upward, the second downward, and so on<sup>1</sup>. Unfortunately the top is lost, but Apollodorus' definition of *κύρβεις* (in Harpocration s.v.) as *λίθους ἐστώτας, οὓς ἀπὸ μὲν τῆς στάσεως στήλας, ἀπὸ δὲ τῆς εἰς ὕψος ἀνατάσεως, διὰ τὸ κεκορυφῶσθαι, κύρβεις ἐκάλουν, ὥσπερ καὶ κυρβασίαν τὴν ἐπὶ τῆς κεφαλῆς τιθεμένην* corresponds exactly with the form of this stone. The inscription probably belongs to the fifth century B.C. It is even possible that it was so engraved upon a pyramidal block in direct imitation of the *κύρβεις*, for Livy (iii. 31) tells us that a commission visited Athens amongst other places to collect evidence about legislation for the Decemvirs *iussique inclitas leges Solonis describere*. This is confirmed by the statements of Cicero, Gaius and others regarding particular enactments (cf. Wordsworth, *Early Latin*, p. 505), while the position in which the pillar was discovered suggests that it was one of the legal records destroyed at the instance of the *Pontifices* after 390 B.C. (Livy, vi. 1. 10).

P.S. Prof. R. S. Conway kindly informs me that, as the result of a personal inspection of the *cippus* in the Easter vacation of 1903, he believes the inscription is not earlier than the second century B.C. and probably is later. If Prof. Conway is right in this view, the monument is clearly a restoration like the inscription of the *columna rostrata*, and the argument of this paper is not affected, for no one will contend that the direction of writing on the *cippus* was that in common use in the last centuries of the Republic. P. G., Feb. 15, 1904.

## SECOND MEETING<sup>2</sup>.

At the Meeting of the Society held in Mr Nixon's rooms, King's College, on Thursday, 19 February, 1903, at 4.15 p.m., the President, Mr MAGNÚSSON, in the Chair:

The Treasurer's Accounts were submitted and passed.

It was resolved:

"That the Society desires to record its deep sense of the loss which it has sustained by the death of Professor E. B.

<sup>1</sup> Even if Hülsen's latest theory (in Lehmann's *Beiträge zur alten Geschichte*), that the writing is not all of the same age, were true, the argument would not be affected. But the theory is founded only on the fact that the mason worked sometimes from one side of the stone, sometimes from the other.

<sup>2</sup> Reported in the *Cambridge University Reporter*, March 3, 1903.

Cowell, one of the original members of the Society, its President for the first four years of its existence, and a valued member for over thirty years."

Dr VERRALL read comments on :

(i) Theognis 894 ὡς δὴ κυψελλίζον † Ζεὺς ὀλέσειε γένος. In this, which seems to be the common origin of the MSS. readings, κυψελλίζον is perhaps a combination of two variants κυλλίζον and ψελλίζον, from κυλλός, *distorted*, *rickety*, and ψελλός, *stammering*, *inarticulate* respectively : "Let Zeus then, since his offspring are such a rickety (or stammering) generation, make an end of them." This confirms and expands the words οἶμοι ἀναλκίης, "Alas, what feebleness!" in v. 891.

(ii) Theognis 1209—1210 αἰθων μὲν γένος κ.τ.λ. This appears to be a hostile and sarcastic epigram on the (then novel) doctrine of the 'fiery,' celestial, or ethereal origin and destiny of the soul. In v. 1209 the words εὐτειχέα Θήβην should be read, for the purpose of interpretation, as εὐτειχέα θ' ἤβην, the possibility of the other reading being a mere jest and deception, as in the game of 'buried cities.' Translate, "Though my origin is of fire, yet my castle and fortress of youth is happily solid, and still detains me from my native ground." For the attitude of Theognis towards a future life see vv. 567—570 ἤβη τερπόμενος κ.τ.λ.

### THIRD MEETING<sup>1</sup>.

At the Meeting of the Society held in Mr Wardale's rooms, Clare College, on Thursday, 5 March, 1903, at 4.15 p.m., the President, Mr MAGNÚSSON, in the Chair :

It was agreed *nem. con.* that the following words be added to Law 9 :

"Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the President in consultation with the Secretary."

I. Mr HARRISON read a paper on Tacitus, *Annals*, xii. 62<sup>2</sup>. The commentators refer *cui ut degeneri Pseudophilippi vocabulum impositum* to Andriscus, translate *degeneri* 'of humble birth,' and connect *posthac* with *memorabant*. But (1) Andriscus would not be called *rex Macedonum* ; (2) he was called 'the false Philip'

<sup>1</sup> Reported in the *Cambridge University Reporter*, 17 March, 1903.

<sup>2</sup> This paper appeared in a fuller form in the *Classical Review* for June, 1903, pp. 258—261.

not because he was of humble birth—that had nothing to do with it—but because he was not a Philip and pretended to be; (3) Byzantium had relations with Rome as early as the second Macedonian war; (4) there is no other evidence to shew that its first *foedus* with Rome dated from the affair of Andriscus; (5) there is some evidence to shew that it admitted the claims of Andriscus and incurred the displeasure of Rome thereby, so that its envoys in A.D. 53 had little cause to begin their narrative with that episode, or to lay stress upon it: they would be more likely not to mention it at all; (6) *posthac* is never used to mark a division in a narrative; (7) its position shews that it belongs to *nissas*. These objections taken together make the common interpretation of the passage untenable. There is some blunder. Most probably Tacitus has confused ‘the false Philip’ with Philip V, imagining that Philip was called ‘the false Philip’ as unworthy of his distinguished name—as *degener* in the original sense of the word. If this is so, the Byzantines begin their sketch of the relations of their city with Rome at the right point; they mention their subsequent services in chronological order; and they pass discreetly over the affair of Andriscus. Possibly the Antonius whom Byzantium assisted was the orator, who commanded against the pirates in 102, not his son, who commanded against them in 74.

II. Mr BURKITT exhibited some papyrus fragments which had been bought in Egypt from a native dealer at the same time as the Hebrew Papyrus lately presented to the University by Mr Nash (*Cambridge University Reporter*, 1902, p. 499), and now numbered ms. Or. 233. The fragments formed part of two rolls, one containing part of the *Odyssey*, the other at present unidentified. The handwriting of both rolls is a beautiful early Greek uncial, marked by the epigraphic  $\equiv$  and  $\equiv$ . The 2nd century A.D. is the latest date that can be assigned for the fragments, and they may be very much earlier. There are, in fact, some indications that the rolls of which they formed a part may have been used for *cartonnage*, as was frequently done in the Ptolemaic period. The *Odyssey* fragments contain portions of Bk. xii, lines 250—259, 281—304 (see *PSBA* for Nov. 1902). The unidentified fragments contain the following letters:

(a) . . . . . BΔΙΩI (Blank)

... ΚΩΛΥΟΜΕΝ (*Blank*)

. . . ΤΩΙΟΥΤΑΘΗ . . .

. . παγγελες . . . .

. . NIIEIN (Blank)

. . ΔΗΚΑΤΑΛΗΦ . . .

.....λ.....

(β) . . . ΡΟΠΟΔΑΤΙΝ . . .

(Blank)

..... ΩΜΕΘΑΟΥΤΑΝ .....



The number of blank (i.e. short) lines is a most curious feature in these two fragments, which do not appear to be metrical<sup>1</sup>.

## EASTER TERM, 1903.

### FIRST MEETING<sup>2</sup>.

At the Meeting of the Society held at Dr Sandys' house (Merton House, Queen's Road) on Thursday, 7 May, 1903, at 4.45 P.M., the President, Mr MAGNÚSSON, in the Chair:

I. Mr BURKITT read a paper on the alleged Cross outside the Dome of S. Sophia at Constantinople.

Paulus Silentarius, in describing the Church of S. Sophia at Constantinople, says of the great Dome (*Bekker*, 491 f.)

ἀκροτάτης δὲ  
σταυρὸν ὑπὲρ κορυφῆς ἐρυσίπτωλιν ἔγραφε τέχνη.

According to Du Cange this means that a standing Cross was erected on the outside of the Dome; according to Lethaby and Swainson (*S. Sophia*, pp. 42, 282) it was a flat Cross, depicted in mosaic at the highest point of the inside. Quite recently Mr E. M. Antoniadi, writing on S. Sophia in *Knowledge* (Feb.—May, 1903), has come forward as a champion of the view advocated by Du Cange. Speaking generally, the use of ὑπὲρ is brought forward in favour of the *outside* Cross, while the use of ἔγραφε is brought forward in favour of the *inside* Cross. The question almost entirely depends on the interpretation of the words above quoted, as I cannot find any reference to the alleged outside Cross elsewhere. At a later period Christ in Glory seems to have been figured at the top of the Dome (*Bekker*, p. 91), but Lethaby and Swainson (p. 279 ff.) regard this as having been inserted in the 9th century, after the fall of the Iconoclasts.

The argument which I venture to think conclusive against any reference to an outside Cross, is derived from the general contents of the poem of Paulus. Excluding the 304 lines on the Ambo, the poem on S. Sophia is 1029 lines long. Of these the first 350 lines are introductory and speak of the fall of the previous church and of the solemn inauguration of the present building on Christmas Day, 563 A.D. The last 109 lines are a

<sup>1</sup> The Greek fragments now also belong to the University Library. The *Odyssey* fragments are numbered ms. *Add.* 4074, the unidentified scraps are called ms. *Add.* 4075.

<sup>2</sup> Reported in the *Cambridge University Reporter*, 26 May, 1903.



panegyric on Justinian. The rest of the work, over 550 hexameters in length, is taken up with a detailed description of the inside of S. Sophia. The poet describes in turn the Eastern Apses (354—368), the Chancel Arch (369—410), the West End (417—424), the Narthex (425—443), the Four Piers that support the Dome (448—465), the Pendentives (465—480), the Cornice of the Dome (481—488), the Dome itself (489—531), the North and South Walls (531—550), the North and South Aisles (550—585), the Gynaecea (586—589), the Atrium (590—616), the Marbles (617—646), the Inlaid Work (647—657), the Capitals (658—663), the Floor (664—667), the Gold Mosaic (668—672), the Iconostasis (673—719), the Ciborium (720—751), the Altar (752 ff.), the Altar Curtains and the pictures embroidered on them (758—805), and finally the arrangements for Lighting (806—920). But not a word is given to the outside. Paulus indeed ends up his description of the Lamps by declaring that the mariner coming at night to Constantinople from the Ægean guides his ship not by the stars but by the lights of S. Sophia, shining through the windows in the lower part of the Dome. Yet even here we are dealing with the lights inside the Church, not with an object placed on the outside. It is therefore wholly unlikely that Paulus, while describing the inside of the Dome and comparing it to the vault of heaven, should suddenly pass through the tiles and tell us in ambiguous language of a Cross on the outside of the Dome. Every other object mentioned by Paulus is visible from the inside.

I therefore conclude that in the lines quoted *ἔγραφε* has its natural sense<sup>1</sup> and that the description refers to a Cross designed upon the almost flat under-surface of the crown of the Dome. In what sense, then, are we to take *ὑπέρ*? It has seemed to me possible that this use is quite accurate when used of a mosaic or inlaid design at the centre of the spherical roof. The *κορυφή* is the crown of the vault, the highest point of the inside surface. A cross standing out in relief might be *ἐπὶ τῆς κορυφῆς*, but a cross sunk in the surface might be regarded as *ὑπὲρ τῆς κορυφῆς*, spreading its arms *over* the top of the Dome.

II. Dr POSTGATE read a paper reprehending the current practice of re-naming the *battle of Pharsalia* as the *battle of Pharsalus*. He pointed out that, whereas in the case of other battles near a town, e.g. Cannae, expressions like '*Cannarum pugna*' and '*Cannae*' were used of the engagement, the name of the town *Pharsalus*, modern *Férsala*, was never so employed; that contemporary witness placed the battle either at *Palaepharsalus* (a distinct place from *Férsala* though its site had not yet been identified), or else generally in the 'Pharsalian' or 'Thes-salian' district; that Lucan's name for it was *Pharsalia* and when

<sup>1</sup> In line 649 *ἔγραψε* is used for the designing of inlaid marble work.

this would not fit the verse, not *Pharsalus* but *Thessalia*; that we did not find that the town was definitely named in this connexion (the adjectives *Pharsalicus*, *Pharsalius* proved nothing) until we came to Greek writers such as Dio Cassius and Plutarch (ἡ κατὰ Φάρσαλον μάχη) whose expressions were of no account, the latter in fact even talking of ἡ ἐν Φαρσάλῳ μάχη.

The conclusion was that the engagement might be correctly named the battle *either* of Palaepharsalus (Old Pharsalus), of Pharsalia *or* of Thessalia (in the limited local sense which Dr Postgate illustrated from Strabo, ix. p. 429, 369 Didot) but *not* the battle of Pharsalus, as that place had nothing to do with the battle, and mention of it was avoided, consciously or unconsciously, in this connexion.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held at Dr Sandys' house (Merton House, Queen's Road) on Thursday, 28 May, 1903, at 4.45 P.M., the President, Mr MAGNÚSSON, in the Chair:

Professor BENDALL, of Gonville and Caius College, was elected a member of the Society.

Professor SKEAT read a paper on the present pronunciation of the words *one* and *once*<sup>2</sup>.

There is no trace of a prefixed sound of *w* before the sounds of *o* or *u* before the year 1400; but during the period from the Norman Conquest until that date, we have several recorded examples of the opposite phenomenon, viz. of the omission of *w* in words that began with the sounds of *wo-* or *wu-*. The Normans evidently disliked the sound of *w* in this position, as already in Domesday-Book we find *Odetone* for Wood-ton or Wootton, and the frequent use of *-orde* for the suffix *-worth*. No such instance occurs before the Norman Conquest; the old etymology that derived *orchard* from *wort-yard* is demonstrably wrong.

In English of the thirteenth century we find *w* used as a vowel (as in modern Welsh), and such spellings as *wlf*, i.e. 'olf, for *wolf*; *wrsipe* for *worship*; *wrd* for *worth*; *wman* for *woman*; *ot* for *wot*, i.e. knows. Other examples are common in our dialects, as 'ood for *wood*, oont for *wont*, i.e. a mole; 'oosted for *worsted*; 'oonder for *wonder*. The A.S. *wōs* and *wāse* are both

<sup>1</sup> Reported in the *Cambridge University Reporter*, 2 June, 1903.

<sup>2</sup> Compare *Transactions of the Cambridge Philological Society*, vol. v, part v.

now represented by *ooze*; the A.S. *wār*, sea-weed, is both *woare* and *oare*; the word *wold* appears as *old* in Shakespeare's *King Lear*; and *wounds* became *'ounds*, chiefly preserved in *zounds*, meaning "by God's wounds." The Scottish for "week" appears in Barbour both as *wouk* and *owk*. Similarly, we find the *w* dropped in *who*, *whose*, *whom*; *coth* and *co'* used for *quoth*; *sough* from A.S. *swōgan*, to resound; *so* for *swo*; &c.

But after 1400, when Anglo-French influence ceased, there was a regular development of initial *o* into initial *wo* in dialects. We find, in the fifteenth century, *wone* for *one*, *wolde* for *olde* (old), &c.; and in the sixteenth century, not only *woke* for *oak*, *wotes* for *oats*; but also *whoale* for *whole* (still so written), *wholy* for *holy*, *whoop* for *hoop*, to call out (F. *houper*), *whobub* for *hubbub*, *whot* for *hot*, *whorded* for *hoarded*, &c. Our modern dialects have *whome* for *home*. Many more examples were given.

## MICHAELMAS TERM, 1903.

### FIRST MEETING<sup>1</sup>.

At the Meeting of the Society held in Prof. RIDGEWAY'S rooms, Gonville and Caius College, on Thursday, 29 October, 1903, at 4.15 P.M., Prof. SKEAT in the Chair:

Mr MAGNÚSSON read a paper *On nautical terms used in the North in ancient times*. Ship-building and, with it, nautical terminology, began by man discovering that he could travel on water in a hollowed-out trunk of a tree. The actual terminology of the art was of a much later date. (*Monoxyla* had come down from an immense antiquity even to our own days: in Wärend in Sweden and in Rennebo in Norway under the obviously ancient name *eikja*, which has passed into different forms in the various countries of the North.) *Nôr*, the name of the ships connected with the god *Njörð*, obviously cognate with G. *raûs*, L. *navis*, was almost certainly an appellative for a monoxylous craft, as its direct Norwegian descendant *no*, a mug, hollowed out of a solid piece of wood, would go to show. Monoxylous craft were paddled; the paddler faced his goal. Long experience of this mode of propulsion, which was still in vogue in the North when Tacitus wrote his *Germania*, taught man the various small discoveries that led up to one of the greatest discoveries in the world, that of rowing, involving the invention of the *hár*, row-lock (thole), the *hamla*, oar-strap, to be used in backing water, and—since in rowing, the propelling power on board, the rowers (*há-seti*) turned

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 10, 1903.



their back upon their goal—the rudder (*stýri, stjórni*), the eye of the rowing craft. First merely a loose oar plied by the steersman, the rudder ultimately became a steering apparatus fixed to the right-hand buttock of the stern, certainly as early as the 9th century, and remained in that position till the beginning of the 14th, at least in western Europe. For the history of ship-building in the North, posterior to the monoxylous period, Tacitus' account of Northern ships (1st cent. A.D.), the Nydam boat (3rd to 4th cent.), and the Gokstad boat (c. 900), showing the crowning discovery of the mast (*sigla*) and sail (*segl*), were the great landmarks by which the evolution of the nautical art could be linked, with something approaching to intelligible tradition, to that of the historical period.—Mr Magnússon went through the various names of ships on record in the Sagas, pointing out how most, if not all, of the foreign ones came in with King Harald Hardrada, 1044–66. The *galeið* of his saga seemed to be historically traceable to τὰ Χελάνδια of the Greek fleet that Harald himself had for a while commanded. *Knorr* (OE. *cneor*, *canardus* in Order. Vitalis), *skúta* (ME. *skute*, Dutch *schuit*, Germ. *schüte*) were genuine Northern names; and so probably were the names of the warships: *kjóll* (OE. *céol*, OHG. *kiol*); *elliði* (Lith. *eldija*); *askr* (MGr. ἀσκός, L.Sal. *ascus*); and certainly those of *skeið* (aver. 60 oars), *snekkja* (aver. 40 oars); the *dreki* was only a broad-built, high-boarded, ocean-going *skeið* with a figurehead at the prow, and a tail (fin-tail) of a dragon at the stern. The paper closed with a detailed description of the internal arrangements of an ancient man-of-war, suggesting a new interpretation of *krappa-rúm*.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held in Prof. Ridgeway's rooms, Gonville and Caius College, on Thursday, 12 November, 1903, at 4.15 P.M., the President, Mr MAGNÚSSON, in the Chair:

Prof. BENDALL read notes on Greek pronunciation as deduced from Græco-Indian bilingual coins, B.C. 180–20. The coins were selected, although the material was not large, because they were official records, and were probably submitted to authorities of both nationalities. About 27 Greek names and one Greek word were transliterated. All but two issues use the Kharosthī character, which does not distinguish long and short vowels. The Indian *e* and *o*, however, are regarded as normally long even in Pali and Prakrit except in some cases before two consonants.

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 24, 1903.



H is invariably represented by e (pronounced as in Eng. 'they') : two exx. in one word *Heliyakresasa* (= ΗΛΙΟΚΛΕΟΥΣ) where the nominative in -ης has been mistaken for a base and declined ; στρατηγού *strategasa* (5 occurrences in all).

Ω = Indian o (5 occurrences in all).

Υ = Indian i, e.g. ΔΙΟΝΥΣΙΟΥ *Diyunisiasa* (3 occurrences). That Υ is *not* equivalent to Indian *u* may be shewn from the coin identified by Prof. Rapson (*J. R. As. Soc.* 1897, p. 324) where Umā = OMMO.

Α = Indian a ; ε is rendered by e (ey before vowels) or i ; ι by i ; ο varies even in different issues of the same name between a and u (*Apuludatasa* beside *Apaladatasa* Ἀπολλοδότου), but the Indian (long) o does not occur as an equivalent.

Εῦ = evu ; ΕΥΚΡΑΤΙΔΟΥ = *Evukratitasa* (or, -*dasa*).

ΑΙ in ΕΡΜΑΙΟΥ = *ay* (*Heramayasa*).

The rough breathing was distinctly pronounced, as it is uniformly rendered by the Indian consonant h (3 occurrences).

The results obtained from consonants are not always quite clear, owing to a tendency to harden some soft consonants (g and d) ; but in such cases another issue often corrects the error, e.g. *Tiyumetasa*, corrected to *Diyumedasa*.

Two points come out quite clearly as to consonants.

(1) The Greek aspirates were still true hard aspirates and not spirants as in Modern Greek. The transcription of ANTI-MAXΟΥ by Antimakh<sup>h</sup>asa puts this very forcibly, as it would have been easy to denote the χ by h had the spirant-pronunciation already arisen. The transcriptions of θ (2 instances) and φ (4 instances) are uniform and analogous.

(2) The Greek dentals were true dentals and did not approximate to linguals as ours do ; otherwise they would have been transcribed by the Indian linguals as English dentals are written in the North Indian vernaculars at the present day<sup>1</sup>.

<sup>1</sup> Since drafting the above summary I have examined, under Prof. Rapson's guidance, the numerous coins of Eukratides in the British Museum ; and also the single coin of Peukolaos, unknown to me when I read the paper. In this last case and in one instance in the issues of Eukratides the equivalent of *ev* seems to be *ēū* ; i.e. the Indian diphthong *e* followed by the character for initial *u*. C. B., February 11, 1904.

THIRD MEETING<sup>1</sup>.

At the Meeting of the Society held in Prof. Ridgeway's rooms, Gonville and Caius College, on Thursday, 26 November, 1903, at 4.15 P.M., the President, Mr MAGNÚSSON, in the Chair:

I. Mr HARRISON read notes on (1) Homer, *Iliad* i. 277—281; and (2) Isocrates, *Areopagiticus* § 12.

(1) 278—9 are wrongly interpreted by Ameis, Leaf, etc.; rightly by Faesi (see his edition of 1871), who saves Nestor from 'a pointless generality' (Leaf), and brings these lines into harmony with 281. For the purposes of the Trojan war Achilles is a king, and Agamemnon implies as much in 176; therefore Nestor's comparison must be between the greater king and the lesser, not between a king and a common man. Thus οὐ...ὁμοίως cannot mean 'very different from a common man's' here; and in any case the two words could scarcely have such a meaning as 'exceptional' where they are separated by *ποθ'*, which naturally attracts the negative to itself.

(2) *διεσκαριφησάμεθα*, 'we scratched (our good fortune) to pieces,' is beneath the dignity of Isocrates. Possibly *διεσκιραφησάμεθα* (if that is a legitimate form) should be read. The derivatives of *σκάριφος* hardly belong to respectable Greek, while the derivatives of *σκήραφος* are not uncommon in authors of the time of Isocrates, who himself uses *σκιραφείον* twice, once in this very speech (§ 48).

II. Mr CHADWICK read a paper on Tacitus, Germ. 40, in which he discussed (1) the character of the festival described, (2) the geographical position of Nerthus' island, (3) the nature of the bond by which the seven tribes were united.

(1) The only close analogy to the festival of Nerthus to be found in ancient Teutonic records was the festival of Frey described in *Flat.* i. 337 ff. Frey was a god of fertility, a characteristic which seemed to apply also to Nerthus. A historical connection between the two cults was to be found in the fact that Frey's father was called *Njörðr*, a name originally identical with Nerthus. The difference in sex between Frey and Nerthus was at first sight a serious difficulty. In *Yngl. Saga* Frey was represented as a priest-king, the founder of Upsala and the ancestor of the Swedish kings. His descendants collectively are called *Ynglingar*; individually they, like himself, bore the name *Yngir*. Apparently they were regarded as the representatives of the god. Like him they were believed to control the

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 1, 1903.

fertility of the earth, and on two occasions they were sacrificed on account of bad harvests. But there seemed to be some reason for believing that Frey had taken the place of a female deity. He had a sister named Freyia whose character was similar to his own. In the tribe of gods to which they belonged, the Vanir, it was customary for brothers and sisters to marry. In Beowulf no such name as Ynglingar was ever applied to the Swedish dynasty. They were invariably called Scyldingas. This word seemed to be derived from Skialf, a name borne by one of the early queens and also applied to Freyia. Was the former prevalence of matriarchy to be inferred from this? Such an explanation was favoured by Tacitus' account of the Sitones (Germ. 45). In Flat. i. 337 the priestess of Frey was regarded as the god's wife. So in Hyndluljóð a certain priest or priest-king named Óttar was represented as the husband of Freyia. Again the pig was sacred to both deities. This might be seen from the golden boars which they possessed and from the sacrifice of the sónargöltr, which appeared to be connected with the modern Yule Boar. The boar-emblem was in use among the Ynglingar, e.g. the 'ring' Sviagríss (a necklace according to Saxo) and the helmets Hildisín and Hildigöltr owned by King Athils. But its use was not confined to Sweden. Several references to the symbol occurred in Beowulf; specially noteworthy was the standard mentioned in l. 2152. Early analogies were to be found in Germ. 7 and Hist. iv. 22. From Germ. 45 it appeared that the boar was the symbol of the *Mater deum*; but was not this deity really identical with Nerthus?

The festival of Frey described in the Flateyjarbók seemed to have begun in the autumn. The only other festival of this god which could be precisely dated (Gisla S. Surss. p. 27) took place at the beginning of winter (October). Again the autumnal festival was always associated with the sacrifice for fertility. If then the cult of Frey was historically connected with the cult of Nerthus, it was probable that the festival of the latter also took place in the autumn. As in ancient times the year seemed to have begun in October, it was probably to be regarded as a New Year festival. Modern analogies were to be found in certain ceremonies connected with the plough, which take place early in January.

(2) The cult of Frey was originally connected with the old kingdom of Sweden (about the Mälar) and especially with Upsala; but Nerthus' island could hardly be situated in this district. Parallel traditions however were to be found in Denmark. Frey had a Danish counterpart in Frothi the Peaceful. Gefion, the goddess who created Sjælland by ploughing, seemed to correspond to Freyia. Her husband was Skiöldr (the eponymous ancestor of the Danish kings), a fact which recalled the relationship of Óttar to Freyia. Further, the title *freia Ingwina* (cf. *Ingunarfreyr*) was applied in Beowulf to the Danish king, and according to the Runic Poem the eponymous Ing was a Danish hero. These facts



seemed to show that the Danish kingdom was the centre of the Inguaeones. Sjælland had always been the chief province of this kingdom, and it was in this island that Frothi, Skiöldr and Gefion were localised by tradition. The position of Sjælland suited the requirements of Nerthus' island very well.

(3) The West Saxon kings traced their descent from a certain Sceaf, whose legend was given by Malmesbury and Aethelweard. From a comparison with Beowulf it seemed probable that the original hero of the story was Scyld Scefing, who was identical with Skiöldr. The West Saxon and Danish dynasties therefore claimed descent from the same ancestor. Consequently, as in the similar festival of the Semnones (Germ. 39), the bond between the different tribes was probably believed to be one of blood.



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# LAWS

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meeting of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.



# LIST OF MEMBERS

OF THE

## Cambridge Philological Society.

25 MARCH 1904.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

### HONORARY MEMBERS.

1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.  
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.

### SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouthshire.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.  
1885. The Canadian Institute, Toronto, Canada.

- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).
- 1899. The University of Adelaide, S. Australia.
- 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.
- 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.
- 1902. The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1885. \*Adam, J., Litt.D., Emmanuel.
- 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.
- 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.
- \*Atkinson, Rev. E., D.D., Master of Clare.
- \*Austen Leigh, Rev. A., M.A., Provost of King's.
- 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 24, Addison Road, Kensington, W.
- 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
- 1903. \*Bendall, Professor C., M.A. (Caius): 105, Castle Street.
- 1902. Bentinck Smith, Miss M., Girton.
- 1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
- 1895. \*Bevan, Prof. A. A., M.A., Trinity.
- 1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.

1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn.
1895. Bryant, Rev. E. E., M.A. (Emmanuel): Charterhouse School, Godalming.
1892. \*Burkitt, F. C., M.A. (Trinity): Elterholm, Madingley Road, Cambridge.
- \*Burn, Rev. R., M.A. (Trinity): St Chad's, Cambridge.
- Butcher, S. H., M.A. (Trinity): 6, Tavistock Square, W.C.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., B.A. (Christ's): The Leys School, Cambridge.
1881. Candy, F. J., M.A. (Emmanuel): Norwood, Woodbury Park Road, Tunbridge Wells.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): President of Queens'.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): 10, The Beeches, W. Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A., Principal of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Liverpool.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A. (Trinity): The College, Eton, Windsor.
1884. Duff, J. D., M.A., Trinity.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.
1880. \*England, E. B., Litt.D. (Trinity): Hulme Hall, Plymouth Grove, Manchester.

1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.  
Fanshawe, H. E., M.A., Corpus.  
\*Fennell, C. A. M., Litt. D. (Jesus): Chesterton Road,  
Cambridge.
1879. \*Flather, J. H., M.A. (Emmanuel): Camden House,  
90, Hills Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1903. \*Gaye, R. K., M.A., Trinity.
1888. \*Giles, P., M.A., Emmanuel.
1880. \*Gow, Rev. James, Litt. D. (Trinity): 19, Dean's Yard,  
Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.  
\*Green, Rev. W. C., M.A. (King's): Hepworth Rectory,  
Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road,  
Cambridge.
1900. Harrison, E., M.A., Trinity.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Alding-  
ham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., Litt. D., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Clevehurst, Stoke  
Poges, Slough.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant,  
Cambridge.
1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens,  
Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron  
Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von, 4, Holford Road, Hamp-  
stead, N.W.  
\*Image, J. M., M.A., Trinity.  
\*Jackson, Henry, Litt. D., Trinity.
1896. James, M. R., Litt. D., King's.  
\*Jebb, Prof. Sir R. C., Litt. D., M.P. (Trinity): Springfield,  
Cambridge.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside,  
Cambridge.



1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1880. \*Leaf, Walter, M.A. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A. (Trinity), University Library: 31, Bateman Street, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.
- Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A. (St John's): Jordan's Yard, Cambridge.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. \*Monro, C. H., M.A., Caius.
- \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1885. \*Moulton, Rev. J. H., M.A. (King's): Didsbury College, Manchester.
1896. Nairn, Rev. J. A., M.A. (Trinity): Head Master, Merchant Taylors' School, London.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Selwyn.
1880. \*Parry, Rev. R. St John, B.D., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.
- \*Peile, J., Litt.D., Master of Christ's.
1892. Perowne, Rev. E. H., D.D., Master of Corpus.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 54, Bateman Street, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.

1901. Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
 \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A. (Caius): Fen Ditton, Cambs.  
 \*Roberts, Rev. E. S., M.A., Master of Caius.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Westminster.  
 \*Roby, H. J., M.A. (St John's): Oxford and Cambridge Club, S.W.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): 16, Brookside.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., LL.D. (University College, Oxon.): Little Hallands, Bishopstone, Lewes, Sussex.  
 \*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1900. Schulhof, Rev. J. M., M.A. (Trinity): St Christopher's, Melton Mowbray.
1879. Selwyn, Rev. E. C., D.D. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., Litt.D. (Emmanuel): Grove Cottage, Grantchester, Cambridge.
1893. Sikes, E. E., M.A., St John's.  
 \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Hare Court, Temple, London.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. Stawell, Miss F. M., 44, Westbourne Park Villas, London, W.
1902. Steele Smith, Miss M., Newnham.  
 Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.

1876. \*Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst, Guildford.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): 5, Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace, St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A.: The School, Rugby.  
Wilkins, Prof. A. S., Litt.D. (St John's): Wood Lea, Victoria Park, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove, Kennington Park, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., D.D., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*









PROCEEDINGS  
OF THE  
Cambridge Philological Society.

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LXVII—LXIX.

LENT, EASTER AND MICHAELMAS  
TERMS, 1904.

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1904.

FIRST MEETING<sup>1</sup>.

AT the Annual Meeting of the Society held in Mr Wardale's rooms, Clare College, on Thursday, 28 January, 1904, at 4.15 P.M., the President (Mr MAGNÚSSON) in the Chair:

I. The following officers were elected for the ensuing year:

*President*: Mr Burkitt.

*New Vice-President*: Mr Magnússon.

*Members of Council*: Dr Adam and Dr Jackson (re-elected), Mr Chadwick.

*Hon. Treasurer*: Prof. Bendall.

*Hon. Secretaries*: Mr Quiggin (re-elected), Mr Harrison.

*Auditors*: Mr Nixon (re-elected), Mr Wardale.

II. (Mr Burkitt having taken the Chair) Mr Giles was recognized retrospectively as Auditor since the death of Prof. Cowell.

III. A vote of thanks to the retiring officers was carried unanimously.

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 2, 1904.

## IV. It was unanimously agreed

That the recommendation made by the Council at their last meeting be adopted, namely "that the Society expend a sum not exceeding £50 towards the cost of the publication of Prof. Arnold's book on Vedic Metres, the Press Syndicate having consented in their letter of 27 November, 1903, to place copies of the work at the disposal of all members of the Society who may apply for them."

## V. It was unanimously agreed

That the Library Committee be re-appointed for one year; and that in future one member of the Library Committee retire at the end of each year.

VI. Prof. SKEAT read a paper on *The Tempest*, i. i. 17: 'What cares these roarers for the name of king?'

This curious line has often been discussed. In Abbott's Shakespearian Grammar it is explained, in a manner which is very nearly correct, but it is evidently regarded as an anomaly. As a fact, it is an instance of a regular English idiom; and similar examples occur in many other authors, including King Alfred. I should state the rule thus. "When a verb occurs in the third person in an introductory manner, in which case it is frequently the second word in a sentence and is preceded by an adverb or non-personal pronoun, it is often used in the singular number, though the subject may be in the plural." I now give examples.

(And) now abideth faith, hope, charity, these three; 1 Cor. xiii. 13.

So striveth not the waves with sundry winds; Kid, Spanish Tragedy, iii. 1. 8.

What helps gay garments when the mind's oppressed? Soliman and Perseda, iv. i. 9.

Now is Perkyn and his pilgrimes to the plowe faren; Piers Plowman, B. vi. 107.

There is moo misshape people amonge thise beggars; id. vii. 95.

Thus was the wenche and he of oon assent; Chaucer, C. T.; D. 1359.

There is ful many an eye and many an ere; id. D. 2051.

There was Antigonus and his son put to flight; King Alfred's tr. of Orosius, p. 150, l. 3 (literally translated).

And went (singular) then Godwine the earl and Sweyn the earl to Bosham, and shoved (plural) out their ships and went (plural) beyond sea; A.S. Chronicle, an. 1048.

In the A.S. Chronicle and in Alfred instances are numerous.

There is an inverted sentence of this kind in Merch. Ven. iv. 1. 84; which stands for—Here is six thousand ducats for thy

three thousand; and is regular. It appears, however, as: For thy three thousand ducats here is six. There is here no real difficulty.

Some other supposed Shakespearian anomalies are likewise really due to Old English idioms.

## SECOND MEETING<sup>1</sup>.

At a meeting of the Society held in Professor Bevan's rooms, Trinity, on Thursday, 18 February, 1904, at 4.15 p.m., the President in the Chair:

I. The MASTER OF ST JOHN'S read a note on ἐπέσαντο in the Gospel of Peter.

The Akhmîm Fragment records that there was darkness at midday after the Crucifixion, περιήρχοντο δὲ πολλοὶ μετὰ λύχνων νομίζοντες ὅτι νύξ ἐστὶν ἐπέσαντο. After νύξ read ἐστὶν (marg. ἐγένετο), and then as corruptions εφεεετο, επεεετο, επεεεαντο (completed as in the MS. by a small α inscribed in the c), comparing in the Fragment ἀπανιωντες for ἀγωνιωντες.

II. Mr BURKITT read a note on Justin Martyr, *Apol.* i. § 14 (Otto ed. 2, i. 36). Justin Martyr in *Apol.* i. § 14 is enumerating the moral benefits his fellow-Christians have received from their religion. Those who hated one another (he says) and πρὸς τοὺς οὐχ ὁμοφύλους διὰ τὰ ἔθνη καὶ ἐστίας κοινὰς μὴ ποιούμενοι, now after Christ's appearance have become willing to lead a life in common (ὁμοδαίτοι). The words διὰ τὰ ἔθνη καὶ are very awkward. Justin's genuine works are only preserved in a single MS. dated 1364 A.D., so that we are often forced to a temperate use of emendation. I venture to suggest that here we should read διαίτας τε καὶ ἐστίας. The change is not of great extent, and ταστε might easily be supposed to be meant for τα εθνη when once the words were wrongly divided.

III. Dr JACKSON read a paper upon recent attempts to settle the chronology of Plato's dialogues by means of statistics of style. It has been proved that certain dialogues known to be late, have phrases, idioms, and peculiarities of style, which do not occur, or are rare, in certain dialogues known to be early. But it may be doubted whether "stylometry" is capable of determining either the periods to which debatable dialogues belong, or the order in which dialogues follow one another in their respective groups.

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 23, 1904.

An author's style may, no doubt, change, as years pass away. But, with most men, difference of subject makes difference of style; and the difference of style which results from difference of subject is apt to be at least as great as the difference of style which comes about by lapse of time. Plato was a master of all manners and of all styles, and we must not hope to discriminate in his writings between occasional variation and continuous change. Without such discrimination, there is no basis for stylometrical chronology.

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### THIRD MEETING.

At a Meeting of the Society held in Professor Bevan's rooms in Trinity, on Thursday, 3 March, 1904, at 4.45, the President in the Chair:

Dr HEADLAM opened a discussion on 'The Greek point of view towards art and literature.'

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### EASTER TERM, 1904.

#### FIRST MEETING<sup>1</sup>.

At a meeting of the Society held in Dr Sandys' house on Thursday, 5 May, 1904, at 4.45 p.m., the President in the Chair:

I. Professor A. E. HOUSMAN read a paper on the manuscripts of Juvenal.

The textual criticism of Juvenal, since the middle of the 19th century, has suffered from two causes: firstly a tendency to follow the best ms, P, wherever its readings are tolerable, without impartially considering whether they are probably right; secondly a tendency, when its readings are intolerable, to fall back, not upon the best of the other class  $\omega$ , but upon one of the worst, the second hand of P itself. This, P<sup>2</sup>, ought to be excluded from the apparatus criticus: in its stead should be included at least six mss,—Monacensis 408, Leidensis 82, Parisiensis 7900, Vrbinas 661, Bodleianus Canon. class. Lat. 41, and Trin. Coll. Cant. O. iv. 10,—which at present are almost unknown or almost ignored.

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 17, 1904.



Thus at III 109 editors read 'praeterea sanctum nihil *est neque* ab inguine tutum,' though *est neque* has no authority but P<sup>2</sup>: P omits the words, most of the other MSS have *aut*, the Vienna fragment *auct*: write *aut* <*tibi*>.

Although P has been unduly exalted, there still remain places where its true readings are neglected, such as XI 151 'pastoris duri hic filius,' or XIII 49, where it omits *aliquis*, and the passage should be written 'nondum <imi> sortitus triste profundi | imperium Sicula toruos cum coniuge Pluton.' But the text is now more in need of help from the other MSS. These sometimes preserve the original reading of P, now obliterated by P<sup>2</sup>, as at VIII 148 *sufflamine mulio* (Par. and Vrb. as well as the florilegium Sangallense), XV 75 *praestant instantibus Ombis* (Bodl.), 145 *pariendis* (Bodl. and Vrb.); sometimes the true form, or a less corrupt form, of the reading indicated by P, as at XII 54 *reccidit* Leid. Par. Vrb., *recidit* P, *decidit* al., XIV 217 *longae* Mon., *longe* P, *longi* al., XV 7 *aeluros* Juvenal (Brodaeus), *elu.s* Vrb., *aeruleos* P, *caeruleos* al.; sometimes an antique spelling, as XVI 5 *epistula*, X 189 *uoltu*, VI 644 *Procne*, modernised in P; sometimes true readings which modern critics have recovered by conjecture, as VIII 51 *hinc*, 78 *desideret*, IX 55 *lassas*, XIII 5 *homines*; sometimes readings no less true but universally disregarded, as X 155 '*acti*' inquit 'nihil est,' with which compare Sen. Med. 993, Livy XXXII 37 5, Hor. carm. I 3 37. In short the recension, quite apart from the emendation, of Juvenal is not yet completed; and its completion will require both the collation of MSS and the exercise of thought.

II. Mr HARRISON read a note on Herodas iv. 54 (ἀλλ' ἡμέρη τε κῆπ' ἔξον ὠθεῖται) and the impersonal passive in Greek. The line has been taken to mean roughly either (a) 'But it is day, and the pushing is getting worse'; or (b) 'But she means well, and, what's more, she is getting on.' Against (a) Mr Harrison urged that the poem has no other indication of the time of day, or of a crowd; that there seems to be no special connexion between the dawn and offerings to Asklepios (the sleeping-cure of the *Plutus* is of course another affair); that the night, even the last of the night, is not a good time for looking at statues and reading their inscriptions (ll. 20 ff.); that temples were perhaps not more often crowded to the pushing-point with sightseers in the time of Herodas than are cathedrals in our own; and that the impersonal passive of the kind common in Latin (*concurritur*) is unknown in Greek. In Greek the true imp. pass. is almost confined to pf. and plpf. forms: e.g. Xen. *vect.* i. 1, Thuc. vii. 75. 6 (where ἀφῆκτο is sound), vii. 77. 3. Examples in other tenses are few and dubious: e.g. Pind. *Ol.* viii. 8, Soph. *O.C.* 1628 (where τὰπὸ σοῦ may be subject), Plato *Politicus* 299 A (where δίκη may have been in Plato's thoughts). With many other passives commonly treated as impersonal a subject, vague or precise, may be (as e.g. in Thuc.

i. 91. 1 τὸ τεῖχος must be) supplied. For these reasons the orthodox interpretation (a) must be put aside.

Against (b), which was put forward diffidently by Dr Rutherford in 1891, there is little to be said. For ἐν μέσῳ see Mr Nairn's note. For ὁδοῦμαι, middle, see Liddell and Scott, who give examples of the physical though none of the mental sense. The words are either the end of Kokkale's plea for the slave, or Kynno's confession that she has been too harsh.

## SECOND MEETING<sup>1</sup>.

At a meeting of the Society held in Dr Jackson's rooms, Trinity College, on Thursday, May 26, 1904, at 4.45 P.M., the President in the Chair:

I. Miss J. E. HARRISON of Newnham College was elected a member of the Society.

II. Mr BURKITT exhibited a squeeze of the Caldey Stone. The Caldey Stone is a block of squared sandstone, now fixed into the wall of the Church porch on Caldey Island, off Tenby, Pembrokeshire. It contains an incised cross with a Latin inscription below it in debased Roman lettering and an Ogam inscription round the edge. The best description of the monument hitherto published is Dr Rhŷs's paper in *Archaeologia Cambrensis*, 5th series, vol. xiii, pp. 98—102. According to the accepted reading the Latin inscription runs: | & signo crucis in illam | fingsi rogo | omnibus am|mulantibus | ibi exorent | pro anima | catuoconi|. The first part thus makes no sense. The second part asks those who walk by to pray for the soul of Catuocon, i.e. Cadwgan, and is interesting for the spelling of *ammulantibus*, i.e. *ambulantibus*, an instance of Celtic back-assimilation in a Latin word, similar to that which produces the familiar Welsh and Gaelic 'mutations.'

Mr Burkitt pointed out that contrary to the usual practice the name of the man who caused the Cross to be erected is on this interpretation not given, the common form of the Welsh inscriptions being 'This Cross was set up by A for the soul of B.' An instructive parallel is afforded by Enniaun's Cross (*Arch. Camb.* 5th series, vol. xvi, p. 139), which reads | crux . xpi . | ✕ enniaun . | pro anima . | guorgoret . | fecit. Guided by the analogy of this inscription Mr Burkitt made the following suggestions:—(1) On the Caldey Stone *n* is represented by *h*, but in two cases *w* is used, in each of which the sense is obscure. Possibly therefore *w* stands not for *n* but for *h*. The nasal *g* in *signo* might conceivably be written *sihno* as well as *signo*, and 'ih' then

<sup>1</sup> Reported in the *Cambridge University Reporter*, June 7, 1904.

might stand for the appropriate case of 'Jesus.' (2) The *&* at the beginning is more like the contraction for *ec* than that for *et*. Is it not possible that *ec sihyno* was meant for '*X signo*,' as in Enniaun's Cross? (3) *Illam* stands in the place where we might expect to find a proper name. A careful examination of the squeeze shews that it is possible to read  $\tau\upsilon\tau\iota$  instead of  $\alpha\alpha m$ , and thus we arrive at the name *illtuti*, i.e. S. Illtyd or (in Latin) S. Iltutus.

The termination *-i* presents no difficulty, as may be seen from the Glamorgan inscriptions edited by Dr Rhys in *Arch. Camb.*, 5th series, vol. xvi. Thus we have *Ilci fecit hanc crucem* (p. 138). *Crux saluatoris quae preparauit Samsoni : apati* (i.e. 'quam preparauit Samson abbas,' p. 148), *Conbelani possuit hanc crucem* (p. 159), not to mention tombstone legends such as *Trenegussi fili Macutreni hic iacit*, where 'Trenegussi' is nom. sing. In literary Latin the name of Illtyd is spelt Heldutus, Heltutus, Eltutus, Ildutus, Iltutus, and no doubt in various other ways. Thus the Caldey inscription may be transliterated thus: "*X sihyno crucis Ih(u) Iltuti fingsi*," which meant "*✠ With the sign of the Cross of Jesus, I, Illtyd, have fashioned (this monument).*"

The Ogam, as deciphered by Dr Rhys, is *MAGLIA DUBRACUNA*. The scores represented by capitals are still legible, but the rest have perished through the loss of the top of the stone. *Maglia Dubracuna* appears in Irish as Mael-Doborchon, the name of a bishop of Kildare who died in 707. Of the same formation is Mael Patric, i.e. *Caluus Patricii*, 'Patrick's tonsured man.' Similarly *Maglia Dubracuna* (or Mael Dyfrig, to give a more modern spelling) means the tonsured man of S. Dubricius or Dyfrig.

What the connexion was between the Ogam and the Latin inscription is not clear: probably 'Mael Dyfrig' was the monk who prepared the stone set up by 'Illtyd' for the soul of 'Cadwgan.' The important point is that the names on the Caldey Stone bring us into the circle of personages of whom we read in the Life of the famous S. Samson of Dol in Brittany, sometime Abbot of Caldey.

S. Samson was educated at S. Illtyd's School at Llantwit Major in Glamorgan, and it was when S. Dubric was spending Lent according to his custom on Caldey Island that Samson was appointed to succeed the unfortunate Abbot Piro. No valid palaeographical reason prevents us from assigning the Caldey Cross to the early part of the 6th century. The lettering is extremely rude, but the **F** and the **U** and the **H** (for **N**) have a very early air. The spellings adopted by the stonecutter shew that the age of Charlemagne and the revival of school instruction had not yet dawned upon Caldey when (according to Mr Burkitt's reading) a monk who had been consecrated by 'Dubric the high saint' cut the inscription in which S. Illtyd asks our prayers for the soul of Cadwgan.



III. Dr HENRY JACKSON read *extracts from the note-book of a pupil of Richard Shilleto*. Dr Jackson, who in the years 1859–1862 was a pupil of Shilleto, had recorded at the time some of Shilleto's remarks about Greek and Latin usage. Dr Jackson quoted a few of these, partly as specimens of Shilleto's minute and exact observation, partly for the sake of the discussion to which they might give rise.

## MICHAELMAS TERM, 1904.

### FIRST MEETING<sup>1</sup>.

At the meeting held in Mr Nixon's rooms in King's on Oct. 27, 1904, at 4.15 P.M., the President in the Chair:

I. Professor RIDGEWAY read a paper on *πάρνοψ* and *κόρνοψ*. He had argued (*Early Age of Greece*, vol. 1, pp. 672–3) that a certain phase of labialism in Greek was due to the intrusion of a people from central Europe, who represented original Indo-Germanic *q* by *p*, as in Oscan, Umbrian, Gaulish, Welsh and Cornish, whilst Sanskr. represents it by *k*, c, Letto-Slavic by *k*, and Greek by *κ*, *τ*, and *π*, Greek thus falling into the eastern rather than into the north-western group, though, unlike the languages of the upper Balkan, showing distinct traces of labialism, e.g. Boeotian *πέτταρες* = *τέτταρες* and Homeric *πίσυρες*, whilst *ἵππος* had replaced an older *ἱκκος* (*Etym. Mag.*) = Lat. *equus*, Gaelic *ech*, whilst *ἵππος* is parallel to Gaulish *Epona*, and Welsh *eb. lupus* in Lat. is held to be a form borrowed from some labialising Italic dialect, as the true Latin form would be *lucus*\* = *λύκος*. The Gaulish *petor* (in *petorritum*, 'four-wheeler') and Welsh *pedwar* = Boeot. *πέτταρες* and Hom. *πίσυρες*. As in Lat. this phase of labialism is due to tribes who used *p* for *k*, so also in Greece the sporadic tendency to this kind of labialism can only have been due to the direct influence of a people who had that phonetic peculiarity. *ἵππος* has long been recognized as an intruder. The word *πάρνοψ*, the ordinary Greek name for a locust, offers fresh evidence, for an older form *κόρνοψ* was in use on Mount Oeta. Strabo (613) says that the people of Mount Oeta worshipped Herakles as Kornopion because he had rid them of a plague of locusts, which they called *κόρνοπες* (οὓς οἱ Οἰτᾶιοι κόρνοπας λέγουσι), and he adds that the Aeolians in Asia had a month *Πορνοπίων*, 'locust month,' and that the Boeotians had a similar form *πόρνοπες* and sacrifice to Apollo *Πορνοπίων* (cf. Apollo Parnopios at Athens). We can now see which tribes in Greece had original *k* and which

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 8, 1904.



labialised. Of the ethnology of the Oetaeans there is good evidence. Mt. Oeta had been the refuge of indigenous tribes driven from their ancient homes, and who are repeatedly described as the oldest stratum of population in Greece. In Strabo's time it was occupied by the Aenianes, a Pelasgian tribe driven from their home in the Dotian plain in Thessaly, and by the Dryopians, classed by Strabo and Pausanias amongst the oldest tribes of Greece. The Oetaeans then who used the form *κόρνοπες* were either Aenianes or Dryopians or both, since each tribe was Pelasgian. Thus the old tribes kept original *k* when not influenced from outside. On the other hand the Boeotians and Aeolians used the labialised form *πόρνοπες*. Now the Boeotians (Thuc. i. 12) had been driven from Arne in Thessaly at the time of the Dorian migrations, and they were thus Achaeans and Achaeانىsed Pelasgians, whilst the story of the Aeolians of Asia is the same. Thus in each case those who said *πόρνοπες* were Achaeans or Achaeانىsed Pelasgians from Thessaly. This substantiates strongly Professor Ridgeway's previous thesis that the occasional supersession of *k* by *p*, in Greek as in Latin, was due to an invasion of P-folk from central Europe, and that the large-limbed, fair-haired Achaeans of Homer had descended from that region.

II. Mr GILES read a paper on the word *spinners* in Shakespeare, in which he adduced evidence to show that in Elizabethan English *spinner* was used of two different insects—the spider and the crane fly,—and that when *spider* and *spinner* were used in the same passage (as is the case in both occurrences in Shakespeare), two different animals were intended, and not, as the editors and dictionaries seem to assume, only the spider under two different names.

III. Mr GILES also read a paper on 'The Original Meaning of *ἀγαθός*.' The early philologists, Bopp, Pott, Benfey, propounded derivations of *ἀγαθός* which would not now be accepted as consonant with known phonetic laws. In Curtius' and Brugmann's treatment of Greek, *ἀγαθός* is not mentioned. The common etymology which connects *ἀγαθός* with English *good* is impossible, unless we start with Benfey from Hesychius' *ἀκαθόν-ἀγαθόν*, and this form, which is declared by M. Schmidt without evidence to be Cretan, is not vouched for by any other authority. Moreover, it is doubtful if there are any adjectives with a moral significance which have not developed this in the separate life of the individual languages. Nor is the meaning always equivalent to *good*, *strenuous* &c. as the lexica aver. In the old rock inscriptions of Thera *ἀγαθός* occurs with proper names in the same sense as the Attic *καλός*. Though in some Homeric sentences (e.g. οὐκ ἀγαθὸν πολυκοιρανίῃ) *ἀγαθός* has a meaning like *good*, far the commonest use is in the stereotyped phrase βοήν ἀγαθός, which more probably means 'good at helping' than either 'good

at shouting' or 'good at fighting.' *βοηθός* begins to come in during the Homeric period (there are two instances), and this suggests that *βοηθός* is an abbreviated equivalent of *βοήν αγαθός*. If so, *αγαθός* would be a compound of (1) *αγα-* the strengthening prefix (as was suggested by Pott seventy years ago) which is probably akin to *μέγα-*, and (2) *θός* 'swift.' Examples of similar hyphaeresis to *αγαθός* for *αγαθός* in later Greek are given in Meyer's *Griechische Grammatik*. The existence of *βοηθῶ* postulates the early appearance of *βοηθός*. If Toup's emendation in Hesychius *αγαθόν ταχύν* be correct, in some Greek dialect the longer form survived in the earlier meaning. This form should be distinguished from *ηγάθεος*, the second element in which would be the same as in *ζάθεος*, while the first is also *αγα-* with the initial *a* lengthened as in *άθανάτος* and *άκάματος*, but unlike them changed to *η*, since the word has ceased to be part of the spoken language. Finally, in spite of Osthoff's *Das Suppletivwesen*, it may be asked whether *αγαθός* is not compared because the word was originally in effect itself a superlative.

IV. Mr HARRISON read a paper on 'The Lark in Latin and in Anglo-Latin Verse.'

In the *Nova Anthologia Oxoniensis*, in H. C. F. Mason's *Compositions*, and commonly in modern Latin verse, *alauda* is used for 'lark.' This is not a Latin but a Gaulish word, brought into Italy as the name of the legion which Caesar raised in Gaul; and to the elder Pliny and Suetonius it is still a *Gallicum vocabulum* which needs to be explained.

Pliny *N. H.* xi. 37: in capite paucis animalium nec nisi volucris apices, ...phoenici..., pavonibus..., praeterea parvae aviae quae ab illo galerita appellata quondam, postea Gallico vocabulo etiam legioni nomen dederat Alaudae.

Suet. *Caes.* 24: legiones..., unam etiam ex Transalpinis conscriptam, vocabulo quoque Gallico (Alauda enim appellabatur).

Except with reference to this legion *alauda* does not occur in Latin such as modern composers profess to imitate<sup>1</sup>. It is therefore as inadmissible in Latin verse as 'bulbul' or 'shuhshuhgah' (local colour apart) in English verse.

Latin has two words for 'lark':

(1) *galerita* or *galeritus*: Varro *L. L.* 5 § 76, Pliny *N. H.* xi. 37 (quoted above) and xxx. 7.

(2) *cassita*: Aulus Gellius ii. 29, in a fable which Gellius

<sup>1</sup> The history of the word may now be read in the *Thesaurus Linguae Latinae*. Besides Pliny and Suetonius it is there cited only from Marcellus of Bordeaux (5th century: avis galerita quae Galliae alauda dicitur), Gregory of Tours (6th century: avis coredallus quam alaudam vocamus), and the Bern scholia on Virgil (8th century, thought to be the work of a Celt: quod rustici alodarium vocant, tractum de avibus quas alaudas vocant). E. H. Jan. 11, 1905.

tells us was given in tetrameters by Ennius, whose last two lines he quotes, so that *cassita* is very likely the word which Ennius used.

Either of these is as admissible in Latin verse as *turdus*, which the Latin poets use only in connexion with food. Poets are perhaps shy of singing about birds which they eat.

## SECOND MEETING<sup>1</sup>.

At a meeting of the Society held in Dr Verrall's house on Thursday, 10 November, at 4.15 P.M., the President in the Chair :

DR VERRALL read notes upon Lucan, of which a summary follows.

Lucan VII 326 foll.

On the morning of Pharsalia, Caesar (according to Lucan), in concluding his harangue, ordered the army to march out straight over the rampart ; the camp, which they might thus ruin, would not be wanted again, since after the battle they would occupy that of the Pompeians : *vallo tendetis in illo, unde acies peritura venit*. At these words the soldiers, seizing the omen, rushed over accordingly. The omen lies in the significance, supposed to be undesigned, of *acies peritura* as 'an army doomed to perish.' Caesar is supposed, as the context shows, to intend *peritura* in a transitive sense, *per-itura* (*vallum*) supplied from *vallo*. The Pompeians, issuing as usual by the gates, *per-ibunt vallum* 'will pass through the rampart' ; the Caesareans, rushing over, will not. The common intransitive sense of *perire* gives to his words the effect of a presage.

In v. 331 *sumpta Ceres* 'they took bread' is disputed and unsatisfactory. Read perhaps—*armaque raptim | sumpta viris* (*Ceres capiunt presagia belli*) | *calcatisque ruunt castris* ; where the *Cêres* (Κῆρες) are the Homeric Fates of battle and death. These, as well as the soldiers whom they inspire, embrace the omen of slaughter.

Lucan III 453 foll.

Punctuate thus : *dux tamen... | versus ad Hispanas acies extremaque mundi | iussit bella geri stellatis axibus ; agger | erigitur* etc. 'Caesar, though departing for Spain and the end of the universe, gave orders for war to be waged where there are stars in

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 22, 1904.



heaven.' For the explanation, see the description of the Spanish campaign in the early part of Book iv. Spain, being near to the junction of heaven and earth (the end of the universe) and therefore having a low sky, is liable (according to Lucan) to a congestion of clouds, which sometimes, as on this occasion, produces a long period of darkness, without stars and practically without day. In contrast to this, the sky of Marseilles is described as *starred*; for *axes, dome of heaven*, see Lucan ix 5, and dictionaries s. v.—The combination *stellatis axibus agger* is mistaken, notwithstanding Sil. Ital. xiii 109 (see Haskins' *Lucan* ad loc.). The memory of Silius deceived him.

Lucan II 126 foll.

The reading *violatae, Scaevola, dextrae* or, *violatae Scaevola dextrae* (not *Vestae*) should be preferred, and the explanation of *violata dextra* as referring to the legend of Mucius Scaevola (*Left-hand*) burning his right hand before Porsena. The words *te neglectum, ... Scaevola* seem to mean 'a Scaevola disregarded (as such)'; the assassins paid no heed to the sacred associations of the name. *Vestae* is an arbitrary change, suggested by the subsequent reference to a perpetual fire. There remain however difficulties, to be hereafter discussed.

Lucan I 677 foll.

This passage exhibits (vv. 680, 694) the rhetorical confusion of the site of Pharsalia with that of Philippi, which is strangely persistent in the Roman poets. Perhaps we may see here why the idea was popular. A woman at Rome, possessed by Apollo, is in vision transported successively to the principal scenes of the coming war—Pharsalia (*designated as Philippi*), Alexandria, Thapsus (and Utica), Munda, Rome itself (death of Caesar), and finally to *Philippi* again. Hereupon she cries out for 'new sea-shores and a new earth,' and the vision ends. The suggestion seems to be that the war, having made the circuit of the Mediterranean world and returned to the point of starting, thus gives a sign of its close, and portends the opening of the 'new age,' at this time generally anticipated, as in Virgil's *Fourth Eclogue* and elsewhere. If such a prognostic, literary or popular, was suggested, we may well suppose, since in a substantial sense it was fulfilled, that it left a deep impression. Confusion of the two 'Emathian' battle-sites will thus have had its origin in the desire to mark the completion of the cycle with a little more than the actual precision.

Lucan III 126.

Crassumque in bella secutae  
scaeva tribuniciae voverunt proelia dirae.

So read, for *saeva*. The curses of the tribunes 'doomed to ill omen' (*voverunt scaeva*) the arms which they pursued.



Lucan III 182.

*Phoebea navalia* (for the Piraeus) is to be explained by the legend that Phoebus landed there on his journey from Delos to Delphi: see the prologue to Aeschylus' *Eumenides*.

### THIRD MEETING.

At a meeting of the Society held in Mr Nixon's rooms in King's, on Thursday, 24 November, 1904, at 4.15 p.m., the President in the Chair:

I. Mr V. S. JONES, Fellow of Magdalene, was elected a member of the Society.

II. Dr HEADLAM read a paper on the Paeonic metre, illustrated chiefly from Greek tragedy and from Bacchylides xvi.

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# LAWS

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.



19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS

OF THE

Cambridge Philological Society.

MARCH 1905.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.

1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.

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1899. †The University of Adelaide, S. Australia (agent: Y. I. Pentland, Esq., 38, West Smithfield, London, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1885. \*Adam, J., Litt.D., Emmanuel.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O. Antrim, Ireland.  
 1905. Angus, C. F., B.A., Trinity Hall.  
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.  
 \*Atkinson, Rev. E., D.D., Master of Clare.  
 1876. Balfour, Right Hon. G. W., M.A., M.P. (Trinity): 24, Addison Road, Kensington, W.  
 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.  
 1903. \*Bendall, Professor C., M.A. (Caius): 105, Castle Street.

† Subscribing libraries.

1902. Bentinck Smith, Miss M., Girton.
1887. Bethune-Baker, Rev. J. F., M.A., Pembroke.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road,  
Westbourne Park, W.
1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn.
1895. Bryant, Rev. E. E., M.A. (Emmanuel): Charterhouse  
School, Godalming.
1892. \*Burkitt, F. C., M.A. (Trinity): St Keyne's, Grange  
Road, Cambridge.
- Butcher, S. H., M.A. (Trinity): 6, Tavistock Square,  
W.C.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., M.A. (Christ's): The Leys School,  
Cambridge.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham  
Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beck-  
enham, Kent.
1892. Chase, Rev. F. H., D.D. (Christ's): President of Queens'.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): 10, The Beeches,  
W. Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook,  
Chaucer Road.
1880. \*Dale, A. W. W., M.A., Vice-Chancellor of The Uni-  
versity, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University,  
Liverpool.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk,  
Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity):  
Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.



1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.  
 Fanshawe, H. E., M.A., Corpus.  
 \*Fennell, C. A. M., Litt. D. (Jesus): Chesterton Road,  
 Cambridge.
1879. \*Flather, J. H., M.A. (Emmanuel): Camden House,  
 90, Hills Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1903. \*Gaye, R. K., M.A., Trinity.
1888. \*Giles, P., M.A., Emmanuel.
1880. \*Gow, Rev. James, Litt. D. (Trinity): 19, Dean's Yard,  
 Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.  
 \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory,  
 Diss.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road,  
 Cambridge.
1900. Harrison, E., M.A., Trinity.
1904. Harrison, Miss J. E. (Newnham): College House, Grange  
 Road.
1879. \*Hayman, Rev. Henry, D.D. (St John's, Oxon.): Alding-  
 ham Rectory, Ulverston.
1891. Headlam, C. E. S., M.A., Trinity Hall.
1891. Headlam, W. G., Litt. D., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Clevehurst, Stoke  
 Poges, Slough.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant,  
 Cambridge.
1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens,  
 Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): Byron  
 Cottage, North Road, Highgate, N.
1882. Hügel, Friedrich Baron von: 4, Holford Road, Hamp-  
 stead, N.W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Henry, Litt. D., Trinity.
1896. James, M. R., Litt. D., King's.
- \*Jebb, Prof. Sir R. C., Litt. D., M.P. (Trinity): Springfield,  
 Cambridge.

1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1905. Jones, V. S., M.A., Magdalene.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A. (Trinity), University Library: 91, Tenison Road, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A. (St John's): Jordan's Yard, Cambridge.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. \*Monro, C. H., M.A., Caius.  
\*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1885. \*Moulton, Rev. J. H., M.A. (King's): Didsbury College, Manchester.
1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Great Shelford, Cambs.
1880. \*Parry, Rev. R. St John, B.D., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.  
\*Peile, J., Litt.D., Master of Christ's.
1892. Perowne, Rev. E. H., D.D., Master of Corpus.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.

1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 54, Bateman Street, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A. (Caius): Fen Ditton, Cambs.  
\*Roberts, Rev. E. S., M.A., Master of Caius.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Westminster.  
\*Roby, H. J., M.A. (St John's): Oxford and Cambridge Club, S.W.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): 16, Brookside.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., LL.D. (University College, Oxon.): Little Hallands, Bishopstone, Lewes, Sussex.  
\*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1900. Schulhof, Rev. J. M., M.A. (Trinity): St Christopher's, Melton Mowbray.
1879. Selwyn, Rev. E. C., D.D. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., Litt.D. (Emmanuel): Grove Cottage, Grantchester, Cambridge.
1893. Sikes, E. E., M.A., St John's.  
\*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Hare Court, Temple, London.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.

1902. Steele Smith, Miss M., Newnham.  
Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library,  
Whitehall, S.W.
1876. \*Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst,  
Guildford.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Prim-  
rose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory,  
Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): 5, Selwyn Gardens,  
Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road,  
Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum  
Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace,  
St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A.: The School, Rugby.  
Wilkins, Prof. A. S., Litt.D. (St John's): Wood Lea,  
Victoria Park, Manchester.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove,  
Kennington Park, London, S.E.  
\*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St  
Peter's Rectory, Marlborough.  
\*Wright, Rev. A., D.D., Queens'.  
\*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list  
to one of the SECRETARIES of the Society.*



14

PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LXX—LXXII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1905.



CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,

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# PROCEEDINGS

OF THE

## Cambridge Philological Society.

LENT TERM, 1905.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting of the Society held in Dr Jackson's rooms in Trinity College on Thursday, January 26, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair:

I. The following Officers were elected for 1905 :

*President* : Mr Burkitt (re-elected).

*New Vice-President* : Dr Postgate.

*Members of Council* : The Master of St John's, Mr Nixon (re-elected), Dr Sandys (re-elected).

*Treasurer* : Prof. Bendall (re-elected).

*Secretaries* : Mr Quiggin, Mr Harrison (both re-elected).

*Auditors* : Mr Nixon, Mr Wardale (both re-elected).

II. The Treasurer's accounts<sup>2</sup> for 1904 were submitted and passed.

III. C. F. Angus, B.A., Fellow of Trinity Hall, was elected a member of the Society.

IV. Miss HARRISON read a paper *περὶ τοῦ Ε τοῦ ἐν Δελφοῖς*.

The explanations of the Ε at Delphi suggested in the dialogue of Plutarch bearing this title were not examined, as, if the theory

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 7, 1905.

<sup>2</sup> The accounts are printed on page 24.

to be propounded be correct, they necessarily fall to the ground. All these explanations are based on one or other of two suppositions: first, that the E is the letter Epsilon used as a number, i.e. as 5; or, second, that it stood for the name of the letter, i.e. for epsilon iota, and that it therefore meant either 'if' or 'thou art.' Coins of the 2nd century A.D. show that something shaped like an E was set up in the front of the temple of Apollo. It remains to ask, was this object originally the letter E, or was it some old sacred object shaped like an E, the meaning of which in the lapse of time had been forgotten, and which was therefore open to any and every mystical interpretation?

The explanation (unpublished) proposed by Mr A. H. Smith was noted, also that by Mr A. B. Cook (*Folk-Lore* xiv. p. 287). Mr Cook suggests that the E was originally the head of a trident lying horizontal. The theory now propounded is that the E was originally three betyl stones or pillars placed on a basis and representing the three Charites. Arguments in support of this view are as follows: First, the earliest images of the Charites, dedicated at Orchomenos by Eteokles, were merely stones, supposed meteorites. Pausanias (ix. 38. 1) says τὰς μὲν δὴ πέτρας σέβουσι τε μάλιστα, καὶ τῷ Ἐτεοκλεῖ αὐτὰς πεσεῖν ἐκ τοῦ οὐρανοῦ φασιν. Place three of these on a basis and you have an image oddly like an E turned on its back. An instance was shown of a votive Phœnician stele recently discovered in Sardinia, where three betyls on a basis take the shape of a recumbent E. Second, we know that the two archaic artists Tektaios and Angelion made for Delos a statue of Apollo holding in his right hand the bow, in his left the Charites (Plut. *de Mus.* 14 ἔχει ἐν μὲν τῇ δεξιᾷ τόξον ἐν δὲ τῇ ἀριστερᾷ Χάριτας) and from the scholiast on Pindar (*ad Ol.* xiv. 16) that there was a similar statue at Delphi. Fortunately a copy of this famous statue is preserved on Imperial coins of Athens; the Charites, rude figures but human-shaped, stand on the god's outstretched right-hand. It is well known that figures of divinities often hold on the hand symbols either of their own outgrown animal form or of some cult that they have displaced. Third, it can be shown that primitive betyl cultus-images might easily be mistaken for Greek letters. On a votive relief to the Dioscuri now in the Museo Lapidario at Venice appear two objects exactly like the Greek letter Eta or the English H. They are the primitive images called by Plutarch (*De Frat. Amor. sub init.*) δόκανα, two beams joined by one or two cross-beams: τὰ παλαιὰ τῶν Διοσκούρων ἀφιδρύματα οἱ Σπαρτιάται δόκανα καλοῦσι· ἔστι δὲ δύο ξύλα παράλληλα δυσὶ πλαγίσις ἐπέεγγμένα. The artist of the relief has half lost the meaning of the symbols and puts two, obviously a superfluous duplication.

If the apparent Etas of the relief represent the Dioscuri, may not the Epsilon represent the Χάριτες τριζυγοί? The new worship of Apollo threw the old cult of Gaia into the shade: may not the god also have eclipsed the three ancient Charites, and, for com-



pensation, set their human figures on his hand and turned their betyl symbols into the Pythagorean E?

V. Professor SKEAT read a paper "On the testimony of English to the pronunciation of Latin."

In the *Summary of Pronunciation of Latin*, printed by the Cambridge Philological Society in 1887, it is briefly stated that "the great difference between the English and Latin pronunciation of the same vowel symbols is due to the fact that the pronunciation of English has changed, while the spelling has not changed with it." I hope the Society will bear with me whilst I endeavour to enlarge somewhat upon this statement. My object is to supply a few considerations and facts that tend to support it.

I cannot but believe that a very large percentage of Englishmen are firmly persuaded, or have been brought up to believe, that the modern English pronunciation of Latin is quite correct, or at any rate as good as anything that can be ascertained. I suppose that there is some foundation for so general a belief; and that it has, indeed, arisen from imagining that we have always pronounced Latin in the English way from the first, and that our way is therefore as good as any other. And I am persuaded that, whenever such an argument is advanced, it is always tacitly assumed that to pronounce Latin in the English way, and to pronounce it in the *modern* English way, is all one and the same thing; an assumption which practically precludes any discussion of the subject.

The only way to meet and to defeat this argument is to point out the antecedent absurdity of any such assumption, by reminding any possible antagonist of the extraordinary changes that—thanks to modern scholarship—can irrefragably be proved to have taken place in the pronunciation of English itself. Let it be granted, for the purpose of argument, that Latin has always been pronounced like English. It must follow from this, that, in the time of Elizabeth, Latin must have been pronounced in a very different way from that now in vogue, solely because the same is true of English. And it must further follow from this, that it must have been pronounced yet a third way in the time of Chaucer, and a fourth way in the time of Alfred, because the same is true of English.

It has been my experience that the simple statement of the fact, that the pronunciation of English has suffered great and startling changes, of a very fundamental character as regards the vowels in particular, is usually received with unbounded surprise and suspicion. And this is very natural, for nothing is ever taught in our schools (as far as I am aware) to prepare the mind of an Englishman for such an undoubted shock. It is well to recall how very recent, after all, is our knowledge of the essential facts. The advances made towards a better understanding of the

question have all been made within my own experience. Dr Alexander J. Ellis, who was the pioneer in this enquiry, did not publish his work on *Early English Pronunciation* till 1869; and, in England at least, it was then the almost universal belief that English sounds had never altered. A few Anglo-Saxon scholars may have suspected that, at any rate, Anglo-Saxon differed from modern English, because Rask's *Anglo-Saxon Grammar*, which gives most of the Anglo-Saxon sounds with sufficient correctness, was published in Danish in 1817, translated into English by Thorpe in 1830, and rendered still more accessible in 1850, when Vernon printed his *Guide to the Anglo-Saxon Tongue*. But no one, at least in England, seems to have examined the testimony of the scribes of Chaucer's time previously to Dr Ellis; so that we may practically date our knowledge of the fuller history of English sounds from 1870.

Since that time much good work has been done, notably by Dr Sweet in England, and by Ten Brink and others in Germany; and now the *New English Dictionary* is affording abundant material for the study of even comparatively minute points. The *English Dialect Dictionary* will also contribute most valuable and indubitable facts<sup>1</sup>.

A very little reflection ought to suffice to show us how widely the Chaucerian pronunciation must have differed from our own. Those who have never studied Middle English MSS. cannot form any sure judgement as to this matter; for they have never been in a position to realise how careful and truthful some of the scribes of the twelfth, thirteenth and fourteenth centuries really were in their conscientious attempts to write phonetically, so as to show the true sounds. The experience of most readers, as to the appearance of Middle English, is commonly taken from old black-letter editions of the fifteenth century, which are often ill spelt and ill printed, and naturally suggest unfavourable ideas as to our earlier spellings. But any one who will study Chaucer's use of rhymes in the *Canterbury Tales* or in *Troilus* will discover that he was a past master in a nice discrimination of vowel-sounds as well as in the art of versification, and that it is altogether impossible that he can have pronounced English as we do at present.

But to come to the facts. We have first to learn and understand that our modern spelling is of Norman origin, and is the outcome of the work of Norman scribes. They used certain symbols to denote the sounds of Latin and French, and they used the same symbols, as far as they would serve, for denoting the sounds of English. In the thirteenth century a vast number of French words were introduced into English, with their French spellings. An honest and attentive consideration of four such words as *fame*, *degree*, *vice*, and *doubt*, ought to teach us much.

<sup>1</sup> Since this paper was read, Dr Wright's *English Dialect Grammar* has appeared, in which the phonetics of our dialects are admirably treated.

It cannot surely be doubted that the Old French words *dame* and *fame*, which were certainly at that period dissyllabic, were pronounced as (daa.mə), (faa.mə)<sup>1</sup>, and the mere introduction of them into English could not have altered their sound, as we find no trace whatever of any such alteration. It must be remembered, moreover, that they were really introduced into the *spoken* language, so that any such violent change of sound as that from (daa.mə) to the modern English *dame* (deim) would have been wholly impossible; and they were, of course, just as dissyllabic in English as they were in Norman. The loss of the final syllable took place after 1400.

A like argument applies to the word *degree*. It was pronounced (degree.) in Norman, according to its French spelling; and must, accordingly, have been pronounced (degree.) in English. The final *e* is not always doubled; it is obvious that the doubling of it was meant to show that it was strongly sounded and received the accent. We learn from Chaucer that this *ee* was close, as in the modern French *degré*.

Let us now consider the third word, viz. *vice*. This was likewise dissyllabic in Norman, and was spelt just as it now is in modern English and in modern French. It was certainly pronounced at first (viit.sə) and then (vii.sə) in Old French and Norman, and must have been pronounced in English in the same way. It is perfectly true that the sound of this (ii) has suffered startling changes, and has passed through the Elizabethan sound (ei), which I have myself heard in Ireland, till it has reached its modern diphthongal sound, which it is easier to pronounce than to write phonetically. No Cambridge man will assert that the sound of this vowel can never have varied and will never vary; because he may hear it pronounced (oi) whenever he makes any effort to listen. Few words are, to my ear, so familiar as (boi.sikl) and (toim).

Lastly, I take the word *doubt*. The *b* is a pedantic or pseudo-learned insertion, and first appears in Caxton. The late M. E. spelling was *doute*, with final *e*, and it was once dissyllabic, like the words above. In early M. E. it was spelt *dute*, and it is well known that *ou* was a French symbol of the thirteenth century, invented in order to distinguish long *u* from short *u*. The origin of this symbol was that the symbol *uu* was indistinguishable, in writing, from *nn*, and was further liable to confusion with *im*, *mi*, *nu*, and *un*; for which reasons it was undesirable. Hence *ou* was substituted for it, by writing *o* for the former *u*. The sound of *doute* (duu.tə) was precisely the

<sup>1</sup> Symbols within a parenthesis are phonetic. The symbols (aa), (ee), (ii), (uu) mean the sounds of Ital. long *a*, *e*, *i*, *u*. The symbol (ə) means the *a* in *china*, and (ei) the *ei* in *vein*. M. E., O. F., and O. H. G. mean Middle English, Old French, and Old High German respectively. The dot in (daa.mə) shows the position of the stress.



same as that of the earlier *dute* (duu·te), in which the *u* was, of course, long, like the *ou* in the modern French *soupe*.

We thus see good reason for believing, from the testimony of English MSS., that in the thirteenth century the symbol *a* represented the long *a* of the L. *fāma*; the symbol *ee* or *e* (if long), the long close *e* of L. *tēla*; the symbol *i* (if long), the long *i* of the L. *trītus*, and the symbol *u* (if long), the long *u* of the L. *ūmor*. I omit the vowel *o*, because the examples are less clear. But we have enough to show that, even in England, as late as 1400, the Latin long vowels were mostly pronounced as in English, and at the same time pronounced in the old Roman way.

The testimony of Anglo-Saxon is, of course, yet clearer. The A.-S. *āc*, with L. *ā*, was certainly pronounced (aak), though it is now pronounced as we pronounce *oak*. The L. *ē* appears in such common words as A.-S. *hē*, he, *wē*, we, *fēt*, feet; and was pronounced as in Middle English. The L. *ī* occurs in A.-S. *mīl*, representing the word which we now pronounce *mile*; and was pronounced as in Middle English; cf. O. F. *cri*, mod. E. *cry*. The L. *ō* occurs in *dōm*; and the mod. E. *doom* shows that the *o* was close. The L. *ū* occurs in *thū*; and the mod. E. *thou*, with the same vowel as in *doubt*, testifies to its correctness.

I do not propose to say anything as to the short vowels, because I do not think that any one who is convinced as to the sounds of the long vowels will feel inclined to raise difficulties about them.

But it is well worth saying that even English bears most important testimony as to the sound of the L. *v*, or rather of the *u* consonant. It is a remarkable fact that, amidst all its corruptions, English has preserved intact, to the present day, the primitive Teutonic *th* and *w*, as we call them. More than that, the *w* is more than primitive Teutonic; it is, so far as we know, also primitive Indo-European; and thus the most venerable of sounds.

Now we have in English three words, viz. *wick*, in the sense of 'town,' *wall*, and *wine*, which were borrowed from Latin at so early a date that the *w* had not yet passed into *v*. As *wick* is chiefly used in place-names, I will pass it over. But *wine*, A.-S. *wīn*, was borrowed from the L. *uīn-um* directly, and is common in many languages; but they all have the *v*-sound except English. It is still spelt with *w* in Dutch and German, because the Du. *wijn* and G. *wein*, O. H. G. *wīn* (as in A.-S.), go back ultimately to that early time. The Scandinavian languages now use a phonetic spelling with *v*, but it is most interesting to find that they have preserved the original vowel. The vowel of the Icel., Dan., and Swedish *vin* is the same as in the Ital. and Span. *vino* and the Port. *vinho*.

The E. *wall* is a most interesting word. It is non-Teutonic, and simply represents the famous L. *uallum*, one of the very first



Roman things with which the Teutonic races came, literally, into contact. The point is fully proved by the occurrence, in Welsh, of the word *gwal*, with the senses of 'wall' and 'rampart.' It is clear that *gw* cannot have resulted from *v*, but resulted from an initial *w*, which could only be readily pronounced by Celts when they prefixed a *g* to it; just as the Celts of France turned the O. H. G. *Waltheri* into *Gualtier*, in which the *u* was once sounded as *w*, though now ignored in the modern *Gautier*. The Normans, who rather liked the sound of *w* so long as it did not precede the vowel *u*, called it *Walter*, keeping the original O. H. G. sound of *w*.

As to the L. *qu*, English has it right, as in the word *quick*. Even Norman had the same sound, though other French-speaking tribes turned it into *k*. This is shown by the E. adj. *quit*, from the Norman *quite*, free. I once had the honour of pointing out to Paul Meyer the interesting fact that the Norman word is spelt *cwite* in the Ancrén Riwle (ab. 1225).

English has preserved another primitive sound of untold antiquity, in the *y*-sound which commences the words *young* and *youth*. The forms of both words are very various, but the initial sound has never altered. In the very old Vespasian Psalter, we find the L. spelling *iungra*, younger, in Ps. 118 (119), v. 141; and the L. spelling *iuguð*, youth, in Ps. 42 (43), v. 4. These are clearly Latin spellings, though they are unusual; and show that the L. *i* (consonant) was pronounced as *y*. Similarly, we find the very rare spelling *ioc* for A.-S. *geoc*, E. *yoke*, in a charter dated 811; see Sweet, *O. E. Texts*.

Lastly, I beg leave to offer a note on the pronunciation of *c*.

The A.-S. symbol *c* was borrowed from Latin, and was originally pronounced like *k* before all vowels. That it was pronounced as *k* before *e* is shown by the extremely common form *Cent*, which is pronounced *Kent* even at the present day. This is almost the sole example, because the A.-S. *c* was usually palatalised, and became *ch*, as in Italian. The Modern English habit of pronouncing L. *ce*, *ci*, with *c* as *s*, is of course of F. origin, and cannot have been in use before the Conquest. We can hardly doubt that the *ch* in *child* (A.-S. *cild*) goes back to an original *k*; for the Welsh alphabet also has *c* with the sound of *k*, as in *ci*, a dog. Besides, we find a few cases in which the *c* in *ci* was certainly a *k*. It so happens that the A.-S. *c* was never palatalised before *y*, which had the sound of the G. *ü*. Hence A.-S. *cyning*, sometimes shortened to *cyng*, is now called *king*. But the sounds of *y* and *i* were sometimes confused, so that the spellings *cining* and *cing* are not uncommon. The spelling *cing* occurs in the Blickling Homilies, written in 971.

The famous word *church* proves the same point. The A.-S. form is *cirice*, but both of the *c*'s were originally pronounced as *k*, as representing (most likely) the Gk. *κυριακή*, a neuter plural taken as a fem. sing., which explains why the A.-S. word is

feminine. In any case, it is still pronounced *kirk* in the North of England, and appears as *kerk* in Dutch, and as *kirkja* in Icelandic. Hence this one word suffices to show that the symbol *c* was pronounced as *k* before both *i* and *e*.

We may therefore conclude that, in Anglo-Saxon times, Latin was pronounced like Anglo-Saxon, and nearly in the old Roman manner; and that through succeeding ages, the Latin and English pronunciations changed from time to time, many people pronouncing them almost alike. From which it follows that, in modern times, it has seemed natural to many of us to pronounce Latin as if it were modern English. But we must not forget that, before the Conquest, Latin could not have been pronounced like modern English, because the Anglo-Saxons of that period had no conception of what modern English would be like. No one can employ a pronunciation before it is invented. We cannot even predict how English will be pronounced in the twenty-first century.

## SECOND MEETING<sup>1</sup>.

At the Meeting of the Society held in Prof. Bevan's rooms in Trinity College on Thursday, February 16, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair:

I. Miss PAUES read a paper "On the name of the letter *ȝ*."

The Irish-Anglo-Saxon form of the Roman letter *g* was *ȝ*. By the discovery of the M.E. name it is possible to infer the Anglo-Saxon name and to connect it with the name of one of the runes.

II. Mr QUIGGIN read a paper on "The state of the Irish language in Donegal."

In 1811 the number of people in Ireland who could speak Irish was estimated at considerably over 3,000,000. In 1901 the number had fallen to 681,000. This rapid decline is to be attributed in large measure to the attitude of the Catholic clergy and the schoolmasters. But another serious factor was the tide of emigration which set in after the great famine of 1847 and which has drained the purely Irish-speaking districts more than any others. None of the societies for the preservation of the language met with any conspicuous success until the Gaelic League was founded in 1893. The League attempts to reach the Irish-speaking districts, and has met with most success in Waterford and Kerry. Donegal has so far been little touched by the movement, partly because the bulk of the League litera-

<sup>1</sup> Reported in the *Cambridge University Reporter*, February 28, 1905.

ture, which is written in Munster Irish, is unintelligible to those who only know the local dialect. The little towns are largely anglicised, and over large patches no Irish is spoken. The people over 65 have preserved the language in a fairly pure state, but the Gaelic of the remainder is quite half English, and several of the peculiar sounds of the old people, e.g. Sweet's high-back-narrow-unrounded and high-back-lowered-unrounded vowels, have been replaced by the front varieties. The language of the people's devotions is English, and the native religious terminology has become so unfamiliar that some of the clergy, though strongly in favour of the Gaelic movement, actually discountenance the use of the vernacular in all religious instruction. At the present moment the language is losing ground by intermarriage between Gaelic-speakers and those who only know English.

III. Mr QUIGGIN read a paper on "L and N in Donegal."

### THIRD MEETING<sup>1</sup>.

At a Meeting of the Society held in Professor Bevan's rooms, in Trinity on Thursday, March 2, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair :

Dr VERRALL read papers on (I) literary association, and the neglect of it in Graeco-Roman criticism as exemplified by 'Longinus' *de sublimitate*; (II) 'Longinus' on the rhythm of Demosthenes (*de subl.* ch. xxxix. § 4); (III) the legend of Orpheus and Eurydice in the fourth book of the *Georgics* (457 foll.).

I. In criticizing discrepancies of style (*περίφρασις*, τὸ ψυχρόν, etc.) 'Longinus' seems strangely to ignore the effect of literary association, and the use of deliberate, though informal, quotation. Thus in xxix 1 he ridicules the "periphrastic" language of Plato *Laws* 801 B ὡς οὔτε ἀργυροῦν δεῖ πλοῦτον οὔτε χρυσοῦν ἐν πόλει ἰδρυμένον ἔαν οἰκῇν exactly as if it were Plato's own, though Plato himself marks it as a quotation, by adding that "not all poets" are capable of the sentiment, and though in fact the very words of the poet have been retained—

ὡς οὔτε πλοῦτον ἀργυροῦν ἰδρυμένον  
ἔαν ἐνοικῇν οὔτε δεῖ χρυσοῦν πόλει.

Similarly in *Laws* 778 D "the advice of Sparta, rather to let the walls sleep in the ground where they lie than rear them up again" (τὸ καθεύδειν ἔαν ἐν τῇ γῇ κατακείμενα τὰ τεῖχη καὶ μὴ ἐπανίστασθαι)

<sup>1</sup> Reported in the *Cambridge University Reporter*, March 14, 1905.



is followed by an express reference to "the much-quoted speech of the poet on the subject," from which it is evidently taken—

ἐν γῇ καθεύδειν ταῦτ' ἔατε κείμενα  
καὶ μὴ 'πανίστασθ(ε)

or the like, alluding to the Spartan negotiations of 479 B.C. Yet the critic (iv 6) blames the expressions as unsuitable to Plato's style, without noticing, apparently without knowing, that they are borrowed. When Xenophon (*ib.* 4) and Timaeus (*ib.* 5) are censured for using the equivocation upon κόρη (*maiden, pupil of the eye*), nothing is said of the antiquity and sanctity of such mystical puns in Greek literature (compare the equivocation on κόρος *pride, son*). Yet Timaeus gives his quotation unaltered, except in the order of the words—

ὁ τίς ἐποίησεν ἄν  
κόρας ἐν ὀφθαλμοῖσι, μὴ πόρνας, ἔχων;

and Xenophon also seems to paraphrase, though less closely, a poetic original. Almost all the examples of this kind in 'Longinus' are open, so far as they can be tested, to like observations<sup>1</sup>.

II. In *de sublimitate* xxxix § 4 the critic has been understood to say that the sentence (*de corona* 188) τοῦτο τὸ ψήφισμα τὸν τότε τῇ πόλει περιστάντα κίνδυνον παρελθεῖν ἐποίησεν ὥσπερ νέφος "is expressed throughout in dactylic rhythms" (Rhys Roberts), which is not true. But the words ὅλον ἐπὶ τῶν δακτυλικῶν εἴρηται ῥυθμῶν will not bear this rendering; note the article τῶν. "The dactylic rhythms" must be the two dactyls τὸν τότε and -περ νέφος, whether 'Longinus' is right or not in so counting the second. For ῥυθμός cf. ἐπὶ μακροῦ τοῦ πρώτου ῥυθμοῦ βέβηκε (*ib.*), where "the first rhythm" is the word ὥσπερ. The meaning apparently is that the sentence "is pronounced wholly upon the dactyls," that is, the pronunciation of it rests or depends wholly upon them; the first, from the comparative rarity of dactyls in Demosthenes, catches the hearing, which waits and is suspended till the final dactyl comes as a relief, so that the sound, as 'Longinus' says, conforms to the sense.—As to the defective sentence (see Rhys Roberts *ad loc.*), we should perhaps read ὅλον τι for ὅλον τε and omit τό τε (*i.e.* τότε or τὸν τότε) as a gloss<sup>2</sup>.

III. Commentaries on *ipse cava solans aegrum testudine amorem...canebat* ignore (1) the position of *cava* and (2) the connexion, indicated by the order and structure of the verse, between *aegrum testudine amorem*. The words properly mean that "Orpheus, having hollowed the *testudo*, consoled with its

<sup>1</sup> This paper is printed at length in the *Classical Review* for May, 1905 (vol. xix. p. 202).

<sup>2</sup> This paper is printed at length in the *Classical Review* for June, 1905 (vol. xix. p. 254).



hollowness his passion, which the creature had wounded" or "turned to melancholy." This is explained by the legend that Eurydice was killed by a fabulous animal, "a snake in armour" or "snake with a shield," *armatus anguis*, apparently a combination of snake and tortoise (*Liber Monstrorum* 3. 2, cited by O. Gruppe, Roscher's *Lexicon*, "Orpheus" § 95, col. 1160). From Virgil, who calls the animal first *hydrus* and here *testudo*, we see further that, according to this legend, it was the shell of it which, when Orpheus had killed it in revenge, gave him the opportunity for making the *chelys* or *shell-lyre*. This invention Timotheus also (*Persae* 234) ascribes to him and not to Hermes. It will be noticed that Virgil overleaps by a transition the actual death of Eurydice; the *Liber Monstrorum*, which says that she was decapitated by the beast and pulled down into the water, supplies and fully accounts for the omission.

#### FOURTH MEETING<sup>1</sup>.

At a Meeting of the Society held in Professor Bevan's rooms in Trinity on Thursday, March 16, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair :

I. A grant from the Society's funds of a sum not exceeding £25 was made to Dr Rouse in aid of a collection of ballads, tales, and folklore from Astypalaea.

II. Miss A. A. HENTSCH, of Girton College, was elected a member of the Society.

III. Dr POSTGATE, commenting upon a passage in the scene between Mercury and Sosia, Plautus *Amph.* 302—316, suggested that the language used would gain in force and appropriateness by the assumption of the following allusions. V. 304 'in soporem conlocastis nudos,' 'Fists, you sent them to sleep (i.e. stunned them) without a night-dress' (i.e. with their clothes stripped off), this article of attire being apparently used by the Romans. V. 305 'ne ego hic nomen meum commutem et Quintus fiam e Sosia,' to Q. Ennius and his doctrine of metempsychosis. V. 313 'quid si ego illum *tractim tangam* ut dormiat?' to the use among the Romans of a well-known method of producing mesmeric sleep.

IV. Dr ROUSE read a paper on Modern Greek in its relation to ancient Greek.

The changes in the modern Greek language have not been violently brought about, but they are due to the action of principles which can be seen in ancient Greek. The foreign or borrowed element is small. Many words for common things, such as wine,

<sup>1</sup> Reported in the *Cambridge University Reporter*, April 6, 1905.

bread, fish, water, are different from the classical words, but they come from words which were in use in classical times. The great mass of the vocabulary is ancient. The cases of the nouns have dwindled to three; indicative and subjunctive have been confused; the infinitive and participle have almost disappeared; declensions and conjugations have been intermingled and levelled by analogy. There is more of periphrasis in the syntax. The pronunciation of vowels and consonants has generally shifted; accent has changed its quality. There are two languages in Greece: that of the people and that of the newspapers. The latter is an artificial monstrosity, a mixture of ancient words dragged out of obscurity, scraps of ancient syntax misunderstood, ancient inflexions tacked on to modern words, French phrases literally translated, and modern colloquial. For some reason the "educated" Greek thinks it patriotic to use this jargon. A great deal of the popular literature, ballads, tales, &c., is printed, but not always with proper care, and a knowledge of the spoken language is essential. Local dialects differ greatly, but all contain something and some contain much, that is supposed to be extinct. The changes in modern Greek have been brought about by the following: (1) change of accent from tone-pitch to stress, (2) consequent loss of quantity, and (3) shifting of vowel and consonant sounds. The language was practically complete in its modern form by the 11th century. Examples of the principles which now rule the syntax of modern Greek (e.g. auxiliary conjugation) can be found in the ancient language; and there are many survivals of ancient words and forms in the modern language, especially in outlying districts. The most archaic dialect is the Zakonian, spoken in the N.E. of the Peloponnese; next to this come the Acarnanian, and the dialects of Crete, Rhodes, Cos, and smaller islands out of the track of tourists or trade. Some of these dialects actually retain peculiarities of the ancient local dialects: Zakonian has  $\bar{a}$  for  $\eta$ ,  $\tau$  for Att.  $\kappa$  or  $\sigma$ ,  $ov$  for  $v$ ,  $\sigma$  for  $\theta$ , intervocalic  $\sigma$  drops, final  $s$  becomes  $\rho$ . The modern language sometimes helps to interpret the ancient, especially the Greek Testament. It has in itself great capacities if a creative genius could only be found to use them.

## EASTER TERM, 1905.

### FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held in Dr Sandys' house on Thursday, May 11, 1905, at 4.45 p.m., the President (Mr BURKITT) in the Chair:

I. Mr I. ABRAHAMS, M.A., of Christ's, was elected a member of the Society.

<sup>1</sup> Reported in the *Cambridge University Reporter*, May 23, 1905.

II. Dr JACKSON read a paper on *Nicomachean Ethics* vi i § 5. 1139<sup>a</sup> 3—5.

In the *Classical Review* for February last, Mr L. H. G. Greenwood maintains that this passage, *πρότερον μὲν οὖν ἐλέχθη δὴ εἶναι μέρη τῆς ψυχῆς, τό τε λόγον ἔχον καὶ τὸ ἄλογον*, affords “a strong but hitherto unnoticed argument” that this book belongs to the Nicomachean treatise and not to the Eudemian: for, while (1) “the Nicomachean first book speaks of τὸ ὀρεκτικόν as ἄλογον in the first place (1102<sup>b</sup> 13), and only afterwards allows it, and then with some reservation (οὐ κυρίως), some title to be called part of the λόγον ἔχον,” (2) “the Eudemian second book on the other hand refers to it from the first as λόγον ἔχον, with only a slight reservation in favour of the Nicomachean view (1219<sup>b</sup> 28).” Now, (3) “here,” in *N.E.* vi i = *E.E.* v i, Mr Greenwood continues, “there is no suggestion that the ὀρεκτικόν could possibly be considered as anything but ἄλογον, which goes a little beyond even the Nicomachean passage, but is entirely inconsistent with the Eudemian.”

But (a) the very same sentence of the *Nicomacheans* which for the first time describes the ὀρεκτικόν as ἄλογον, describes it as λόγον ἔχον in the qualified sense: (b) the very same sentence of the *Eudemians* which describes the ὀρεκτικόν as λόγον ἔχον, distinguishes between λόγον ἔχον in the strict sense (“exercising reason”) and λόγον ἔχον in the qualified sense (“obedient to reason”), and implies that, except in the qualified sense, the ὀρεκτικόν is ἄλογον; and (c) in the *Eudemians*, generally, as in the *Nicomacheans*, the ὀρεκτικόν is habitually spoken of as ἄλογον, and not as λόγον ἔχον. Indeed (d), of necessity, in both treatises the ὀρεκτικόν is primarily ἄλογον, because in both the distinction between intellectual and moral virtue rests upon the psychological distinction between that which “exercises reason” and that which is “obedient to reason”: and in both treatises it is only at the outset, where it is necessary to distinguish between Plato’s use of the word ἄλογον and Aristotle’s, that the ὀρεκτικόν is spoken of, even in a qualified sense, as λόγον ἔχον.

Consequently, when in *N.E.* vi i = *E.E.* v i the ὀρεκτικόν is described as ἄλογον, the description is in perfect accord with the doctrine of both treatises, so that Mr Greenwood’s argument can do nothing for the settlement of the controversy about the books which are common to both<sup>1</sup>.

III. Dr JACKSON discussed an oracle in Procopius *de bello Gothico* i 7 (see Gibbon, ch. xli, Bury’s edition iv pp. 307, 536).

Having in A.D. 533, 534 subjugated Africa, Belisarius in 535 occupied Sicily, and in 536 invaded Italy. In the interval between the campaigns of 535 and 536, a Roman general named Mundus

<sup>1</sup> This paper appeared also in the *Classical Review* for July, 1905 (vol. xix. p. 299).



and his son Mauricius lost their lives fighting against the Goths in Dalmatia. This circumstance enabled the Romans to explain an oracle which said that, when Africa was in the hands of the Romans, the world (*mundus*) and its offspring would perish. Procopius gave the oracle in its original Latin: but the scribe, not understanding it, in part has substituted Greek letters for the Latin characters, and in part has attempted a rough facsimile. See Obsopoen, *Sibyllina Oracula*, p. 431. Maltretus in his edition of Procopius, 1662, reads the Latin sentence as *Africa capta, Mundus cum nato peribit*: and Cobet, in *Mnemosyne* v 364, gives, independently and confidently, the same interpretation. But (1), as Comparetti has perceived, the last nine characters look more like *peribunt* than *peribit*, and (2) the word ἀδόμεινον, which Procopius uses of the oracle, suggests that the Latin original was a verse. Read then, not AFRICA CAPTA MUNDUS CUM NATO PERIBIT, but AFRICA CAPTA SEDET MD' NAT'Q PERIBUNT, i.e. *Africa capta sedet: Mundus natusque peribunt*. For *Africa capta sedet*, compare Roman coins which, with the legend IUDAEA CAPTA, show a female figure seated at the foot of a trophy or a palm tree. See Madden's *Jewish Coinage*, p. 185 ff.

IV. Mr HICKS read a note on Aristotle *de anima* i ii § 3, 403 b 31—404 a 9. He examined the various grounds on which Rodier pronounces the entire passage almost unintelligible, and the proposals of Madvig and Diels to omit certain clauses. He admitted that the Greek commentators have failed to explain satisfactorily the illustration from ξύσματα, but he contended that they had missed the point of the comparison. It is not minuteness or partial invisibility which constitutes the resemblance; for, in so far as they are visible at all, ξύσματα are unlike atoms, which are at all times and under all conditions imperceptible to sense. The real likeness is in restless mobility (404 a 19, 406 b 20) and endless multitude: in Milton's phrase, the atoms are

‘shapes as thick and numberless  
As the gay motes that people the sunbeams.’

## MICHAELMAS TERM, 1905.

### FIRST MEETING<sup>1</sup>.

At a Meeting of the Society held in Mr Nixon's rooms in King's on Thursday, October 26, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair:

I. Dr CONWAY read a paper on the well-known difficulties in the text of Livy's description of the Roman army in the Latin

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 7, 1905.



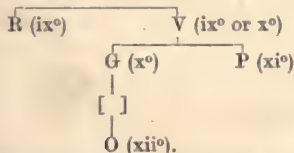
War, proposing a restoration based on certain indications of the Medicean codex. He referred to the conclusions obtained in a previous paper<sup>1</sup> (*Proceedings*, 1902, p. 10), and pointed out that this part of Book VIII was written in M by the scribe of Quaternions 14-21, whom he had called Tertius, who was intermediate, both in age and excellence, between the other two scribes employed. Tertius could be shown to be not less conscientious than Leo Diaconus, the best of the three, in the minute fidelity with which he reproduced what he found in his exemplar, copying it carefully not merely word for word but in peculiar<sup>2</sup> forms of letters, in the marginalia<sup>3</sup>—for a large number of these in M

<sup>1</sup> A question which had then been unanswered Dr Conway had now determined by looking through the Althorp collection of Editions of Livy in the Rylands Library; namely that the division into chapters was first made by Gruter (see the preface to his Frankfurt edition of 1628, published after his death).

<sup>2</sup> Such a degree of faithfulness in M did not seem yet to have been recognised, but it was often important. Thus in 5. 16. 6 M reads rightly *et receptis*, but P *ex receptis* (corr. P<sup>2</sup>). Now here in M the *t* has an unusually long final stroke, rising through the head of the *r* (*tre*), and it was this sign in some earlier codex which was mistaken by the scribe of P; it is of course well-known that P and M are entirely independent of one another. Other examples of peculiarities in letters faithfully copied in M but giving rise to corruptions elsewhere (or mis-read by modern editors) were: 5. 18. 6 (*declaratus* M, -ata P); 5. 21. 2 (*delendum* M, dol- P); 5. 43. 1 (*facere* M, -eret P); 4. 17. 4 (*elusus* M, clusus P); 4. 26. 7 M appears to have *terribiliosa*, but the *s* is merely the scribe's faithful rendering of a 9th century *r* with a high curl (ʀ). In 5. 34. 9 M reads *Haduorum* for *Haeduorum* but the *a* has a heavy point after it (a'), and is merely the scribe's rendering of a faint or careless *ae* (ā). All the five examples just cited from Book v are in Tertius' work.

Mr Burkitt adds a parallel case:

[The *stemma codicum* in the *Liber Regularum* of Tyconius (*Texts and Studies* III i, ed. Burkitt) is



The relations are quite clear. Thus R and V are independent authorities, while G, P and O are descendants of V itself. V has been much corrected, apparently at various times; sometimes G (and P) follow V\*, more often V<sup>corr</sup>.

In p. 6, line 26 of my edition, we find *ostenderat*. This is in R and V, but in V it is written *ostenderæt*, the form æ for "a" not being noted elsewhere. The cast of the sentence renders "ostenderet" plausible, so we find in P (not

ostenderat  
or ostenderet)  
but ostendera.

i.e. *ostenderæt* [? a barbarous spelling of *ostenderet*]. In any case a. looked to me like an imitation of the æt of V, which (though a correct way of writing "at") is uncommon in this particular ms. F. C. B.]

<sup>3</sup> Two of these old marginalia were of special interest as proving directly what had been inferred from textual considerations in Dr Conway's previous paper. In a summary of 9. 3 init. which appears in the margin of Quatern. 23

were written in the same hand and ink as the text—and in marks of punctuation.

Passing to the particular passage (8. 8. 3—8) Dr Conway pointed out that all editors were agreed in holding the text to be corrupt, though the difficult readings were given by all the Nicomachean codices, the only authorities for this Book, without variation. As the text stood in §§ 7, 8 Livy was made to say (1) that each of the three divisions of each of the fifteen *ordines* of the third division was called 'primum pilum'—so that each legion had 45 of these! (2) that each of these *ordines* had—on a strict interpretation 9 *uexilla*, or by straining the order,—3 *uexilla*, but that in either case a *uexillum* consisted of 186 men, which would give a total of over 8100 for this part of the legion alone. But besides these difficulties felt by all editors § 3 also was obscure; Madvig<sup>1</sup> found so much difficulty (3) in giving any meaning to *ordo* and *ordines* that he wished to excise the whole sentence. Further (4) if *ordo* meant either *centuria* or *cohors* (so Weissenborn-Müller, Ed. 5) or *manipulus* (so Luterbacher), it was very difficult indeed to know what epoch was denoted by *postremo*. Luterbacher's interpretation of this section was on the whole the most plausible yet advanced, but it assumed that *in plures ordines* was put, for no assignable reason, instead of *in triginta manipulos*; that Livy then (§ 5) returned to the word *manipulus*; and that in § 8 he used *ordo* in a totally different sense. And even so neither editor could make sense of § 8. All editions since Lipsius had expelled *uexillum*, without critical justification; and nearly all since Gronow read *primam quamque* instead of *unam quamque primum*, a less violent change, but still one which implied a separate corruption. The true reading here he believed was *unam quamque primam*, which appeared without being referred to any author in Weissenborn's text of 1864; the meaning being that each of the front sections of the triple hinder rank, i.e. each *uexillum* of *triarii*, was called *pilum*.

### Livy 8. 8. 3—8 (according to MSS)

- 3 Clipeis antea Romani usi sunt; dein, postquam stipendiarii facti sunt, scuta pro clipeis fecere; et quod antea phalanges

p. 6, col. i the name of the Caudine Forks is spelt *Pfurculus Caudinas*, where the *pf*- was a mistake only possible to a German writer. The hand and ink of this gloss were in every respect the same as that of the text of the body of the page, and were therefore copied in along with the text. And in a comment on 5. 44. 4, where Camillus describes the weakness of the Gauls, the margin has *qualis erat forma gallorum, huiusmodi est alamannorum*, which suggested that Prof. Ridgeway's view of the similarity of Gauls and Germans was not unknown in the 9th century, and at all events, showed that M's exemplar contained notes from some one familiar with 'Alamanni.' This evidence demonstrated that at some stage the text of M was drawn at least in part from a Northern codex.

<sup>1</sup> *Livius*, Madvig and Ussing, Ed. 3 Praef.

similes Macedonicis, hoc postea manipulatim structa acies coepit esse: **postremo** in plures ordines instruebantur. **ordo sexa-** 4  
**genos milites, duos centuriones, uexillarium unum**  
**habebat.** prima acies hastati erant, manipuli quindecim, distantes 5  
inter se modicum spatium. manipulus leues uicenos milites, aliam  
turbam scutorum habebat; leues autem, qui hastam tantum  
gaesaque gererent, uocabantur. haec prima frons in acie florem 6  
iuuenum pubescentium ad militiam habebat. robustior inde aetas  
totidem manipulorum, quibus principibus est nomen, hos seque-  
bantur, scutati omnes, insignibus maxime armis. hoc triginta 7  
manipulorum agmen antepilanos appellabant, quia sub signis iam  
alii quindecim ordines locabantur, ex quibus ordo unusquisque  
tres partes habebat — earum unamquamque **primum** pilum  
uocabant. tribus ex uexillis constabat. **uexillum** centum octo- 8  
ginta sex homines erant. primum uexillum triarios ducebat,  
ueteranum militem spectatae uirtutis, secundum rorarios, minus  
roboris aetate factisque, tertium accensos, minimae fiduciae  
manum: eo et in postremam aciem reiciebantur.

*The same in the restoration proposed*

Clipeis antea Romani usi sunt; dein, postquam stipendiarii  
facti sunt, scuta pro clipeis fecere; et quod antea phalanx similis  
Macedonicis, hoc postea manipulatim structa acies coepit esse:  
**postremi** in plures ordines instruebantur. prima acies hastati  
erant, manipuli quindecim, distantes inter se modicum spatium.  
manipulus leues uicenos milites, aliam turbam scutorum habebat;  
leues autem, qui hastam tantum gaesaque gererent, uocabantur.  
haec prima frons in acie florem iuuenum pubescentium ad militiam  
habebat. robustior inde aetas totidem manipulorum, quibus prin-  
cipibus est nomen, hos sequebantur, scutati omnes, insignibus  
maxime armis. hoc triginta manipulorum agmen antepilanos  
appellabant, quia sub signis iam alii quindecim ordines locabantur,  
ex quibus ordo unusquisque tres partes habebat — earum unam-  
quamque **primam** pilum uocabant. tribus ex uexillis constabat  
**ordo; sexagenos milites, duos centuriones, uexillarium**  
**unum habebat** uexillum; centum octoginta sex homines erant.  
primum uexillum triarios ducebat, ueteranum militem spectatae  
uirtutis, secundum rorarios, minus roboris aetate factisque, tertium  
accensos, minimae fiduciae manum: eo et in postremam aciem  
reiciebantur.

In attempting to construct a satisfactory text Dr Conway  
reported that Luterbacher's emendation *phalanx similis* and the  
older suggestion *postremi* seemed to his eyes, almost certainly, to  
have been the earliest reading of M. All remaining difficulties,  
he contended, were removed by simply transposing the words  
*ordo...habebat* to § 8 and changing the punctuation (see above).  
He conjectured that they had fallen out of their proper place



through the homoeoteleuton *constabat, habebat*, and then had been wrongly re-inserted from the margin. Of this there seemed to be positive evidence in M, where there had been a mark of punctuation erased after *ordo*, and one still remained, in the first ink, after *uexillum*. Further the scribe seemed to have fallen into some confusion at the point (possibly through some marks of omission in his exemplar which he failed to understand); for *constabat* he wrote *coñssabat* and then inserted a *t* behind the first *a*; and *-bat* and *uex-* had been written over erasures.

The result was to give *ordo*, when used as a technical term, the same meaning throughout, and to produce a description closely parallel to that of Polybius, though not identical; Polybius' legion (6. 21. 9, and 6. 24. 1-5) had 30 units and 4000 men, Livy's 45 units and 5000. The apparent discrepancy of 186 men in 3 *uexilla*, when each *uexillum* apparently had 63, was removed on reference to Polybius' statement (6. 24. 6) that the standard-bearer was one of the maniples, not, like the two centurions, appointed before the maniple was formed.

The difference between Livy and Polybius could not be removed by emendation; nor did the proposed change make good Livy's silence as to the number of men in the maniple, though it removed the hopeless confusion caused by the supposed mention of the number of men in an "*ordo*" before it was stated what an *ordo* was. Madvig's view that Livy had erroneously taken 30 maniples as belonging to the Hastati and Principes together instead of to the whole legion, and 20 light-armed men as belonging to the maniple instead of to the century or half-maniple, seemed very probable; the result was that Livy found himself unable to determine the number of a *manipulus* and honestly confined himself, so far as concrete numbers were concerned, to certain details which he found definitely stated, and which in themselves offered no difficulty to him, namely the number of light-armed soldiers attached to a maniple, and the constitution of each *uexillum* of triarii. We had no other evidence for the numbers of *rovarii* and *accensi*, but Livy's account here was detailed and had every appearance of truth. We should expect a decline in the number of skirmishers between the 4th and 2nd century, just as between the 2nd and 1st;—after Marius they had vanished from the legion altogether. He conjectured therefore that the army which Livy set out to describe contained, apart from officers, 20 maniples of 120 + 40 men and 10 *ordines* of 180 men apiece, which gave exactly 5000, Livy's total.

II. Mr BURKITT read a paper on the double birth of Dionysus.

The explanation of what underlies several of the leading tales in Greek Mythology is fairly well made out, details apart. Thus the cult of Ceres-Demeter and Proserpine represents the annual phenomena of the corn-harvest. The Seed-Corn is the daughter



of the Earth-Mother. It falls into the ground, where also the dead go, but it comes up again in the spring. The Corn is altogether the child of Earth and the Underworld; for unlike a permanent tree, of which the stock or trunk is always visible, it disappears from human view altogether for several months in the year.

Now it appears that Semele, the mother of Dionysus, also means the Earth (see e.g. Macrobius, *Sat.* i 12): the Vine comes out of the Earth, as does the Corn.

There is, however, a difference between the characteristic gifts of Ceres and of Bacchus. The Grain is gathered and is immediately ready for use; there is no further mystery about it. But the fruit of the Vine, the Grape, is not the characteristic gift of Bacchus, except by a metaphor. The characteristic gift of Bacchus is Wine, and the fruit of the Vine has to undergo a new birth before it becomes Wine that maketh glad the heart of man.

The powers of heaven, Zeus, act upon the earth, Semele, and produce the grape. At the vintage the fruit is torn from the Vine, but it is not yet the perfect product. The juice is collected and undergoes a further natural process, not underground but *sub Diuo*. The process by which the grape-juice becomes wine is what we call a *natural* fermentation, as opposed to *artificial* manufacture; and what we call Natural the ancients called Divine, the work of the Gods.

What makes Wine and Beer and all the fermented liquors differ from other natural products of the earth is just this, that they appear to have a new life, a second birth, which comes to them after they have been gathered from the ground. It seems possible that this idea lies at the base of the tale of Semele and Dionysus, and of his second birth from Zeus.

## SECOND MEETING<sup>1</sup>.

At a meeting held on Thursday, November 9, 1905, at 4.15, in Mr Nixon's rooms in King's, the President (Mr BURKITT) in the chair:

I. It was agreed to accept the invitation of the Oxford Philological Society to a joint conference on the pronunciation of Latin in universities and schools.

II. Mr ANGUS read notes on the following passages:

(i) Euripides *Hippolytus* 385: αἰδώς τ'.

Why do we leave the good which we see to follow the worse?

<sup>1</sup> Reported in the *Cambridge University Reporter*, November 14, 1905.

Through sloth or pleasure—examples are given—*αἰδώς τε*... Recent editors are as agreed in understanding this as a species of pleasure as they are divided in explaining how that is possible. Why not, with Paley, take *αἰδώς* as a third of the baits which lead us open-eyed into wrong? Compare Aristotle *Ethics* i iv 8 p. 1166<sup>b</sup> 9, where τὰ ἡδέα... οἱ δ' αὖ διὰ δειλιάν καὶ ἀργίαν correspond to οἱ μὲν ἀργίας ὕπο, οἱ δ' ἡδονήν... αἰδώς τε: the following words οἷς δὲ... ἀναιροῦσιν ἑαυτοὺς shew that Phaedra's reflections had suggested to Aristotle Phaedra's sad example. The parenthesis εἰς δ'... κακόν easily explains the altered construction.

(ii) Aristotle *Metaphysics* A iii 9 p. 984<sup>a</sup> 13.

Despite Simplicius (*Phys.* 164, 26) and Lucretius (i 840 ff), it is clear from *de Caelo* Γ iii 3 that Aristotle himself did not consider water or fire to be included among Anaxagoras' ὁμοιομερῆ. Should not σχεδόν—καθάπερ—οὕτω be taken closely together, and quotation-marks begin at γίνεσθαι? Throughout the chapter Aristotle has been insisting that, despite different names, the idea of the material substrate or principle is the same in all the physicists; and this section applies the generalization to Anaxagoras. "Anaxagoras' ἀπειρα are his ἀρχαί, for" [they correspond in the characteristics of permanence and accidental change with the ἀρχαί of Empedocles and Thales (*cf. supr.* §§ 3, 8)] "what we found in the case of water or fire is really just as true of the ὁμ., which according to Anaxagoras [*cf. fr.* 17] 'come into being and perish by combination and separation only, and in no other sense, being permanent realities.'"

(iii) *ib.* iv 5 p. 985<sup>a</sup> 20.

What is the exact meaning of ἐξ ἀνάγκης ἐστί? The word seems to have been introduced by Anaxagoras, and to have become a cant phrase to express the mechanical view of science as opposed to teleology. See, for example, Xenophon *Memorabilia* A i 11, 15; Aristophanes *Clouds* 374–80; Plato *Laws* 889 c, 967 a f.; Plutarch *Nicias* 23; and Aristotle *Physics* B viii 1, 2 p. 198<sup>b</sup> 10–20. The given properties of things produce *necessary* consequences; but the iron chain of cause and effect implies order, or—as we might feel inclined to say—the intelligibility of the universe which science assumes presupposes an Intelligence. This much at least Anaxagoras saw, and "in his embarrassment to explain the existence of mechanical law in the universe he hoists in his deus ex machina...." Lit. 'why the universe is mechanical,' understanding ὁ κόσμος as subject from κοσμοποιία above.

(iv) Aristophanes *Thesmophoriazusa* 1200: Ἀρτεμισία.

What is the point of the name? An Artemisia known to history—or Herodotus (viii 88). Euripides, vilified throughout Aristophanes for unsexing his characters, is in this play finally forced to take the part—undignified, but in the author's opinion not uneuripidean (see *Frogs* 950)—of a dancing-mistress. What

more appropriate name for her—or him!—than the lady ever-associated with an epigram—οἱ μὲν ἄνδρες γεγόνασιν μοι γυναῖκες etc.?

III. Professor SKEAT read a paper intended to illustrate the nature of true emendations, as supplied by the discovery of an older and fairly correct text. When editing 'Piers the Ploughman's Crede' for the Early English Text Society, from the printed text of 1553, he found that two MSS. that had previously been neglected (owing to the idea that they were mere copies from the printed book) were really independent of it, and represented a fair text of an earlier type. The result was a restoration of the sense in about forty corrupt passages. Specimens of the corruptions were given, together with the restored readings. For example, the phrase "Sarasesen, feyned for God" turned out to be an error for "Farysens, feyned for gode," i.e. Pharisees that were feigned to be good men. The mysterious word *folloke* in the line "Ther is no waspe in this world that wil folloke styngen" turned out to be an error for *wilfulloker*, which in Middle English meant "more willingly." The printer evidently thought that *wil* ought not to occur twice.

A new edition of the poem will shortly be published by the Clarendon Press.

### THIRD MEETING<sup>1</sup>.

At a meeting of the Society held on Thursday, November 23, 1905, at 4.15 p.m., the President (Professor BURKITT) in the Chair:

I. Miss L. M. BAGGE, of Newnham College, was elected a member of the Society.

II. Miss HARRISON read a paper on Pindar *Olympian* ii. 126: παρὰ Κρόνον τύρσιν.

Κρόνον τύρσις is a ἀπαξ λεγόμενον. Greek gods do not normally dwell in towers, nor does a tower seem an appropriate place for the purified beatified soul. Kronos is however a god whose worship, it is admitted on all hands, contained Oriental elements; the imagery of the passage in which the Κρόνον τύρσις occurs is allowed to be 'Pythagorean,' which often spells Oriental: we may therefore look to the East for possible explanation.

Unlike Greek gods every Babylonian god had, or might have, as a part of his sanctuary, a tower. His tower, or *zikkurrat*, was not a means of defence but of accessibility; it was a stepped, staged, pyramidal structure, a ladder or staircase between earth and heaven. Such a tower or *zikkurrat* is described by Herodotus

<sup>1</sup> Reported in the *Cambridge University Reporter*, December 5, 1905.



(i. 181) as extant in his own day and forming part of the sanctuary of 'Zeus Belos.'

The *zikkurrat*, as explained by Jensen (*Kosmologie*, 185—195), was a mountain house, *e-kur*, the surrogate in the flat Babylonian land of the natural high place of a mountain people. In Babylonian as in Platonic cosmology, earth reflected the patterns of things in the heaven. The *zikkurrat* with seven stages was a copy of the heavenly mountain composed of seven planetary stages along which went the 'way of Zeus' and the other planets. It was encompassed by the cosmic Okeanos, in which were the *μακάρων νῆσοι*, where dwelt Kadmos the man-of-the-East and Peleus, the Clay-Man, Adam.

In support of this view it was urged that the historian Abydenus (*F. H. G.* iv. 282) speaks of the *zikkurrat* known to us as the 'Tower of Babel' as a *τῦρσιν ἡλίβατον* and associates it with Kronos (*μετὰ δὲ Κρόνῳ καὶ Τιτῇνι συνστήναι πόλεμον*). Further, in Pindar as in the Boeotian Hesiod we may naturally look for Oriental influence. Seven-gated Thebes (ἡβη) was (M. Bérard, *Les Phéniciens et l'Odyssée*, II. 81) a Phoenician inland trading-centre. Armenidas in his *Thebaïka* defines *μακάρων νῆσος* as ἡ ἀκρόπολις τῶν ἐν Βοιωτίᾳ Θηβῶν τὸ παλαιόν. The cosmogony of the 'Tyrrhenian' Pythagoras may have been compounded in the observatory of Pherekydes of Syros.

III. Mr Hicks contributed papers (a) on the qualifications for election to the Spartan Senate, with reference to Aristotle, *Politics* 1270 b 21—26, 1294 b 29—31, 1306 a 15—19<sup>1</sup>; (b) on *De Anima* i. 3, 406 b 1—3.

(a) The supposed qualification that the candidate must belong to certain privileged or noble families is quite opposed to the account both of Plutarch and Xenophon, so that it is worth while to examine closely the Aristotelian evidence. In this there is nothing to prove that the *καλοὶ καγαθοί* were a class of nobles recognised by the constitution as distinct from the commons. The statement that the commons elected the senators and were eligible to the ephorate occurs in a list of the democratic features in the mixed Spartan constitution. It is probable that Aristotle had in view the democratic principle which regulated elections to offices, viz., "all by all out of all." At Sparta there was an approximation to this principle, in that "some," the senators, were elected "by all" and "others," the ephors, "out of all." Lastly, the words *αἵρεσις δυναστευτικῇ* point to the fact that the sons of senators were often elected senators in their turn; but the analogy of the Roman Senate sufficiently proves that this might arise naturally from other causes, without any constitutional restriction upon the candidates. Aristotelian usage points to an ethical

<sup>1</sup> This paper appeared in a fuller form in the *Classical Review* for February, 1906 (vol. xx).



meaning for the term *καλοὶ κάγαθοί*, and this is rendered more probable by the fact that, as Mr L. Whibley has pointed out, *καλοὶ κάγαθοί* are found among the *περίοικοι* (Xen. *Hell.* v. 3, 9).

Polybius vi. 10 has been adduced by those who take *ἀριστίνδην* there to mean "by right of birth." But Polybius uses the same word (vi. 24) in speaking of the election of Roman centurions, where it certainly means "by right of merit," *κατ' ἀρετήν*. Cf. Arist. *Pol.* ii. 11, 1273 a 23, 26.

(b) We should perhaps bracket *μεταβάλλοι ἂν κατὰ τὸ σῶμα*, which does not give the conclusion of the syllogism in a satisfactory form. The ellipse of the verb after *ὥστε* is characteristic of Aristotle, e.g. *Pol.* i. 2, 1252 b 21, 1253 a 14, *Eth. Nic.* v. 5, 1133 a 20.

Expenditure.		Receipts.	
Printing:	£. s. d.	£. s. d.	
Mar. 2. University Press (including <i>Proceedings</i> , LXI-LXIII)	...	54 Subscriptions at £1. 1s. 6d. ...	56 14 0
Books and Binding:	...	1 " at £1. 0s. 6d. ...	1 0 0
Mar. 1. Deighton ...	2 1 0	2 Compounders at £10. 10s. 6d. ...	21 0 0
June 2. " ...	6 1 0	Sale of Publications, C. J. Clay & Sons	4 8 1
July 29. Johnson ...	12 0	Interest:	...
" 29. Deighton ...	2 4 0	Great Eastern Railway Debentures	28 11 10
" 30. Wilson ...	2 18 4	Bombay and Baroda Stock	18 0 11
Aug. 10. Welter ...	10 6	Balance from last year (including £2. 15s. 6d. in reserve for dinner account)	103 15 0
" 19. " (further claim) ...	5 0		
Miscellaneous:	14 11 10		
Jan. 29. Cheque-book ...	1 0		
Mar. 16. Cowman, honorarium, &c.	1 3 5		
Aug. 6. Egyptian Exploration Fund	1 1 0		
Balance in Bank, Dec. 31, 1904 ...	...		
	2 5 5		
	203 2 1		
	£233 9 10		

Examined and found correct, Jan. 21, 1905,

J. E. NIXON }  
J. R. WARDALE } *Auditors.*

C. BENDALL,  
*Hon. Treasurer.*

Arrears due Jan. 1, 1905 = £4. 5s. 6d.  
The whole number of members at the present time (Jan. 1905), is 141. Of these 3 are honorary and 79 compounders (of whom two compounded in 1904).  
The invested funds of the Society consist of £300 Bombay and Baroda Railway Consolidated Stock, and £750 Great Eastern Railway 4 per cent. Debenture Stock.

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# L A W S

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.



8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

# LIST OF MEMBERS

OF THE

## Cambridge Philological Society.

FEBRUARY 1906.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

### HONORARY MEMBERS.

- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.

### SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.

1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.

- 
1899. †The University of Adelaide, S. Australia (agent: Y. J Pentland, Esq., 38, West Smithfield, London, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): Melbourne House, St Barnabas Road, Cambridge.  
 1885. \*Adam, J., Litt.D., Emmanuel.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O., Antrim, Ireland.  
 1905. Angus, C. F., M.A., Trinity Hall.  
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.  
 \*Atkinson, Rev. E., D.D., Master of Clare.  
 1905. Bagge, Miss L. M., Newnham.  
 1876. Balfour, Right Hon. G. W., M.A. (Trinity): 24, Addison Road, Kensington, W.

† Subscribing libraries.



1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
1903. \*Bendall, Professor C., M.A. (Caius): 105, Castle Street.
1902. Bentinck Smith, Miss M., Girton.
1887. Bethune-Baker, Rev. J. F., B.D., Pembroke.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
1889. Brown, Rev. A. L., M.A. (Trinity): Selwyn.
1895. Bryant, Rev. E. E., M.A. (Emmanuel): Charterhouse School, Godalming.
1892. \*Burkitt, Prof. F. C., M.A. (Trinity): St Keyne's, Grange Road, Cambridge.
1906. Bury, Rev. R. G., M.A. (Trinity): 25, Green Street, Cambridge; the Vicarage, Trumpington, Cambs.
- Butcher, S. H., M.A., M.P. (Trinity): 6, Tavistock Square, W.C.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., M.A., Christ's.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A., Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Liverpool.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A., B.D., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.

1880. Edwards, G. M., M.A., Sidney Sussex.  
 1902. Edwards, H. J., M.A., Peterhouse.  
 1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.  
 1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.  
 1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.  
 Fanshawe, H. E., M.A., Corpus.  
 \*Fennell, C. A. M., Litt.D. (Jesus): Chesterton Road, Cambridge.  
 1879. \*Flather, J. H., M.A. (Emmanuel): Camden House, 90, Hills Road, Cambridge.  
 1877. \*Francis, H. T., M.A., Caius.  
 1883. Frazer, J. G., M.A., Trinity.  
 1903. \*Gaye, R. K., M.A., Trinity.  
 1888. \*Giles, P., M.A., Emmanuel.  
 1880. \*Gow, Rev. James, Litt.D. (Trinity): 19, Dean's Yard, Westminster, S.W.  
 1876. \*Grant, C. E., M.A., King's.  
 1884. Gray, Rev. J. H., M.A., Queens'.  
 \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.  
 1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.  
 1900. Harrison, E., M.A., Trinity.  
 1904. Harrison, Miss J. E., Newnham.  
 1891. Headlam, C. E. S., M.A., Trinity Hall.  
 1891. Headlam, W. G., Litt.D., King's.  
 1880. \*Heathcote, W. E., M.A. (Trinity): Clevehurst, Stoke Poges, Slough.  
 1905. Hentsch, Miss A. A., Girton.  
 1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.  
 1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.  
 1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): 1, Yarborough Villas, Woodridings, Pinner, Middlesex.  
 1882. Hügel, Friedrich Baron von: 4, Holford Road, Hampstead, N.W.  
 \*Image, J. M., M.A., Trinity.

- \*Jackson, Prof. Henry, Litt.D., Trinity.
1896. James, M. R., Litt.D., Provost of King's.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1905. Jones, V. S., M.A., Magdalene.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A. (Trinity): University Library; 91, Tenison Road, Cambridge.
1896. Marindin, G. E., M.A. (King's): Broomfields, Farnham, Surrey.
- Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A. (St John's): Jordan's Yard, Cambridge.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. \*Monro, C. H., M.A., Caius.
- \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1872. Moule, C. W., M.A., Corpus.
1885. \*Moulton, Rev. J. H., M.A. (King's): Didsbury College, Manchester.
1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
1874. \*Nixon, Prof. J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Great Shelford, Cambs.
1880. \*Parry, Rev. R. St John, B.D., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.
- \*Peile, J., Litt.D., Master of Christ's.
1876. \*Peskett, A. G., M.A., Magdalene.

1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, Prof. J. P., Litt.D. (Trinity): 54, Bateman Street, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.
- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A. (Caius): Fen Ditton, Cambs.
- \*Roberts, Rev. E. S., M.A., Master of Caius.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Westminster.
- \*Roby, H. J., M.A. (St John's): Lancrigg, Grasmere.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): 16, Brookside.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., LL.D. (University College, Oxon.): Little Hallands, Bishopstone, Lewes, Sussex.
- \*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1900. Schulhof, Rev. J. M., M.A. (Trinity): St Christopher's, Melton Mowbray.
1879. Selwyn, Rev. E. C., D.D. (King's): The School, Uppingham.
1877. \*Sharkey, J. A., M.A., Christ's.
1884. Shuckburgh, E. S., Litt.D. (Emmanuel): Grove Cottage, Grantchester, Cambridge.
1893. Sikes, E. E., M.A., St John's.
- \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Hare Court, Temple, London.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.



1902. Steele Smith, Miss M., Newnham.
1906. Strachey, Miss P., Newnham.  
Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library,  
Whitehall, S.W.
1876. \*Thompson, E. S., M.A. (Christ's): Highbroom, Ewhurst,  
Guildford.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Prim-  
rose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory,  
Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): 5, Selwyn Gardens,  
Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road,  
Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum  
Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace,  
St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1906. White, Miss R. E., Newnham.
1885. Whitelaw, R., M.A.: The School, Rugby.
1898. Witton, W. F., B.A. (Caius): 39, Doddington Grove,  
Kennington Park, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St  
Peter's Rectory, Marlborough.
- \*Wright, Rev. A., D.D., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list  
to one of the SECRETARIES of the Society.*



12. 3. 87  
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PROCEEDINGS

OF THE

Cambridge Philological Society.

LXXIII—LXXV.

LENT, EASTER AND MICHAELMAS  
TERMS, 1906.



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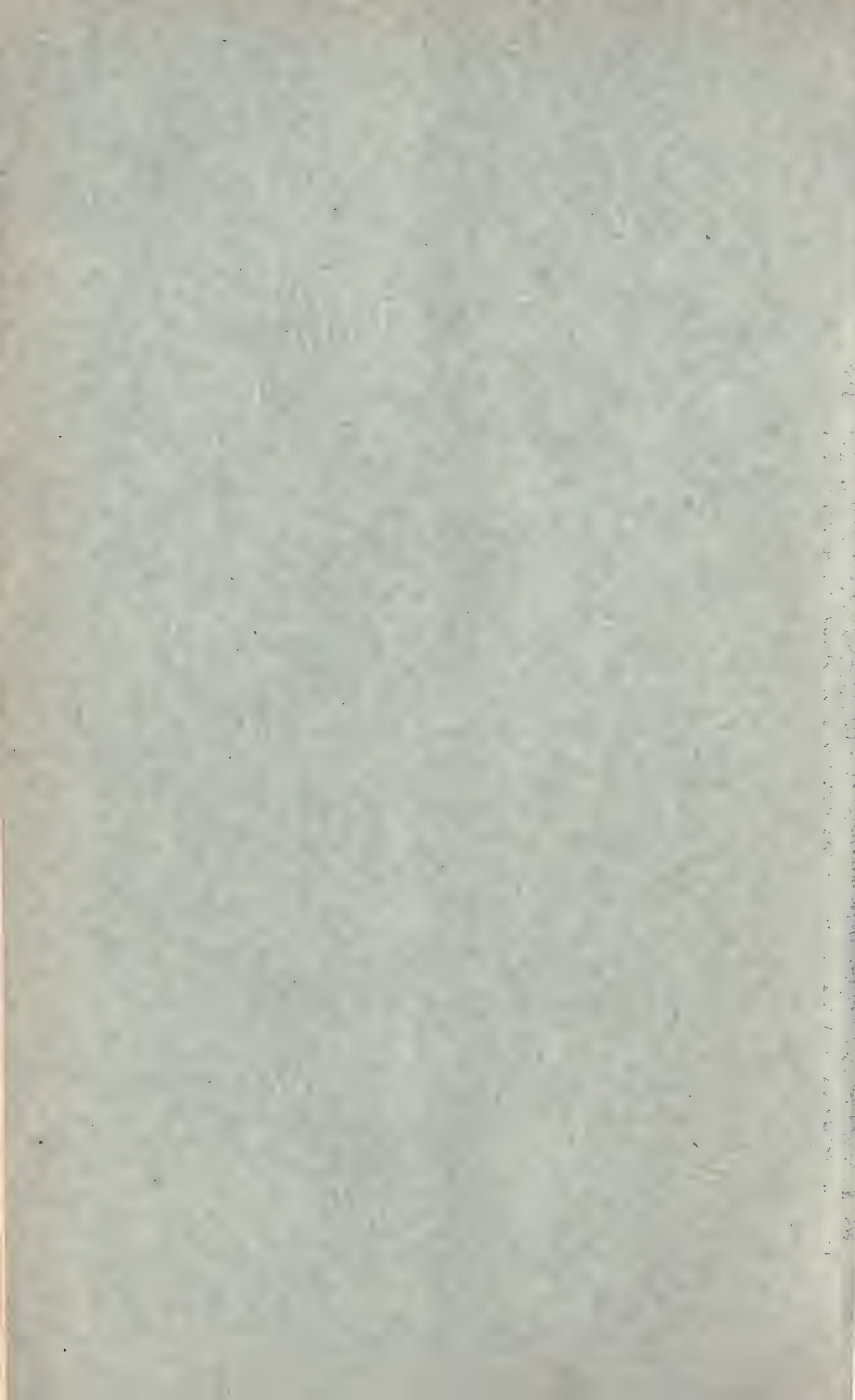
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1907

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## THE RESTORED PRONUNCIATION OF LATIN.

*Syllabus approved by the PHILOLOGICAL SOCIETIES  
OF OXFORD AND CAMBRIDGE and recommended  
by the CLASSICAL ASSOCIATION for Adoption by  
Classical Teachers.*

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The accompanying scheme of Latin pronunciation agrees in substance with one which was drawn up for the Cambridge Philological Society in the year 1886 and the conclusions in which received the general approval of the Oxford Philological Society in the following year\*.

The present scheme was drawn up by representatives of the two Societies and submitted to a joint conference of Members held in Exeter College Hall on November 24, 1905, which was also attended by teachers of Classics resident in Oxford. The scheme was adopted *en bloc* at this meeting by a three-fourths majority of those present and voting. On February 1, 1906 it was submitted to the Cambridge Philological Society at its Annual Meeting and unanimously approved. It has subsequently received the assent of a great majority of the teachers of Classics both in Oxford and Cambridge. Lastly, it was adopted by an almost unanimous vote of the *Classical Association* at the meeting held at Manchester on October 13, 1906.

The scheme as passed dealt only with the pronunciation of the native sounds of the Latin language, but for the convenience of teachers and others a statement is subjoined of the values which, according to the pamphlet already referred to, should be assigned to symbols that are found only or chiefly in borrowed words.

\* Published as a pamphlet under the title *Pronunciation of Latin in the Augustan Period*. Cambridge University Press. Price 3d.

## THE RESTORED PRONUNCIATION OF LATIN.

### *Quantity.*

In pronunciation the quantities of the vowels must be strictly observed: e.g. *lābor*, not as English *lābour*; *mīnor*, not as English *mīnor*; *nōta*, not as English *nōte*. This is essential for the proper appreciation in prose, of sound, rhythm, and distinctions of meaning (e.g. *lābor*, *lābor*), and in verse, of metre also.

### *Vowels.*

The following is approximately the pronunciation of the vowels.

- ā (prātum), as *a* in *fāther*, not as *a* in *māte*.
- ă (răpit), the same sound shortened, as *a* in *ăha*.
- ē (mēta), as Ger. *e* in *nehmen*, not as *ee* in *mēet*.
- ě (frěta), as *e* in *frēt*, not as *ee* in *mēet*.
- ī (fīdo), as *ee* in *fēed* (Fr. *ie* in *amie*), not as *i* in *fīne*.
- ĩ (plĩco), as *i* in *fĩt*, not as *i* in *fīnē*.
- ō (nōtus), as Italian *o* in *Rōma*.
- ŏ (nōta), as *o* in *nōt* (Fr. *o* in *botte*), not as *o* in *nōte*.
- ū (tūto), as *oo* in *shoot* (Ital. *u* in *lūna*), not as *u* (yoo) in *acūte*.
- ŭ (cŭtis), as *u* in *full*, not as *u* in *accŭrate*, nor as *u* in *shŭn*.

### *Diphthongs.*

The sounds of the diphthongs may be arrived at by running the two component vowel-sounds rapidly together, the second being pronounced lightly. The most important are:

- ae (portae) =  $\overbrace{a + e}$ , nearly as *ai* in *Isaiah* (broadly pronounced), Fr. *émaĩl*, not as *a* in *lāte*.
- au (aurum) =  $\overbrace{a + u}$ , as *ou* in *hour* (as Ital. *au* in *flauto*), not as *aw* in *awful*.
- oe (poena) =  $\overbrace{o + e}$ , nearly as *oi* in *boĩl*, not as *ee* in *feet*, nor as *a* in *late*.

In recommending these sounds for *ae* and *oe*, the Societies are guided mainly by practical considerations, since it has been found by experience that this pronunciation is of great convenience for class purposes. This was the pronunciation given them in early Latin, and they were still clearly distinct from the long *ē* in the time of Cicero, though their precise sound then is difficult to determine, and would probably be still more difficult to inculcate in an English school.

### *Consonants.*

*c, g, t, s* are always hard.

*c* (*cepi, accipi*), as *c* in *cat*, not as *c* in *acid* or *accept*.

*g* (*gero, agger*), as *g* in *get*, not as *g* in *gibe* or *exaggerate*.

*t* (*fortis, fortia*), both as *t* in *native*, *fortia* not as *potential*.

*s* (*sub, rosa, res*), as *s* in *sit*, or *ce* in *race*, not as *s* in *rose* or *raise*.

*i* and *u* consonantal.

*i* (*j*), e.g. *jacio*, as *y* in *you*, not as *j* in *Jack*.

*u* (*v*), e.g. *volo*, practically as *w* in *we* (Fr. *ou* in *oui*), not as *v* in *very*.

*r* is always trilled, even in the middle and at the end of words.

*rarus; parma, datur* (not pronounced as in English *palmer, hatter*).

Doubled consonants as in *vac-ca, Metel-lus* to be pronounced as in Italian.

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PRONUNCIATION OF SOUNDS FOUND ONLY OR CHIEFLY  
IN FOREIGN WORDS

(from *Pronunciation of Latin in the Augustan Period*).

y in <i>gŷrus</i> , <i>scŷphus</i> ,	as German ü, French u in lune, aigu.
ch in <i>Bacchus</i> ,	as k followed by h.
th in <i>Cethegus</i> ,	as t        „        „
ph in <i>Phoebus</i> ,	as p        „        „

(These sounds are heard in Ireland. They may be obtained by pronouncing *inkhorn*, *pothouse*, *taphouse*, so that the mute comes into the second syllable, in-khorn, po-thouse, ta-phouse.)

rh in <i>Pyrrhus</i> , <i>rheuma</i> ,	as r in French théâtre, Greek ῥ.
z in <i>gaza</i> , <i>Zephyrus</i> ,	pronunciation doubtful: but perhaps as <i>dz</i> in <i>adze</i> , not as <i>z</i> .

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1906.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting held in Dr Jackson's rooms in Trinity on Thursday, 1 February, 1906, at 4.15 p.m., the President (Professor BURKITT) in the Chair:

I. It was resolved:

"That the Society desires to record its testimony to the great services rendered to scholarship by the late Sir Richard Jebb, an original member of the Society, its first Secretary, and its President during two years; and begs leave to offer to Lady Jebb its respectful condolences."

II. The following were elected Officers for 1906:

*President*: Professor Bevan.

*New Vice-President*: Mr Nixon.

*Members of Council*: Professor Burkitt, Mr Giles, Miss Harrison, Professor Skeat (re-elected), Dr Verrall.

*Treasurer*: Prof. Bendall (re-elected).

*Secretaries*: Mr Quiggin, Mr Harrison (both re-elected).

*Auditors*: Mr Nixon, Mr Wardale (both re-elected).

III. The accounts for 1905 were submitted by the Secretaries and passed.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 6 February, 1906.

IV. Mr R. G. Bury, M.A., Trinity, was elected a member of the Society.

V. A resolution in favour of the adoption of the system of Latin pronunciation set forth in a table of sound-values<sup>1</sup> was carried *nem. con.*

## SECOND MEETING<sup>2</sup>.

At a Meeting held in the President's rooms in Trinity on Thursday, 8 February, 1906, at 4.15 p.m., the President (Professor BEVAN) in the Chair :

I. Miss R. E. WHITE and Miss P. STRACHEY, both of Newnham College, were elected members.

II. Dr VERRALL read a paper on "The Legend of Althaea and Meleager in Bacchylides."

In Bacchyl. v. 140 foll.

καίε δὲ δαιδαλέας  
ἐκ λάρνακος ὠκύμορον  
φίτρὸν ἱέγκλαύσασα†

the word required is one meaning not 'having taken out' but 'having cut out' or the like. No suitable word meaning *take* has been discovered or seems discoverable (see Jebb *ad loc.*). Probably ἐγκλύψασα or (better) ἐγκλάψασα: see γλάφω. A variant of the legend apparently stated that the fatal piece of wood was incorporated, for concealment and security, in the work of an *ornamental* chest, δαιδαλέα λάρναξ. Folk-lore may perhaps supply parallels.

III. Dr ROUSE read "Notes from Astypalaea."

This island lies out of the beaten track, and its isolation has kept it from disturbing influences. The women still wear their national costume. There are many peculiarities in the dialect, some of them survivals from antiquity. Thus θ is pronounced *t + h*, ζ as *d + z*; and amongst many ancient words which survive here but hardly elsewhere are ληνός, λίμνη, ὀφθαλμός, ὅστα, αἶγες, πλήν, χαμαί. The passive participle is also found, as λεγόμενα, φοβούμενος. In popular speech we hear of Hades, Tartara, and Charon, and bores are told to go στὸν κόρακα. There are no heroic or legendary ballads except mutilated specimens of those

<sup>1</sup> This table is printed on pp. 19, 20, and its origin is set forth on p. 18. The resolution recorded above refers only to the native sounds of the Latin language (*i.e.* it does not include the last paragraph of p. 20).

<sup>2</sup> Reported in the *Cambridge University Reporter*, 20 February, 1906.

which exist elsewhere; but the stories are many and good, and full of a racy humour. Other remains are love-couplets and humorous couplets, dirges, love-songs, wedding and burial songs, songs for feasts of remembrance at the grave and for the festivals of the Church, proverbs, riddles, lullabies.

There are many traces of ancient remains in the island. The castle, built in 1413 by Quirinus, an Italian prince, was made of ancient remains and incorporates many inscriptions and pieces of sculpture. There are several ruined towers, and the lower part of two Hellenic watch-towers. Temple platforms can also be traced. There is a stalactite cavern of the same type as that of Dicte in Crete, which is called Δρακοντόσπηλις, the Dragon's Cave.

A few specimens of legends and stories were given.

### THIRD MEETING<sup>1</sup>.

At a Meeting held in the President's rooms in Trinity on Thursday, 22 February, 1906, at 4.15 p.m., the President (Professor BEVAN) in the Chair:

I. Mr C. GUTCH, M.A., of King's, was elected a member of the Society.

II. Mr R. G. BURY read a paper "On some problems presented by the *Helena* of Euripides."

(1) The portrait of Theonoe as an infallible prophetess is in conflict with the contemptuous handling of diviners in the *Helena* (744 ff.) and elsewhere.—The solution may be sought in the fact that the supernatural intelligence ascribed to Theonoe is but one element in her personality, of which the leading characteristic is *δικαιοσύνη* (998 ff, etc.). Her knowledge of τὰ θεία (τὰ μέλλοντα) is dependent upon her discernment and practice of τὰ δίκαια: and it is the possession of this latter quality which justifies the differentiation of her from seers such as Calchas and Helenus. From his treatment of Theonoe as the ethical heroine of the play we may infer that Euripides wishes to equate τὰ θεία with τὰ δίκαια, religion with morals.

(2) The respectful handling of Menelaus and Helen in this play is unique in Euripides.—The suggestion that it is due to a desire to conciliate Laconian sentiment in view of peace-negotiations (B.C. 412) is open to several objections. The grotesque and marvellous setting in which these characters are

<sup>1</sup> Reported in the *Cambridge University Reporter*, 27 February, 1906.

placed suggests rather that the apparent compliments to Laconia are insincere. This is confirmed by the observation that Theonoe, who is the political heroine of the play, typifies Athens (cp. Plato, *Cratyl.* 497 A). The episodic Teucer-scene (68 ff.), which has puzzled critics, may have reference to the seizure of Cyprus by the Teucrid Evagoras; and if so, this event should probably be dated earlier than 410—11 (Grote's date).

(3) In no other play (if we except an allusion in *Electra*) does Euripides adopt the Stesichorean version of Helen's history.—The choice of this version is explained by the fact that Euripides, shortly after the Sicilian disaster, wished to write a tragedy of *illusion*, and no more striking or pertinent instance lay to hand than this of two nations warring for years over an εἰδωλον (cp. 703 ff.). Here again we may infer a positive doctrine: the goal of human striving is to be sought not in the accidental (τύχη) but in the essential (φύσις), not without but within (887 τέλος δ' ἐφ' ἡμῖν, sc. θεονόγῃ).

III. Dr POSTGATE read three notes on the *Nemeans* of Pindar:

i 3 δέμνιον Ἀρτέμιδος. The translation 'peaceful abode of A.' is without warrant. The situation in Stat. *Silu.* ii 3. 8 sqq., where a Nymph is pursued by Pan, is similar, though she did not succumb as Artemis did to Alpheus.

ii 1—10 καταβολάν (l. 4) means 'payment,' 'instalment.' ὀφείλει (l. 6) carries on the metaphor, being personal, and its subject is εὐθυπομπὸς αἰών.

v 43. We should read ἦτοι μεταίξαντα καὶ νῦν τεδὸν μάτρῳ σ' (so Fennell for the MS. τεδὸς μάτρως) ἀγάλλει κείνον ὁμόσπορον ἔθνος, Πυθία. The last words refer to the maternal branch of Pytheas' family, ἀγάλλει meaning 'honours' and κείνον being Euthymenes, in whose steps Pytheas has 'bounded.' For the bold metaphor in σὲ μεταίξαντα τεδὸν μάτρῳ Ov. *Pont.* 2. 8. 33, 34 was quoted 'perque tuos...nepotes | qui ueniunt magno per tua iussa gradu.'

#### FOURTH MEETING<sup>1</sup>.

At the meeting held in the President's rooms on Thursday, 8 March, 1906, at 4.15 p.m., the President (Professor BEVAN) in the Chair:

I. Miss WHITE read a paper<sup>2</sup> on Homer, *Odyssey*, xi 423—426, suggesting that the words ποτὶ γαίῃ χεῖρας ἀείρων βάλλον imply

<sup>1</sup> Reported in the *Cambridge University Reporter*, 20 March, 1906.

<sup>2</sup> Published *in extenso* in the *Classical Review* for 1906, pp. 202 ff.



an attempt on the part of the dying Agamemnon to strike the Earth by way of invocation to the avenging Erinyes, and that this interpretation is borne out by the subsequent conduct of Clytaemnestra, who shrinks away in fear. The full literary formula for such an invocation is to be found first in Bacchylides viii 3, γὰρ δ' ἐπισκήπτων χέρα κομπάσομαι (cf. Bacch. v 42). The Nekuia passage, therefore, is an early instance of a similar ἐπίσκηψις, though the word ἐπισκήπτω is not itself Homeric. The Attic uses of ἐπισκήπτω (1) as solemn injunction, (2) as legal term, are both traceable to this primitive form of denunciation by *smiting the earth*, σκήπτω and its derivatives always referring to the *terminus ad quem* of the motion. This inherent meaning of the word, combined with the fact that the legal procedure by ἐπίσκηψις was introduced by Charondas (Ar. Pol. 1274 b'), who was popularly believed to be influenced by Onomacritus (Ar. Pol. 1274 a<sup>25</sup>), points to an Orphic origin. It was further suggested that the σκήπτρον might be the symbol of the King quâ Priest, i.e. the instrument by means of which such a denunciation was normally performed, and that the σκήπτρον παράδοσις, of which Thucydides and Homer give divergent versions, implies a usurpation on the part of the Pelopidae of the priestly functions of the Perseidae. The ultimate fate of the σκήπτρον of Agamemnon was, according to Pausanias (ix 40. 11), deification at Chaeronea.

II. Mr GILES read a short paper on the question whether cannibalism was practised in any part of Greece in historical times. Putting aside the offering of human sacrifice for which there was good evidence throughout a large part of the historical period, he argued that, though the statements of writers like Herodotus and Diodorus Siculus showed that the Greeks were familiar with cannibalism in the ordinary sense as a practice among neighbouring nations, the passages in Homer (*Il.* iv 35 εἰ δὲ σύ γ'...ὦμὸν βεβρώθεις Πρίαμον κτλ., xxii 347, xxiv 212) did not justify this inference for Greeks of the Trojan era. But Dr Leaf's remark on the passage in book xxiv that we might as well draw the same conclusion for Elizabethan England from Beatrice's remark in *Much Ado* 'I could eat his heart in the market place,' was not a very complete refutation. For Bishop Leslie, the agent of Mary Queen of Scots, who was for some time a prisoner in Elizabeth's hands, feels it necessary in his *Historie of Scotland* to deprecate such charges against the north of the island, when he says the only cannibals are the men of Annandale and these were originally sprung from the Ordovices who once lived farther south. The phrases in Xenophon's *Hellenics* (of Cinadon's rebellion at Sparta) and *Anabasis* iv 8. 14 are reminiscences of the passage in *Iliad* iv which had become proverbial.

On the other hand the exact meaning of ὠμοφάγοι in Thucydides iii 94 which is applied to the Aetolian tribe of Eurytanes is more doubtful. Niebuhr originated the view that the Eurytanes

ate a sort of pemmican. It is doubtful whether if this were so the practice would have been looked upon as so very opprobrious. The evidence against the Eurytanes came from their enemies the Messenians of Naupactus and, even if intended as a suggestion of cannibalism, need not be taken more seriously than the charges of cannibalism which Bishop Leslie felt it necessary to refute.

III. Mr HARRISON discussed certain passages of Cicero *pro Caecina*.

§ 27 *nec minus niger nec minus confidens quam ille Terentianus est Phormio*. Since *confidens* is a direct quotation (from Ter. *Ph.* 124), *niger* too must have a full application to the Phormio of the play. It has been suggested that the actor of this part commonly wore a black or dark mask, and there is evidence that such masks were worn by *some* parasites at least on the Greek, and therefore presumably on the Roman, stage. It does not seem to have been noticed that a reason for assigning a dark mask to Phormio in particular is supplied by the illustrations in the Vatican MS of Terence, if the shading in Mr Laming's edition of the *Phormio* (p. xxxi) is faithful to the original.

§ 88. Cicero here, as in *Phil.* iii 20, implies that the Gauls mounted the Capitol by a *cuniculus*, a natural or artificial passage under ground. For this there is no other evidence. The mistake may be due to a reminiscence of the Persians' ascent of the Athenian acropolis; for it seems to be generally agreed, though without warrant from the ancient authorities, that the Persians must have used the fissure which ends in some steps not far from the Erechtheum; and this assumption may have been made before the time of Cicero.

*ib.* Cicero's use of *salum* does not fit the meanings assigned to the word by Lewis and Short, 'the open sea, the high sea, the main, the deep'; nor are these meanings justified by any of the passages of prose to which the dictionary refers. *salum*, like *σάλος*, denotes water near a coast or harbour, and suitable for anchorage.

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## EASTER TERM, 1906.

### FIRST MEETING<sup>1</sup>.

At a meeting held in Dr Jackson's rooms in Trinity on Thursday, 10 May, 1906, at 4.45 p.m., the President (Professor BEVAN) in the Chair:

<sup>1</sup> Reported in the *Cambridge University Reporter*, 22 May, 1906.

## I. It was resolved :

"That the Society desires to record its deep sense of the loss which it has suffered by the death of Professor Bendall, its Treasurer during the last two years ; and begs leave to offer to Mrs Bendall its respectful condolences."

II. Mr QUIGGIN was elected Treasurer, and Mr ANGUS Secretary, for the remainder of the year.

## III. It was resolved :

"That a grant of £40 be made from the Society's funds to Mr Quiggin in aid of the publication of his book on Donegal Irish, provided that the Syndics of the University Press place a copy of the book, free of charge, at the disposal of every member of the Society who may apply."

IV. Mr GAYE read a paper on 'Zeno's Fourth Argument against Motion.' The elucidation of this argument is a matter of great difficulty : there is no certainty either (1) as to the precise form in which the argument was stated, or (2) as to its real significance.

(1) The passage in Aristotle's *Physics* (Z ix 239<sup>b</sup> 33—240<sup>a</sup> 18) is in many places obscure, and the various readings are perplexing. The words in which the respective positions of the rows of ὄγχοι in the στάδιον are described (240<sup>a</sup> 4 *sqq.*) are far from clear : but the arrangement of Simplicius may be accepted as satisfactory, if we bear in mind that Aristotle no doubt has a diagram to which he can point in case his meaning might otherwise be uncertain. The concluding sentence (ἀμα δὲ συμβαίνει κτλ.—240<sup>a</sup> 13 *sqq.*) is, however, the most difficult in the passage. It seems impossible to explain it satisfactorily on the assumption (apparently universal) that the words expressing the conclusion to be proved by the argument (ἴσον εἶναι χρόνον τῷ διπλασίῳ τὸν ἡμισυν—240<sup>a</sup> 1) mean 'that a given time is equal to its half,' a conclusion that has already been reached—ὥστε ἡμισυν εἶναι τὸν χρόνον (240<sup>a</sup> 12), so that the remaining sentence would be quite unnecessary. But there is no reason why the words should not mean 'that half a given time is equal to double that time' : and on this supposition something will still remain to be proved after 240<sup>a</sup> 13, and we may get a satisfactory interpretation of the passage as a whole, which may then be transcribed and translated as follows :—



239<sup>b</sup> 33 Bekker.] Τέταρτος δ' ὁ περὶ τῶν ἐν τῷ σταδίῳ κινουμένων ἐξ  
ἐναντίας ἴσων ὄγκων παρ' ἴσους, τῶν μὲν ἀπὸ τέλους τοῦ  
35 σταδίου τῶν δ' ἀπὸ μέσου ἴσῳ τάχει, ἐν ᾧ συμβαίνειν  
240<sup>a</sup> οἶεται ἴσον εἶναι χρόνον τῷ διπλασίῳ τὸν ἡμισυν. ἔστι δ' ὁ  
παραλογισμὸς ἐν τῷ τὸ μὲν παρὰ κινούμενον τὸ δὲ παρ'  
ἡρεμοῦν τὸ ἴσον μέγεθος ἀξιοῦν τῷ ἴσῳ τάχει τὸν ἴσον φέρε-  
σθαι χρόνον· τοῦτο δ' ἐστὶ ψεῦδος. οἷον ἔστωσαν οἱ ἐστῶτες  
5 ἴσοι ὄγκοι ἐφ' ὧν τὰ ΑΑ, οἱ δ' ἐφ' ὧν τὰ ΒΒ ἀρχόμε-  
νοι ἀπὸ τοῦ μέσου τῶν Α, ἴσοι τὸν ἀριθμὸν τούτοις ὄντες καὶ  
τὸ μέγεθος, οἱ δ' ἐφ' ὧν τὰ ΓΓ ἀπὸ τοῦ ἐσχάτου, ἴσοι τὸν  
ἀριθμὸν ὄντες τούτοις καὶ τὸ μέγεθος, καὶ ἰσοταχεῖς τοῖς Β.  
συμβαίνει δὴ τὸ πρῶτον Β ἅμα ἐπὶ τῷ ἐσχάτῳ εἶναι καὶ  
10 τὸ πρῶτον Γ, παρ' ἄλληλα κινουμένων. συμβαίνει δὲ τὸ  
Γ παρὰ πάντα τὰ Α διεξεληλυθέναι, τὸ δὲ Β παρὰ τὰ  
ἡμίση· ὥστε ἡμισυν εἶναι τὸν χρόνον· ἴσον γὰρ ἐκάτερόν ἐστι  
παρ' ἑκάστον. ἅμα δὲ συμβαίνει τὰ Β παρὰ πάντα τὰ Γ  
παρεληλυθέναι· ἅμα γὰρ ἔσται τὸ πρῶτον Γ καὶ τὸ πρῶ-  
15 τον Β ἐπὶ τοῖς ἐναντίοις ἐσχάτοις, ἴσον χρόνον παρ' ἑκάστον  
γινόμενον τῶν Β ὅσον περ τῶν Α, ὥς φησι, διὰ τὸ ἀμ-  
φότερα ἴσον χρόνον παρὰ τὰ Α γίνεσθαι. ὁ μὲν οὖν λό-  
γος οὗτός ἐστιν, συμβαίνει δὲ παρὰ τὸ εἰρημένον ψεῦδος.

240<sup>a</sup> 5 ἀρχόμενοι—6 τῶν Α.] Cf. ἀρχομένους μὲν ἀπὸ τῆς ἀρχῆς τοῦ σταδίου, τελευτῶντας δὲ κατὰ τὸ μέσον τῶν Α Simplicius.

11] πάντα τὰ Α FKE<sup>2</sup> Simplicius. πάντα τὰ Β E<sup>1</sup>HI Bekker Prantl. | τὸ δὲ Β Ε Simplicius. τὰ δὲ Β FKHI Bekker Prantl.



The fourth argument is that concerning the two rows of bodies, each row being composed of an equal number of bodies of equal size, passing each other on a race-course as they proceed with equal velocity in opposite directions, the one row originally occupying the space between the goal and the middle point of the course and the other that between the middle point and the starting-post. This, he thinks, involves the conclusion that half a given time is equal to double that time. The fallacy of the reasoning lies in the assumption that a body occupies an equal time in passing with equal velocity a body which is in motion and a body of equal size which is at rest, an assumption which is false. For instance (so runs the argument) let *AA...* be the stationary bodies of equal size, *BB...* the bodies, equal in number and in size to *AA...*, originally occupying the half of the course from the starting-post to the middle of the *A*'s, and *CC...* those originally occupying the other half from the goal to the middle of the *A*'s, equal in number, size, and velocity to *BB...* Then three consequences follow. First, as the *B*'s and the *C*'s pass one another, the first *B* reaches the last *C* at the same moment at which the first *C* reaches the last *B*. Secondly, at this moment the first *C* has passed all the *A*'s, whereas the first *B* has passed only half the *A*'s and has consequently occupied only half the time occupied by the first *C*, since each of the two occupies an equal time in passing each *A*. Thirdly, at the same moment all the *B*'s have passed all the *C*'s: for the first *C* and the first *B* will simultaneously reach the opposite ends of the course, since (so says Zeno) the time occupied by the first *C* in passing each of the *B*'s is equal to that occupied by it in passing each of the *A*'s, because an equal time is occupied by both the first *B* and the first *C* in passing all the *A*'s. This is the argument: but it presupposes the aforesaid fallacious assumption.

Even so the argument is stated so concisely that obscurity arises owing to the omission of intermediate steps. It may be well, therefore, to append a diagram together with a restatement of the argument in a more modern form:—

Ἀρχὴ τοῦ σταδίου  
(= ἔσχατον τοῖς Γ').

Μέσον τοῦ σταδίου  
(= μέσον τῶν Α).

Τέλος τοῦ σταδίου  
(= ἔσχατον τοῖς Β).

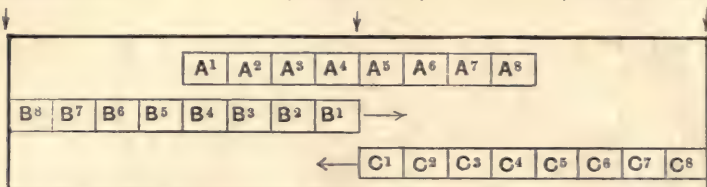


Fig. 1  
(240<sup>a</sup> 4).

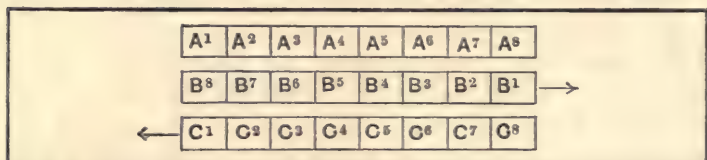


Fig. 2  
(240<sup>a</sup> 9).

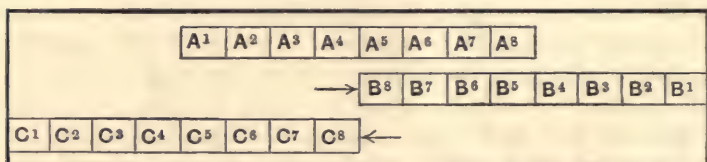


Fig. 3  
(240<sup>a</sup> 13).

Let  $C^1$  have reached  $B^8$  at the moment  $M$  in the time  $T$ .

Then at the same moment  $M$ —

(1) Since  $B^1$  and  $C^1$  are travelling with equal velocity,  $B^1$  must have reached  $C^8 (= A^8)$  and must have occupied the same time as  $C^1$ . Therefore  $B^1$ 's time =  $T$ .

(2)  $C^1$  must have travelled a distance equal to  $A^1—A^8$ , since (α) it has passed all the  $B$ 's, (β) each  $B$  = each  $A$ , (γ) spaces of equal size must be traversed in equal times if the speed be equal.  $B^1$ , however, has only travelled the distance  $A^5—A^8$ . Therefore  $B^1$ , having travelled only half the distance, can have occupied only half the time that has been occupied by  $C^1$ . Therefore  $B^1$ 's time =  $\frac{T}{2}$ .

(3)  $C^1$  must have completed the course, since having started at the middle point of the course it has travelled a distance equal to  $A^1—A^8 (= \text{half the course})$ . Therefore  $B^1$  must also have completed the course. But for this to have happened (that is to say, for all the  $B$ 's to have passed all the  $C$ 's) twice as much time must have elapsed as was necessary to enable  $C^1$  to reach  $B^8$ . But the time occupied by  $C^1$  in reaching  $B^8 = T$ . Therefore  $B^1$ 's time =  $2T$ .

Thus at the same moment  $M$  the time occupied since the start by  $B^1$  is both  $\frac{T}{2}$  and  $2T$ . Consequently, if motion is possible, half a given time is equal to double that time, which is absurd. Therefore motion is impossible.

Q. E. D.

(2) The argument is commonly held to be obviously and hopelessly fallacious. In France, however, a different opinion has prevailed, and the views of Paul Tannery, Noël, and others, have perhaps hardly received sufficient attention in this country, except from Mr Bertrand Russell, who considers that, properly understood, the argument contains no fallacy at all. The use of the word *ῥγκος* should be carefully noted. It is an unusual word for Zeno to have chosen—especially in connexion with *στάδιον*—if his object was merely to indicate some stationary or moving ‘body’: this, together with the fact that the futility of the argument as usually interpreted is quite unworthy of the author of the other three arguments against motion, should make us look for some other explanation. Those who take the French view usually translate *ῥγκοι* ‘points’ and assume that Zeno is arguing against the Pythagoreans. It is perhaps more probable that the objects of his attack are not the Pythagoreans but the scientific pluralists, especially Empedocles, who seems to have held the view that matter is not infinitely divisible but is composed of a finite number of ‘least portions’ (*ἐλάχιστα καὶ οἰονεὶ στοιχεῖα στοιχείων*): moreover there is some reason to think that he called these ‘least portions’ *ῥγκοι*. The choice of the word by Zeno would thus be explained, as no other word would serve his purpose: it was necessary to indicate that he was arguing against a particular theory of matter. Further, Empedocles is exactly the person with whom Zeno would most obviously find himself in conflict when he defended his master’s doctrine of the One against those who asserted the existence of the Many. The force of Zeno’s argument against a theory of matter such as that with which Empedocles is credited cannot be doubted. Referring to the diagram, we see that the motion of the *C*’s is relative both to the *B*’s, which are in motion, and to the *A*’s, which are not. Let us suppose, then, that the respective position of the *B*’s and the *C*’s has changed from that in Figure 1 to that in Figure 2. Now, in reaching the position it occupies in Figure 2, *C*<sup>1</sup> must have been opposite each of the eight *B*’s in succession, and at the moment when it was opposite each *B* it must also have been opposite an *A*. But two moments are necessary to enable it to have been opposite two successive *B*’s: and it cannot have been opposite the same *A* at both of these two moments, which would mean that it was at rest: nor can it at the same moment be opposite part of one *A* and part of another, since each *ῥγκος* is *ex hypothesi* ἀμερής: consequently at each of the two moments it must have been opposite a different *A*, and therefore at the moment when it has passed eight *B*’s it must also have passed eight *A*’s, notwithstanding the fact that the *B*’s are in motion whereas the *A*’s are at rest. Thus we see that what Aristotle regards simply as a fallacious assumption (240<sup>a</sup> 1 *sqq.*) is really a perfectly legitimate deduction from the theory criticized. So interpreted, Zeno’s argument is perfectly valid.



V. Dr VERRALL read a paper<sup>1</sup> on Euripides *Andromache* 655—656. (The Death of Achilles.—Medial Punctuation in the Tragic Senarius.)

Πάρις γὰρ, ὃς σὸν παῖδ' ἔπεφν' Ἀχιλλέα,  
Ἕκτορος ἀδελφὸς ἦν, δάμαρ δ' ἦδ' Ἕκτορος.

These verses, condemned by Nauck, are demonstrably spurious. The second has three metrical irregularities. (1) *The first foot consisting of a single dactylic word* distinguishes the later versification of Euripides from that of the *Andromache* and the early plays generally. (2) *Medial punctuation, i.e. separation of clauses after the third foot*, is reserved by Euripides, generally speaking, for special rhetorical effects, chiefly that of emphasis on the word preceding the pause. In particular, such a punctuation *following an iambus* (as here) is very rarely used even for special effect, and as used here, without such justification, is almost unknown. (3) The treatment of the *cretic pause* is slovenly and not justified by the general practice of Euripides.—In the first verse the archaism ἔπεφνε is not in keeping with the style of the context.—Further, the interpolation contradicts the play in saying that Achilles was killed by Paris. See *vv.* 1149 foll., which attribute the act to 'a Delphian,' the same person who afterwards kills Achilles' son Neoptolemus. This version is specially suitable to the story of the *Andromache*, and was probably invented by Euripides himself. It may have been suggested, with other features of the play, by the language about Delphi and its treasures which is assigned to Achilles in the *Iliad* (9. 404).

## MICHAELMAS TERM, 1906.

### FIRST MEETING<sup>2</sup>.

At a meeting held in Mr Nixon's rooms in King's, on Thursday, 25 October 1906, at 4.15 P.M., the President (Professor BEVAN) in the Chair:

I. Dr POSTGATE read a note on 'more uncanny thirteens'. Referring to his suggestion in *Classical Review*, 1905, p. 437, that the number might have had with the Greeks and Romans as with us a sinister tinge to the popular mind, he cited (1) the number of those executed for their mutiny against Alexander, B.C. 323, as given in Q. Curtius x. 2, Justin xii. 11; (2) the

<sup>1</sup> Published *in extenso* in the *Classical Review* for 1906, pp. 241 ff.

<sup>2</sup> Reported in the *Cambridge University Reporter*, 30 October, 1906.

<sup>3</sup> Published *in extenso* in the *Classical Review* for 1906, p. 443.



number of gladiators knocked down by the order of the mad emperor Gaius to Aponius Saturninus (who, as we conclude, committed suicide in consequence), Suet. *Gai.* 39; and (3) the appearance of Philip's statue as a 13th in the procession of gods immediately before his assassination, Diodorus xvi. 92. 5.

II. Mr HICKS contributed notes by Mr CORNFORD and himself on Aristotle, *De Anima*. Mr Cornford defended the text of the manuscripts at 425 a 15 and 430 b 2. In 429 b 31 in place of δέῃ δ' οὕτως he proposed to read δυνάμει δ' οὕτως, picking up the δυνάμει of the previous clause, "δυνάμει in the sense that." He considered the present order of the sentences in the passage 431 a 12—20, καὶ ἡ φυγὴ...αὐτῇ πλείω, unsatisfactory. The three sentences a 14 τῇ δὲ διανοητικῇ ψυχῇ...17 ἡ ψυχὴ are parenthetical, and he felt inclined to transpose them to the beginning of the next paragraph, to precede τὰ μὲν οὖν εἶδη 431 b 2. Omitting the words for the moment, the meaning is as follows: (1) a 12 καὶ ἡ φυγὴ...14 ἀλλὰ τὸ εἶναι ἄλλο explains that the faculty of desire and aversion is one faculty and only logically different from the faculty of sense; (2) a 17 ὥσπερ δὲ ὁ ἀῆρ κτέ. states that, as there is one ultimate sensorium (τὸ ἔσχατον) which receives impressions by different channels from different special senses, so also there is one μεσότης (such as is required for pleasure and pain) which, although one, is πλείω τῷ εἶναι. In this sentence the apodosis begins with καὶ μία μεσότης. The sentences in parenthesis merely interpret the remark that, as αἰσθήματα are to the sensitive faculty, so are φαντάσματα to intellect. In 431 b 8 he thought it possible that we should read ὅταν εἴπῃ ὡς ἐκεῖ τόδ' ἦδὺν ἢ λυπηρόν, "and, when it affirms that 'in that former case this was pleasant or painful', in the present case it avoids or pursues it." Perhaps also ἦν should be inserted after λυπηρόν. It would easily drop out after λυπηρόν and before ἐνταῦθα. Lastly, in place of 434 a 11 αὕτη δὲ ἐκείνην he suggested αὕτη δὲ κινεῖ (comparing a 19 αὕτη κινεῖ ἡ δόξα) and ὅτε δὲ κινεῖ γ' αὕτην in 434 a 13 in place of ὅτε δ' ἐκείνη ταύτην.

Mr Hicks discussed the perception of the common sensibles, shewing that the ordinary interpretation of Book II, c. 6 and III, c. 1 requires modification in detail. In regard to 429 b 31 he argued in favour of Mr Cornford's emendation (1) that δέῃ is admitted by palaeographers to have been sometimes a compendium for δυνάμει; (2) that the ordinary interpretation of δέῃ, whether ὑπολαβεῖν or συμβαίνειν be understood, is unsatisfactory; (3) that no support for δέῃ can be obtained from the ancient commentators.

III. Mr HARRISON pointed out that in Andocides ii 11 πλέον ἢ ὅσου ἐμοὶ κατέστησαν it is possible to take ἐμοὶ as an adjective, thus removing the only known evidence for καθίστασθαι meaning 'to cost' (Liddell and Scott s.v. καθίστημι B 7, where for μοι read ἐμοὶ).

SECOND MEETING<sup>1</sup>.

At a meeting held in Mr Nixon's rooms in King's on Thursday, 8 November, 1906, the President (Professor BEVAN) in the Chair:

I. Professor E. J. RAPSON and Mr R. MCG. DAWKINS, M.A., of Emmanuel, were elected members of the Society.

II. Dr HEADLAM read papers on Aristophanes *Knights* 755 and Aeschylus *Seven against Thebes* 202-4.—Ar. *Eq.* 754 ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας (ὁ Δῆμος), κέχνηεν ὥσπερ ἐμποδίζων ἰσχάδας, 'but when once he takes his seat upon this rock, he gapes as though hindering figs.' In attempting to explain this, some of the critics have forgotten that ἰσχάδες were dried figs (ἰσχνός), and no more grew upon a tree than raisins did. Another fact, which none of the critics has remembered, is that figs themselves, when they are full-ripe, burst and gape; and the technical word for this was κεχηνέναι (Marc. Anton. iii. 2, Nicephorus Walz *Rhet.* i 523, schol. Aesch. *Agam.* 497, Hesych. κεχάνια σῦκα). Evidently nothing could be more natural to say than 'gapes like a burst fig,' σῦκον κεχηνός: and Aristophanes has used the comparison in a metaphor before, v. 259 κάποσυκάξεις πιέζων τοὺς ὑπευθύνους, σκοπῶν ὅστις αὐτῶν ὁμός ἐστιν, ἢ πέπων ἢ μὴ πέπων· κἂν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχηνότα.... Since a fig which has once burst is of course no longer suitable for drying, a subtle and humorous variation of the same comparison is 'gapes as though—hindering dried figs' (τὰ ἐμποδίζοντα τοὺς καρποὺς ἀφαιρεῖν Theophrast. *de caus. plant.* iii. 7. 6).

Aesch. *Theb.* 202 ET. πύργον στέγειν εὐχέσθε πολέμιον δόρυ· οὐκοῦν τάδ' ἔσται πρὸς θεῶν· ἀλλ' οὖν θεοὺς τοὺς τῆς ἀλούσης πόλεως ἐκλείπειν λόγος. The difficulty is to translate this in harmony with Eteocles' argument, with the meaning of the particles, and with the order of the words. Feeling that οὐκοῦν τάδ' ἔσται πρὸς θεῶν; was the argument of the Chorus, editors used commonly to give these words to them; but it is now recognised that here, as throughout the passage, the Chorus' lyric argument is replied to by three lines from Eteocles. It was proposed to take εὐχέσθε as indicative, and explain as follows: *You are making prayers that the walls may be proof against the foeman's spear? Very well, that shall doubtless turn out so, by the granting of the Gods: but all the same, remember that when a city is taken, her Gods, as we are told, desert.* (Very well, if that is your prayer, God helps those who help themselves; when a city is taken, they desert;

<sup>1</sup> Reported in the *Cambridge University Reporter*, 20 November, 1906.

therefore we must *defend* the walls; that is the way to bring your prayer about.) Τάδ' ἔσται on this view is a formula of assuring confidence, as in Aristotle's will, Diog. Laert. v. 1. 11 ἔσται μὲν εὖ· ἂν δέ τι συμβαίῃ, and 12 ἂν δέ τι συμβαίῃ—ὁ μὴ γένοιτο, οὐδ' ἔσται, 'Eur.' *frag.* 953. 27, Plat. *Legg.* 918 D, Dem. 581, 22, 102, 20 ἂ μῆτε γένοιτ' οὔτε λέγειν ἄξιον, Eur. *Ion* 456 εἰ δ'—οὐ γὰρ ἔσται, τῷ λογῷ δὲ χρῆσθαι—*Supp.* 604 γένοιτ' ἂν κέρδος· εἰ δ'..., Theocr. vii. 52, Aesch. *Supp.* 737 ἀλλ' οὐδὲν ἔσται τῶνδε, μὴ τρέσῃτέ νιν.

### THIRD MEETING<sup>1</sup>.

At the meeting held in Mr Nixon's rooms in King's on Thursday, 22 November, 1906, at 4.15 p.m., the President (Professor BEVAN) in the Chair:

I. Dr VERRALL read a paper on the crux in Dante (*Inferno* i. 70) respecting the date of the birth of Virgil: 'Nacqui *sub Julio*, ancorchè fosse tardi,' 'I was born *sub Julio*, though it was late.' The *prima facie* meaning of this sentence, taken alone, is that Virgil was born before, but only a little before, the end of the life and reign of Julius Caesar, *i.e.* about 45 B.C. But this is not only false (the true date being 70 B.C.), but plainly inconsistent with the rest of Virgil's biography as here given and interpreted by Dante. The difficulty was noted by the earliest commentators, but no solution has been found.

The suggestion offered was that Dante here refers to a speculation, by himself or some contemporary, respecting the *true* season of Virgil's birth, as distinct from the traditional time as given according to the unreformed calendar. The interest then taken in calendrical problems, especially in connexion with astrology and nativities, would make such a speculation natural and important. Tradition gives the day as the 15th of October. But the Roman calendar was then *late* by almost exactly three months, the product of accumulated error, and remained so till the reformation of it by Julius Caesar, in honour of which his name was given to his native month—July. Consequently, Virgil's birth presumably occurred three months earlier (according to the true and natural year) than tradition says, that is to say, in the seventh (not the tenth) month, the month afterwards dedicated to Julius.

It seems that such a view of the facts, if Dante could assume it as generally known, might very well be summarized by the words 'I was born under [the sign of] Julius, though [the month] was belated.'

An important point in this connexion is the sense of the following words: 'I lived at Rome under the good Augustus,

<sup>1</sup> Reported in the *Cambridge University Reporter*, 4 December, 1906.



in the time of *the false and lying Gods*.' This description signifies the Roman emperors (especially Julius and Augustus) and refers to the false worship of the emperors, first established in Virgil's time and partly by his powerful assistance. To this error Virgil confesses, when he declares himself to have been a rebel against 'the Emperor (Christ) who reigns above.' With a view to this, any association between Virgil and the first of these emperors and false deities was for Dante a point of importance. He supposed himself to have found such a link in the true month of Virgil's birth, coinciding (not accidentally, he would suppose, but providentially) with that destined to bear the name of Julius.

II. Mrs WEDD (Miss WHITE) read a paper on the word *αὐθέντης*. She suggested that the word is derived from a by-form of the substantive verb (cf. Latin *sons*), that it therefore means *the man himself*, and that its recognised meaning of 'murderer of a kinsman' arose in circumstances such as those represented in the *Oresteia*, where the victim's next of kin is likewise the murderer. Thus Orestes is *αὐθέντης* in relation to Clytaemnestra, Agamemnon is *αὐθέντης* in relation to Iphigenia, Heracles is *αὐθέντης* in relation to his children. She maintained that the vengeance of the Erinyes was originally restricted to cases where the normal vengeance was not forthcoming. In the *Eumenides* they insist (l. 260 and *passim*) that their function is to champion three classes—*θεοὶ*, *ξένοι*, *τοκεῖς*: these three classes being obviously unable to avenge themselves—*gods*, because they cannot do so without incurring pollution; *strangers*, because they are separated from their next of kin; *parents*, because their next of kin is himself the guilty one, the *αὐθέντης*, the man himself.

Mrs Wedd also read a note on *Eumenides* 334—5:

τοῦτο γὰρ λάχος διανταία  
μοῖρ' ἐπέκλωσεν

pointing out that *διανταία μοῖρα* = *ἄτροπος* in sense, and that, therefore, in this sentence in three consecutive words Aeschylus appears to refer to the names of the Three Fates—Lachesis, Atropos, Clotho.

III. Professor BURKITT read a paper on 'Thou and I': notes on the Scottish Psalter.

The word *thou* is doubly obsolete in modern English: (1) the 2nd pers. sing. has dropped out of the language, and (2) in the circles where its use is still current, e.g. among the Quakers and in rustic talk, *thee* is used for *thou*. Consequently there is no living tradition as to its proper pronunciation, and it is pronounced when met with in the Bible after the analogy of *house*. Why should we not pronounce it after the analogy of *you*? If what corresponds to German *zu* be English *to* (pronounced *too*),



why should not the word that corresponds to German *du* be pronounced *thoo*?<sup>1</sup>

A word like *thou* does not often come at the end of a line of poetry: almost the only place where we can look for rhymes to *thou* will be in excessively literal translations like the Scottish Psalter and its immediate predecessor the Psalter of Francis Rous of Cornwall, sometime M.P. for Devon (1643, 1646). The modern Scottish Psalter is a revision of Rous: their agreements and differences can be used to shew how certain words were pronounced in Milton's day and what differences there were between North and South Britain.

The main results of this inquiry are:

	ROUS	SCOTS
<i>thou</i> rhymes with	<i>show</i>	<i>do</i>
"	<i>bow</i> (vb.)	<i>bow</i> (vb.)
<i>bow</i> (vb.)	[?]	<i>subdue</i>
<i>out</i>	<i>root</i>	<i>root</i>
<i>you</i>	<i>due</i>	<i>due</i>

In other words *thou* rhymed in English with the words with which it now rhymes, but these words had not acquired the modern pronunciation: 'now' rhymed with 'throw'.<sup>2</sup> But in Scotland *ou* and *ow* were uniformly pronounced *oo*: 'thou' and 'bow' and 'you' rhymed with 'due'.

Further it seems that Rous gives no countenance to rhyming *I, eye, high, cry, misery, justify*, with *me* and *thee*, of which there are so many instances in the Scottish Psalter. Both Psalters recognise the double pronunciation of *are* and *aye*, but the Scottish Psalter rejects Rous's rhyme in cvi 7 between *they* and *sea*.

Rous's rhymes are usually respectable, but *Sisera* rhymes with *lay* (Ps. lxxxiii 9, 10). The Scottish rhymes maintain a fair average when the northern pronunciation is allowed for, the worst pair being *goes* and *rejoice* (Ps. xix 5).

<sup>1</sup> Professor Skeat writes to me: "The argument about German *zu* is not to the point. The *u* in original German *thū* was short. In English it was made long and became *thū*; and so it became *thou*, just as *hūs* became *house*. But in German it remained short; else the modern word would be *dau*, just as *hus* has become *haus*."

<sup>2</sup> Note that Rous rhymed *out* with *wrought* (lviii 2), and *wrought* with *aloft* (xxxiii 3, 4).

## THE RESTORED PRONUNCIATION OF LATIN.

*Syllabus approved by the PHILOLOGICAL SOCIETIES OF OXFORD AND CAMBRIDGE and recommended by the CLASSICAL ASSOCIATION for Adoption by Classical Teachers.*

The accompanying scheme of Latin pronunciation agrees in substance with one which was drawn up for the Cambridge Philological Society in the year 1886 and the conclusions in which received the general approval of the Oxford Philological Society in the following year<sup>1</sup>.

The present scheme was drawn up by representatives of the two Societies and submitted to a joint conference of Members held in Exeter College Hall on November 24, 1905, which was also attended by teachers of Classics resident in Oxford. The scheme was adopted *en bloc* at this meeting by a three-fourths majority of those present and voting. On February 1, 1906 it was submitted to the Cambridge Philological Society at its Annual Meeting and unanimously approved. It has subsequently received the assent of a great majority of the teachers of Classics both in Oxford and Cambridge. Lastly, it was adopted by an almost-unanimous vote of the *Classical Association* at the meeting held at Manchester on October 13, 1906.

The scheme as passed dealt only with the pronunciation of the native sounds of the Latin language, but for the convenience of teachers and others a statement is subjoined of the values which, according to the pamphlet already referred to, should be assigned to symbols that are found only or chiefly in borrowed words.

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*Quantity.*

In pronunciation the quantities of the vowels must be strictly observed: e.g. *lābor*, not as English *labour*; *mīnor*, not as English *mīnor*; *nōta*, not as English *nōte*. This is essential for the proper appreciation in prose, of sound, rhythm, and distinctions of meaning (e.g. *lābor*, *lābor*), and in verse, of metre also.

<sup>1</sup> Published as a pamphlet under the title *Pronunciation of Latin in the Augustan Period*. Cambridge University Press. Price 3d.

*Vowels.*

The following is approximately the pronunciation of the vowels.

- ā (prātum), as *a* in fāther, not as *a* in mâte.  
 ă (răpit), the same sound shortened, as *a* in ăha.  
 ē (mēta), as Ger. *e* in nehmen, not as *ee* in mēet.  
 ě (frĕta), as *e* in frĕt, not as *ee* in mēet.  
 ī (fīdo), as *ee* in fēed (Fr. *ie* in amie), not as *i* in fīne.  
 i (plīco), as *i* in fīt, not as *i* in fine.  
 ō (nōtus), as Italian *o* in Rōma.  
 ȝ (nȝta), as *o* in nȝt (Fr. *o* in botte), not as *o* in nōte.  
 ū (tūto), as *oo* in shoot (Ital. *u* in lūna), not as *u* (yoo) in acūte.  
 ũ (cūtis), as *u* in full, not as *u* in accūrate, nor as *u* in shŭn.

*Diphthongs.*

The sounds of the diphthongs may be arrived at by running the two component vowel-sounds rapidly together, the second being pronounced lightly. The most important are:

- ae (portae) =  $\overbrace{a + e}$ , nearly as *ai* in Isaiah (broadly pronounced), Fr. *émail*, not as *a* in lāte.  
 au (aurum) =  $\overbrace{a + u}$ , as *ou* in hour (as Ital. *au* in flauto), not as *aw* in awful.  
 oe (poena) =  $\overbrace{o + e}$ , nearly as *oi* in boil, not as *ee* in feet, nor as *a* in late.

In recommending these sounds for *ae* and *oe*, the Societies are guided mainly by practical considerations, since it has been found by experience that this pronunciation is of great convenience for class purposes. This was the pronunciation given them in early Latin, and they were still clearly distinct from the long *ē* in the time of Cicero, though their precise sound then is difficult to determine, and would probably be still more difficult to inculcate in an English school.

*Consonants.*

*c, g, t, s* are always hard.

- c* (cepi, accepi), as *c* in cat, not as *c* in acid or accept.  
*g* (gero, agger), as *g* in get, not as *g* in gibe or exaggerate.  
*t* (fortis, fortia), both as *t* in native, fortia not as potential.  
*s* (sub, rosa, res), as *s* in sit, or *ce* in race, not as *s* in rose or raise.

i and u consonantal.

i (j), e.g. *jacio*, as *y* in *you*, not as *j* in *Jack*.

u (v), e.g. *volo*, practically as *w* in *we* (Fr. *ou* in *oui*), not as *v* in *very*.

*r* is always trilled, even in the middle and at the end of words.

*rarus*; *parma*, *datur* (not pronounced as in English *palmer*, *hatter*).

Doubled consonants as in *vac-ca*, *Metel-lus* to be pronounced as in Italian.

PRONUNCIATION OF SOUNDS FOUND ONLY OR CHIEFLY  
IN FOREIGN WORDS

(from *Pronunciation of Latin in the Augustan Period*).

y in <i>gŷrus</i> , <i>scŷphus</i> ,	as German <i>ü</i> , French <i>u</i> in <i>lune</i> , aigu.
ch in <i>Bacchus</i> ,	as <i>k</i> followed by <i>h</i> .
th in <i>Cethegus</i> ,	as <i>t</i> „    „
ph in <i>Phoebus</i> ,	as <i>p</i> „    „

(These sounds are heard in Ireland. They may be obtained by pronouncing *inkhorn*, *pothouse*, *taphouse*, so that the mute comes into the second syllable, in-khorn, po-thouse, ta-phouse.)

rh in <i>Pyrrihus</i> , <i>rheuma</i> ,	as <i>r</i> in French <i>théâtre</i> , Greek <i>ῥ</i> .
z in <i>gaza</i> , <i>Zephyrus</i> ,	pronunciation doubtful: but perhaps as <i>dz</i> in <i>adze</i> , not as <i>z</i> .



<i>Expenditure.</i>		<i>Receipts.</i>	
	£. s. d.		£. s. d.
Books and Binding:		Balance from 1904 (including £2. 15s. 6d. in reserve for dinner account) ...	203 2 1
Jan. 16. Deighton ...	1 6 0	Subscriptions for 1904 ...	2 3 0
Feb. 1. Société Linguistique de Paris ...	16 0 0	59 Subscriptions for 1905 at £1. 1s. 0d. ...	61 19 0
May 9. Deighton ...	7 10 0	Sale of Publications, C. J. Clay & Sons ...	3 15 1
July 17. " ...	3 5 0	Interest:	
" 20. Johnson ...	12 0 0	Great Eastern Railway Debentures ...	28 10 0
Nov. 13. Deighton ...	2 3 9	Bombay and Baroda Stock ...	18 10 8
Grants:			
July 19. To Dr Rouse ...	10 0 0		
Oct. 21. To the University Press ...	50 0 0		
(Arnold's <i>Vedic Metre</i> )			
Printing:			
Jan. 16. Naylor (printing wrappers) ...	17 6		
Feb. 3. University Press (printing <i>Proceedings</i> ) ...	21 0 3		
Macmillan and Bowes:			
Mar. 23. Journal, No. 58 with postage	21 17 9		
Miscellaneous:			
Mar. 22. Cowman (honorarium, etc.)	1 3 4		
Aug. 8. Egyptian Exploration Fund	1 1 0		
July 17. Cheque-book ...	1 0		
Balance Dec. 31, 1905 ...	2 5 4		
	193 0 6		
	<u>£317 19 10</u>		
Examined and found correct, Jan. 23, 1906,			
J. E. NIXON } <i>Auditors.</i>			
J. R. WARDALE }			
		E. C. QUIGGIN }	
		E. HARRISON }	
		<i>On behalf of the Treasurer.</i>	

Arrears due 1 Jan. 1906 = £5. 5s. 0d. (including £2. 2s. for 1904).

Bills outstanding 1 Jan. 1906 = 7s. 0d.

On Jan. 1, 1906 the whole number of subscribers, including 2 subscribing libraries, was 139, of whom 77 were compounders. At the same date there were 3 honorary members; and 17 libraries, institutions and societies enjoyed the privileges of honorary membership. The invested funds of the Society consist of £300 Bombay and Baroda Railway Consolidated Stock, and £750 Great Eastern Railway 4 per cent. Debenture Stock.

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# L A W S

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer and secretaries and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.



19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
Cambridge Philological Society.

FEBRUARY 1907

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.  
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.

SOCIETIES.

1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouthshire.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.  
1885. The Canadian Institute, Toronto, Canada.

1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.

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1899. †The University of Adelaide, S. Australia (agent: Y. J. Pentland, Esq., 38, West Smithfield, London, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): Melbourne House, St Barnabas Road, Cambridge.  
 1885. \*Adam, J., Litt.D., Emmanuel.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O., Antrim, Ireland.  
 1905. Angus, C. F., M.A., Trinity Hall.  
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham, Cambridge.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.  
 \*Atkinson, Rev. E., D.D., Master of Clare.  
 1905. Bagge, Miss L. M., Newnham.  
 1876. Balfour, Right Hon. G. W., M.A. (Trinity): 24, Addison Road, Kensington, W.

† Subscribing libraries.

1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
1902. Bentinck Smith, Miss M. (Girton): Avery Hill Training College, Eltham, Kent.
1887. Bethune-Baker, Rev. J. F., B.D., Pembroke.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
1889. Brown, Rev. A. L., M.A. (Trinity).
1892. \*Burkitt, Prof. F. C., M.A. (Trinity): St Keyne's, Grange Road, Cambridge.
1906. \*Bury, Rev. R. G., M.A. (Trinity): 25, Green Street, Cambridge; the Vicarage, Trumpington, Cambs.  
Butcher, S. H., M.A., M.P. (Trinity): 6, Tavistock Square, W.C.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., M.A., Christ's.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity): Langley Lodge, Beckenham, Kent.
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. M<sup>c</sup>G., M.A. (Emmanuel): British School, Athens.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A., B.D., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.



1880. Edwards, G. M., M.A., Sidney Sussex.  
 1902. Edwards, H. J., M.A., Peterhouse.  
 1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.  
 1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.  
 1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.  
 Fanshawe, H. E., M.A., Corpus.  
 \*Fennell, C. A. M., Litt.D. (Jesus): Chesterton Road, Cambridge.  
 1879. \*Flather, J. H., M.A. (Emmanuel): Camden House, 90, Hills Road, Cambridge.  
 1877. \*Francis, H. T., M.A., Caius.  
 1883. Frazer, J. G., M.A., Trinity.  
 1903. \*Gaye, R. K., M.A., Trinity.  
 1888. \*Giles, P., M.A., Emmanuel.  
 1880. \*Gow, Rev. James, Litt.D. (Trinity): 19, Dean's Yard, Westminster, S.W.  
 1876. \*Grant, C. E., M.A., King's.  
 1884. Gray, Rev. J. H., M.A., Queens'.  
 \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.  
 1906. Gutch, C., M.A. (King's): Whitstead, Barton Road, Cambridge.  
 1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.  
 1900. Harrison, E., M.A., Trinity.  
 1904. Harrison, Miss J. E., Newnham.  
 1891. Headlam, W. G., Litt.D., King's.  
 1880. \*Heathcote, W. E., M.A. (Trinity): Clevehurst, Stoke Poges, Slough.  
 1905. Hentsch, Miss A. A., Girton.  
 1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.  
 1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.  
 1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): 1, Yarborough Villas, Woodridings, Pinner, Middlesex.  
 1882. Hügel, Friedrich Baron von: 4, Holford Road, Hampstead, N.W.  
 \*Image, J. M., M.A., Trinity.

- \*Jackson, Prof. Henry, Litt.D., Trinity.
1896. James, M. R., Litt.D., Provost of King's.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): 10, Brookside, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Rev. Prof. A. F., D.D., Master of Selwyn.
1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A. (Trinity): University Library; 91, Tenison Road, Cambridge.
- Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
- \*Mayor, Rev. Prof. J. E. B., M.A. (St John's): Jordan's Yard, Cambridge.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. \*Monro, C. H., M.A., Caius.
- \*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1885. \*Moulton, Rev. J. H., M.A. (King's): Didsbury College, Manchester.
1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
1874. \*Nixon, J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Great Shelford, Cambs.
1880. \*Parry, Rev. R. St John, B.D., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.
- \*Peile, J., Litt. D., Master of Christ's.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, J. P., Litt.D. (Trinity): 54, Bateman Street, Cambridge.

1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.
1906. Rapson, Prof. E. J., M.A. (St John's): 8, Mortimer Road, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.
- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A. (Caius): Fen Ditton, Cambs.
- \*Roberts, Rev. E. S., M.A., Master of Caius.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Westminster.
- \*Roby, H. J., M.A. (St John's): Lancrigg, Grasmere.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): 16, Brookside.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., LL.D. (University College, Oxon.): Little Hallands, Bishopstone, Lewes, Sussex.
- \*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1879. Selwyn, Rev. E. C., D.D. (King's): The School, Uppingham.
1893. Sikes, E. E., M.A., St John's.
- \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Hare Court, Temple, London.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.
1902. Steele Smith, Miss M., Newnham.
1906. Strachey, Miss P., Newnham.
- Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1876. \*Thompson, E. S., M.A. (Christ's): College House, Grange Road, Cambridge.

1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): 5, Selwyn Gardens, Cambridge.
1880. \*Vince, C. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1906. Wedd, Mrs N., Newnham.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace, St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A.: The School, Rugby.
1898. Witton, W. F., M.A. (Caius): St Olave's Grammar School, Southwark, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., D.D., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*



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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

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LXXVI—LXXVIII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1907.

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1907.

FIRST MEETING<sup>1</sup>.

AT the Annual Meeting held on Thursday, 24 January, 1907, at 4.15, in Mr Harrison's rooms in Trinity, the President (Professor BEVAN) in the chair:

I. The following Officers were elected for the year:

*President*: Professor BEVAN (re-elected).

*New Vice-President*: Professor JACKSON, Litt.D.

*Members of Council*: Professor RIDGEWAY (re-elected), Professor RAPSON, Mr R. G. BURY.

*Treasurer*: Mr QUIGGIN (re-elected).

*Secretaries*: Mr HARRISON, Mr ANGUS (both re-elected).

II. Professor RIDGEWAY read papers (i) on the name of the town of Philippi, (ii) on the form of the names of the Attic months.

(i) Professor RIDGEWAY pointed out that the plural form Φίλιπποι stands alone in Greek nomenclature, for whilst plural forms such as *Athenae*, *Thebae*, etc., are familiar, no other name of a city named after its founder or some other famous person ever shows the plural form of that person's name, but the city name is either an adjective, e.g. *Alexandreia*, *Seleuceia*, or a

<sup>1</sup> Reported in the *Cambridge University Reporter*, 12 February, 1907.

compound of the name with πόλις (*Alexandropolis*), or the genitive singular of the name accompanied by πόλις or some other term instead of πόλις, e.g. Καισάρεια Φιλίππου, Caesarea Philippi. Whilst it is easy to explain the plural forms of city names like Athens as arising from the fact that several hamlets or villages gradually grew together into a town (cf. Tower Hamlets), no such explanation will hold good for a brand new city such as that planted by Philip II on the site of the old Thracian village of Crenides. The form Φίλιπποι can be readily explained in another way. It does not always stand alone, for we find it accompanied when in the nominative by πόλις (Strabo 281, 46, Didot, οἱ δὲ νῦν Φίλιπποι πόλις Κρηνίδες ἐκαλοῦντο). We also meet the form Φιλιππούπολις (Ptol. 3, 11, 12), and finally the ordinary Greek form of such names Φιλιππόπολις. The Romans even did not invariably use Philippi, -orum, for Livy (xxxix, 53) says Philippopolin urbem, fuga oppidanorum desertam, cepit. That πόλις should be used in apposition with the nom. Φίλιπποι is certainly strange; we should be surprised at the combination Ἀθῆναι πόλις. On the other hand the position of the words Φίλιπποι πόλις, being the same as that of Φιλίππου πόλις, suggests that Φίλιπποι is not a nom. plural, but a genitive singular. And it is probably such. Mr Giles had that morning informed him that Hoffmann in a new work (*Die Makedonier*) had made the same suggestion, though the names on Thracian and Macedonian coins do not give the gen. -οι. Prof. Ridgeway pointed out that it was in the region where Philippi was founded that the aboriginal melanochrous Thracians, identical in race with the aborigines of Thessaly, had remained unconquered till the fifth century B.C. But as the gen. -οι is regularly used with O-stems in the dialect of Larisa, and that part of Thessaly came nearest in dialect to Lesbos and therefore had the most primitive forms, there is a high probability that the aborigines of the Pangaeian district retained the gen. -οι. The ruling families amongst the Thracians and Macedonians were alien in race from their subjects. As the legends on their coins would be in the speech of the chiefs, the discrepancy between the form found on coins and that used by the native Thracians could be explained. Accordingly the native name for Philip's new town was Φίλιπποι πόλις. Late writers like Strabo, who was an Asiatic, not knowing the Macedonian dialect took Φίλιπποι as plur., and thus wrote οἱ Φίλιπποι πόλις. Though Livy gives the true form Philippopolis, the Romans regularly took the genit. for nom. plur., and accordingly have left us the form Philippi, -orum, just as they took Gr. Ἀγκωνα for a nom. sing. *Ancona*.

(ii) Professor RIDGEWAY read a note on the termination of the names of the Attic months. He said that as far as he was aware the termination -ων had not been explained. He would suggest that it was simply the termination of the genitive plural of the names of the several festivals, such as the Πυανέψια,



Θαργήλια, etc., from which the months took their names. As the ordinary formula would be μὴν Ἀνθεστηρίων etc. the Athenians gradually came to regard the genitive as standing in apposition to μὴν, and as in such phrases as τετάρτη μηνὸς Βοηδρομίων, when the month in the genitive was omitted, they began to regard the genitive Βοηδρομίων as a nom. and actually declined it, altering its accent from paroxyton to oxyton, on the analogy of such words as πυγών, etc. The same origin may also be suggested for other nouns in -ων, e.g. πυλών, πῖθών, which were once the genitive plurals πυλῶν, πῖθων. The Latin *sestertium* affords a good parallel.

III. Mr HARRISON read two papers on Tacitus *Annals* xii 40, *Histories* iii 45, *Agricola* 31, and *Annals* xi 37.

(i)<sup>1</sup> Some recent commentators and others insinuate that the two stories told under different dates in *H.* iii 45 and *Ann.* xii 40 are one and the same. This is to charge the historian with dishonesty or gross carelessness or both. On examination the stories are found to differ in several details and particularly in their conclusions: in the *Ann.* the attack on the queen of the Brigants is foiled, while in the *H.* the pretender wins the throne and holds it in defiance of Rome. Moreover in the *H.* Tacitus is concerned with the effects of the news from Italy in A.D. 69; and if the war among the Brigants which he there records belongs to the fifties, his story breaks off a dozen years or more before it begins to be relevant. Two attempts must therefore be recognized: the first a failure, the second successful because the Romans could not adequately support the queen at the time. The change from the dependent queen to the defiant king explains why in 71 (and not before) the Romans subdued the Brigants, thus opening the way for the advance into Scotland in 80 or 81.

These conclusions throw further doubt on the mention of the Brigants in *Agr.* 31, a well-known difficulty, and support the opinion of Camden that the Trinobants should be substituted, whether the error comes from Tacitus or from his scribes.

(ii) 'So much pride did she show at the last.' Thus says Tacitus (*Ann.* xi 37) in his description of the last hours of Messalina, with the help of a conjecture now generally received. But her conduct, as he depicts it, shows rather a bankruptcy of pride, and the only manuscript says 'So much was she lacking in pride at the last.' We must therefore unemend. Messrs Church and Brodribb translate the true reading, but translate it wrong; and Mr Fisher confesses a half-hearted liking for it in the preface of the recent Oxford text. The associations of *superbia*, and the mention of anger immediately before the sentence in question, do not suffice to justify the change.

<sup>1</sup> Published at greater length in *The Classical Quarterly*, vol. i, pp. 305-7.

SECOND MEETING<sup>1</sup>.

At a meeting held on Thursday, 7 February, 1907, at 4.15 P.M., in Mr Giles' rooms in Emmanuel, the President (Professor BEVAN) in the Chair:

I. Miss PAUES read "Notes on a newly discovered manuscript of the Poema Morale."

The Poema Morale is one of the most conspicuous and influential poems of the early Middle English period. Manuscripts of the poem occur in the Bodleian Library, Oxford, Jesus College, Oxford, in the British Museum and Lambeth libraries, and in Trinity College, Cambridge. A hitherto unknown copy of the Moral Ode is found on ff. 115—120 of MS. McClean 123, in the Fitzwilliam Museum, Cambridge. This is a small folio, written about 1300 by a French scribe. It is known as the Nuneaton Codex from having formerly been in the possession of the Convent of Nuneaton, Warwickshire. The text of the poem presents certain differences from the copies already known, and will be printed in one of the forthcoming numbers of the *Anglia*.

II. Professor SKEAT read a paper on "The date of the Proverbs of Alfred."

"The Proverbs of Alfred" is an Old English poem of which we have two nearly complete MS. copies and a part of a third. One of these, the Trinity MS., has only been printed in incorrect forms; and the third copy has been neglected. I have therefore undertaken a new edition<sup>2</sup>. The date has been vaguely put down as between A.D. 1200 and 1250. The latter date is too late, as the evidence of the MSS. shows. The former date, on the other hand, is too early, as I have discovered that the poem certainly contains a quotation from Layamon's Brut, to which the date of 1205 is usually assigned. This quotation is curious. The author of the Proverbs says that, when one comes to the *end* of a thing, the best remark to make is:—"iwurthe that iwurthe, iwurthe Godes wille," i.e. happen what may, God's will be done. Here he not only quotes exactly, but gives us the reference; for this expression is precisely the very one with which Layamon's Brut concludes. As all the external evidence points to a very early year within the thirteenth century, we may feel assured that the poem is to be dated soon after 1205; and we can hardly go far wrong if we date it between 1205 and 1210.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 19 February, 1907.

<sup>2</sup> *The Proverbs of Alfred*; re-edited from the MSS. by the Rev. Walter W. Skeat, Oxford, 1907.

THIRD MEETING<sup>1</sup>.

At a meeting held on Thursday, 21 February, 1907, at 4.15 P.M., in Mr Giles' rooms in Emmanuel, the President (Professor BEVAN) in the Chair:

I. Dr VERRALL read notes on some of the passages in Euripides' *Alcestis*, where difficulties have been raised, or points ignored, in consequence of the mistaken attempt to save the supposed character of the play as a serious and purely pathetic exposition of the religious legend.

- 177 ὦ λέκτρον, ἔνθα παρθένοι' ἔλυσ' ἐγὼ  
κορεύματ' ἐκ τοῦδ' ἀνδρὸς, οὐ θνήσκω πέρι,  
χαίρει.

V. 178 is excised by Nauck and others. The only solid objection is that πέρι cannot stand for ὑπερ. This is true, but the underlying assumption, that οὐ refers to the husband, is not true: οὐ refers to the λέκτρον and is synonymous with ἔνθα—'the bed, where I am now dying.' Why then is πέρι added, so that the literal sense is 'which I am dying—about'? Because Alcestis is 'dying' not on the bed. She is wandering about it, in and out of the room, and all over the house; see vv. 185 foll. If she were really dying at all, she would be *on* the bed; and this she naturally intends to say. But becoming aware that the facts do not justify her phrase, she perforce adds the corrective πέρι. It is in effect an involuntary jest of the form παρὰ προσδοκίαν, and serves to accent the absurdity (on the religious assumption respecting the facts) of this whole description.

- 183 πᾶν δὲ δέμνιον  
ὀφθαλμοτέγκτω δέυεται πλημμυρίδι.

This pompous and extravagant expression has an effect, in contrast with the general style of the narrative, like that of burlesque. The vocabulary and imagery are those of a bad Aeschylus, not of Euripides. Such is the intention.

- 197 καὶ κατθανών γ' ἂν ὦλετ', ἐκφυγὼν δ' ἔχει  
τοσοῦτον ἄλγος οὐ πῶτ'—οὐ λελήσεται.

This lame conclusion is not to be forced out of its natural effect, or improved by correction, but simply accepted, as in Professor Murray's text. That Admetus 'will not forget' his experiences on this occasion, is just the one thing which, from the Euripidean point of view, can be decently said about his eventual retrospect.

- 204 παρειμένη δέ, χειρὸς ἄθλιον βάρος....

The sentence is incomplete, but nothing is lost. The maidservant, who is in tears throughout (v. 137), breaks down at this point and

<sup>1</sup> Reported in the *Cambridge University Reporter*, 5 March, 1907.



weeps aloud. Such an effect is unfit for tragedy, and perilous, if not fatal, to serious pathos. But it is perfectly appropriate to the intention of this scene.

507—567. During this scene, Admetus, who has been interrupted in his hasty preparation for the funeral by the arrival of Heracles, is already *shaved* as a mourner, but is not yet in black. The shaving, and the shaving only, is noticed by Heracles both here (v. 512) and afterwards (v. 826) when he recalls his observations. When the king's toilette is completed, and he *is* in black, we hear of it (v. 923); and this much more conspicuous sign would naturally be noted and mentioned by Heracles, if in fact it existed at the time of his interview. But in reality v. 512 expresses surprise at the incongruity of the king's head with the rest of his person. The appearance of the mourner in this intermediate condition is, in the circumstances, not only probable but almost inevitable. But like many other traits (such as the disposition of the supposed corpse), it makes sheer comedy of the scene.

559 αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου  
ὅταν ποτ' Ἀργεὺς θυψίαν ἔλθω χθόνα.

'I myself find in him (Heracles) the most generous of hosts, whenever I visit the *thirsty* land of Argos.' In the situation (vv. 546 foll.), and considering the unfortunate effects of the liberal provision now made by Admetus for the entertainment of Heracles (vv. 747—802), the traditional epithet of Argos is in this place grotesque. Admetus is of course to be supposed innocent of malice; it is on his part an oversight and accident of speech (like the τοῦν ποσὶν οἰστέον κακόν of v. 739, and many others). But it would alone suffice to prove the malice of the poet.

II. Dr JACKSON read a paper on Empedocles, *fragment* 17, 14—35 (Diels), of which the following is an abstract:

(1) In these lines the descriptions of the four material principles and of the two moving forces are strangely mixed. Lines 15—18, 27, 28, 30—35 describe the material principles, and should be read consecutively. Lines 29, 19—26, describe the moving causes, and should follow in this order. (2) Lines 22—26 describe, not Empedocles' force called φιλότης, but the Ἀφροδίτη of a rival, with which he contrasts it. This Ἀφροδίτη is the goddess of sexual love whom Parmenides places in the middle of the universe to control it (ἐν δὲ μέσῳ τούτων δαίμων ἥ πάντα κυβερνᾷ). (3) Whence in 25, τὴν οὐτις μετ' ὅσοισιν (or ὅσσοισιν) ἐλισσομένην δεδάηκε, read μεσάτοιισιν (or μέσσοισιν) ἐνίζομένην. As Diels has already noted, the next sentence, σὺ δ' ἄκουε λόγον στόλον οὐκ ἀπατηλόν, is a distinct reply to Parmenides' κόσμον ἐμῶν ἐπέων ἀπατηλὸν ἀκούων.



FOURTH MEETING<sup>1</sup>.

At a meeting held on Thursday, 7 March, 1907, at 4.15 P.M., in Mr Giles' rooms in Emmanuel, the President (Professor BEVAN) in the Chair:

I. Professor W. G. HALE, of the University of Chicago, was elected an Honorary Member.

II. Dr POSTGATE read notes on Lucan VIII<sup>2</sup>.

85 should be punctuated with a ? at the end of the line.

157 The MS *nimis* should be kept. The construction is *submissa hospita turbae nimis gravis* (gen. of description) *nulli*.

195 We may conjecture *Oenusae cautes et quas Chios asperat undas*.

306 *tanta* should be *tota*.

Lines 309—310 if genuine should be placed after 288.

402 *exceptos* has the legal sense of 'specified.' *audet* (not *horret*) should be taken.

III. Mr R. G. BURY read notes on Plato's *Symposium*. The following is an abstract of the main points.

*Symp.* 172 A παῖζων ἅμα τῇ κλήσει ὦ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμένεις; Of the many attempts to explain the point of the joke, Rettig's seems the best. He cuts out Ἀπολλ., and supposes Glaucon, at a distance behind, to feign ignorance of the identity of "the Phalerian."

182 E ἀλλ' ὅτιοῦν διώκων...πλὴν τοῦτο φιλοσοφίας τὰ μέγιστα καρποῦτ' ἂν ὀνειδῇ. φιλοσοφίας is difficult (see Hug *ad loc.*). If retained it might be construed as object. gen. after ὀνειδῇ, rather than as subj. gen. (as Stallb.); cp. τὸ Λυσίου ὀνειδος *Phaedr.* 277 A, and for the reproaches levelled against philosophy cp. *Rep.* 481 c ff., esp. 495 c ἥσυχνάν τε καὶ ὀνειδῇ περιῆψαν (sc. τῇ φιλοσοφίᾳ). As a substitute, φιλοψυχίας ('selfish cowardice') might be suggested.

197 D ἱλεως ἀγαθός. So the codd.; but most edd. read ἀγαθοῖς, except those who adopt Usener's ἀγανός. The recurrence of ἀγαθῶν just below makes ἀγαθός, in any case, unlikely; and a nomin. seems required to balance ἱλεως. As a nearer metrical equivalent, perhaps ἀγανός should be preferred to ἀγανός.

197 D ἐν πόνῳ ἐν φόβῳ ἐν πόθῳ ἐν λόγῳ κυβερνήτης ἐπιβάτης παραστάτης τε καὶ σωτὴρ ἄριστος. The words ἐν πόθῳ ἐν λόγῳ are

<sup>1</sup> Reported in the *Cambridge University Reporter*, 19 March, 1907.

<sup>2</sup> Published in *extenso* in the *Classical Quarterly* for 1907, pp. 75 sqq., 219 sq.

open to suspicion. Many corrections have been proposed (see Hug or Rettig *ad loc.*), but none are satisfactory, and few take account of the maritime allusions in κυβερν. ἐπιβ., which seem to demand a similar reference in the words preceding. It would improve the sense-balance of the clause, by introducing such a ref., if we read ἐν πόνῳ ἐν φόβῳ ἐν πό<ρω ἐν ῥό>θῳ.

212 E νῦν δὲ ἤκω...ἵνα...τὴν τοῦ σοφωτάτου καὶ καλλίστου κεφαλὴν ἐὰν εἶπω οὕτως ἀναδήσω. The words ἐὰν εἶπω οὕτως are rejected by Schanz and others; but they hardly look like a gloss. Ought we to construe οὕτως with ἀναδήσω and read, for εἶπω, εἴτι οἷός τ' ᾧ—"if I am not too late"? Cp. οὐχ οἷός τ' ἐγενόμην 3 ll. above.

216 E ἡγείται δὲ...ἡμᾶς οὐδὲν εἶναι λέγω ὑμῖν εἰρωνεούμενος δὲ κτλ. λέγω ὑμῖν, even if taken as parenthetic, seems to lack point here. Rather than eject or alter the phrase, one might find a better place for it 3 ll. below and read ἀλλὰ—λέγω ὑμῖν—ἐγὼ ἥδη ποτ' εἶδον κτλ., or ἀλλ' ἂ λέγω ὑμῖν κτλ.

219 C κατεγέλασε τῆς ἐμῆς ὥρας καὶ ὕβρισεν καίπερ κείνῳ γε ᾧμην τί εἶναι κτλ. καίπερ...ᾧμην must be corrupt because of the two solecisms. Read perhaps καὶ περὶ κείνῳ ὃ γε ᾧμην κτλ. For ὑβρίζειν περὶ c. acc., cp. *Laus* 885 B.

220 C τελευτώντες δὲ τινες τῶν Ἰώνων...ἐφύλαττον αὐτόν. For the suspected Ἰώνων, νεανιῶν would be preferable to Hug's νέων: or perhaps ἀνων (= ἀνθρώπων).

## EASTER TERM, 1907.

### FIRST MEETING<sup>1</sup>.

At a meeting held on Thursday, 9 May, 1907, at 4.45 p.m. in Dr Jackson's rooms in Trinity, the President (Prof. BEVAN) in the chair:

I. Dr SKEAT discussed the following etymologies:

*Fold* (as in *sheep-fold*) has nothing to do with the verb *to fold*, but comes from the rare A.S. *falud*, *falod*, signifying 'made of planks or boards'; from *fala*, a plank; see Hessels, *Leiden Glossary*, p. 208 (s. v. *tubulo*). The oldest sense is 'cow-shed.'

*Jaunt* seems to have arisen from an older form *jaunce*, by supposing it to represent a plural form *jaunts*, and then dropping the *s*. The *geance* in Ben Jonson, *Tale of a Tub*, ii. 4, is probably the same as *jaunce*, as explained by Nares. This sb. *jaunce* is from the verb *to jaunce*, to tire out; Rich. II. v. 5. 94; cf. prov. E. *jankit*, tired.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 28 May, 1907.

The N.E.D. gives the form \**lāwirakjon* as the primitive Teutonic name of the bird now called 'the lark.' This form may be explained as 'narrator (or revealer) of treachery.'

*Bamboo* is a mere Portuguese corruption of the older name *mamboo* (N.E.D.); which is merely short for *samambū*, the Malay name of the Malacca cane, which bamboo resembles.

*Cockatoo*, originally perhaps an imitative word like the Maori *ka-ka*, a parrot, has become *kaka-tūa* in Malay, which really means 'elder sister,' with a jocose reference to its shrill voice; no doubt, by popular etymology.

*Lime*, as the name of a fruit, is not original in Arabic or Persian, but comes from the common Malay *limau*, Javanese *limo*, denoting any kind of lime or citron. *Lemon* is merely the same word with a Latin suffix; the Lat. pl. *līmōnes* occurs as early as 1200 (Yule).

The Heb. *bāraq*, to flash, is the original of *bāreget*, an emerald; hence the Skt. *marakatam*, an emerald (Gk. *μάραγδος*); also Skt. *aṣmā marakatam*, emerald-stone, Gk. *\*σμαμάραγδας*, *σμάραγδος*, Lat. *smaragdus*; Old French *esmeralde*, E. *emerald*.

## II. Mr S. G. CAMPBELL read Notes on the Phonology of the Elean Dialect.

1. *Ρωτακισμός*. The change of final *ς* to *ρ* in the earlier Elean inscriptions is extraordinarily sporadic. In some of the inscriptions no rhotacism appears, in others every final *ς* is changed to *ρ*, while in others again *ς* sometimes becomes *ρ* and sometimes is retained.

A. It does not seem possible to formulate a law based upon the character of the sound following, for of the 23 instances of *ρ* (5 of them doubtful) in the earlier inscriptions, 7 (or 8) precede voiced consonants, 7 (or 8) precede breathed consonants and 4 (5, 6, or 7) are prevocalic. On the other hand final *ς* is retained over 70 times; 8 times before voiced consonants, over 40 times before breathed consonants and 24 times before vowels.

B. It has been noticed<sup>1</sup> that in the case of the article and monosyllabic pronominal forms we find rhotacism relatively more frequent. Of the 18 to 23 instances of *ρ*, 8 are cases of the article, 4 of *τις*, and 2 are relative pronouns (2 are doubtful). But *ς* of the article is retained 11 times and *ς* of *τις* 5 times. So that the sporadic character of the change remains unexplained.

C. Nor does the formula 'andre Zeiten, andre Lautgesetze' explain the variation. Indeed if we follow the received chronological order of the inscriptions we find apparently (i) a period of rhotacism (but not complete or consistent), (ii) a period without rhotacism, (iii) a period in which rhotacism again appears but not consistently, and (iv) a period of complete rhotacism.

<sup>1</sup> e.g. by Weisschuh, De rhotacismo linguae Graecae, and G. Meyer, Griechische Grammatik<sup>3</sup>.



D. Further, an examination of the facts shows very clearly that the nature of the vowel preceding has no connection with the change of  $s$  to  $\rho$ .

E. Finally the assumption that the variation of  $s$  and  $\rho$  is due to dialectical differences within Elean is not supported by the evidence of the inscriptions.

It is generally assumed that  $s$  becomes voiced  $z$  before becoming  $r$ . [ $s \rightarrow z \rightarrow r$ .] This assumption is supported by the analogy of Italic and Germanic and also by the following facts in Elean and Greek generally: (a) the relatively greater number of cases in Elean in which  $s$  is retained before a breathed consonant; (b) the treatment of medial  $s$ . Intervocalic  $\sigma$  becomes  $\tau$  and then disappears in Greek, and no case of medial rhotacism occurs before a breathed consonant<sup>1</sup>, whereas in Thessaly and Crete we have instances of medial rhotacism before a voiced consonant; (c) the lack of evidence for a breathed pronunciation of final  $\rho$ .

The alteration in the position of the tongue required for the change of a dental  $z$  to a dental  $r$  is as follows: The point of the tongue, which in  $z$  is pushed forward, is drawn back slightly, and the part behind the point is dropped with a tendency to concavity, thus bringing the tongue as a whole nearer to what is the normal position for rest. Consequently a slack pronunciation of final  $z$  would tend to alter it to  $r$ . Again, in the pronunciation of a breathed sound the breath is expelled with greater force than in the pronunciation of a voiced sound. Therefore any lessening of the force—i.e. slackness of articulation—would tend to change a breathed sound to a voiced. Further, a final  $s$  would regularly in Greek<sup>2</sup> be assimilated to a following voiced consonant and become  $z$ .

What were the kinds of words that tended to be slurred over in pronunciation? Precisely those which in Elean undergo rhotacism with greater relative frequency than others, viz.,  $\tau\iota\varsigma$  and the article. And in Elean there is *very strong* evidence that the article was pronounced in this way, for in the earlier inscriptions a case of the article ending in a vowel is *never* pronounced separately before a word beginning with a vowel. Thus  $\tau\iota\alpha\rho\mu\acute{\alpha}\omega$ ,  $\tau\epsilon\pi\acute{\iota}\alpha\rho\iota$ ,  $\tau\iota\alpha\rho\acute{\iota}$  etc. for  $\tau\acute{\omega}$   $\iota\alpha\rho\mu\acute{\alpha}\omega$ ,  $\tau\acute{\omega}$   $\epsilon\pi\acute{\iota}\alpha\rho\iota$ ,  $\tau\acute{\omega}$   $\iota\alpha\rho\acute{\iota}$  etc. Similarly  $\kappa\alpha\iota$  prevocalic is *always*  $\kappa^3$ .

Thus, arguing both from phonetic probability and the facts, it would appear that the rhotacism in Elean depended on *Sprachtempo and sentence accent*, but was helped by the effect of a following voiced consonant in voicing the final  $s$ .

So first of all words like  $\tau\acute{\omega}\varsigma$ ,  $\tau\acute{\omega}\varsigma$ ,  $\tau\acute{\alpha}\varsigma$ ,  $\tau\iota\varsigma$  of a proclitic or enclitic character were slackly pronounced as  $\tau\acute{\omega}\rho$ ,  $\tau\acute{\omega}\rho$  etc. before

<sup>1</sup>  $\delta\rho\iota\rho$  in SGDI. 1147 is not an exception.

<sup>2</sup> Cp. the treatment of final  $\kappa$  and  $\nu$ .

<sup>3</sup> Cp. the treatment of dissyllabic prepositions. These invariably appear in the earlier inscriptions as  $\pi\acute{\omicron}\tau$   $\pi\acute{\alpha}\rho$   $\kappa\acute{\alpha}(\tau)$ .



voiced consonants (through the intermediate stage *toiz*, *toz*, etc.) and e.g. *τοῖρ φαλείους* would be frequent.

This would lead to extension in two directions: on the one hand to *τοῖρ φαλείου* (cp. \**toi woikos* → *τοὶ φοῖκοι*) and on the other hand to *τοῖρ Χαλαδρίους* and *τοῖρ Χαλαδρίου*.

If then the change from *s* to *r* depended on an unstable element like *Sprachtempo*, the existence of doublet forms like *τοῖς* and *τοῖρ* is very naturally explained, and the only question is the length of time which it took for the *ρ* form to prevail and ultimately by analogical extension to turn every final *s* to *ρ*, as actually happened.

## 11. I and Δ in Elean.

(a) The symbol I appears for ordinary Greek δ [original voiced dental stop] in 3 inscriptions regularly (SGDI. 1147, 1152, 1151) and in 2 inscriptions sporadically (SGDI. 1151, 1154).

(b) In all the other old inscriptions and on the late inscriptions original δ is written Δ (Δ), while for ζ of Attic (= *d<sub>i</sub>* etc.) Δ is written in the older and ττ in a later inscription.

The theory generally accepted to explain this interchange of symbols is as follows:

(i) Original δ (voiced stop) became in Elean ð (cp. Mod. Greek) and was written I. (ii) Later, δ in other dialects also was pronounced ð and so the spelling of the sound ð in Elean by the symbol Δ was resumed.

What sound (or sounds) did the symbol I represent?

Brugmann's theory is as follows:

$$\left. \begin{array}{l} (1) \gamma_i \rightarrow \delta_i \rightarrow dy \rightarrow dz \rightarrow zd \\ (2) \delta_i \rightarrow dy \rightarrow dz \rightarrow zd \\ (3) y \rightarrow dy \rightarrow dz \rightarrow zd \end{array} \right\} \begin{array}{l} \text{Attic} \\ \\ \text{orig. } zd \end{array} \rightarrow dd \text{ Boeot. Lac. Thess. El. Meg. Cret.}$$

It is to be noted (a) in the Elean inscriptions there is *no evidence* for the pronunciation of the *zd* stage, (b) nor any certain evidence for the existence in Elean of a period when I represented original *d<sub>i</sub>*; but such a period may be inferred from a comparison of the other dialects<sup>1</sup> which show Δ (or ΔΔ) for Attic ζ. (c) For the assumption of a pronunciation of δ as ð at an early period there is no evidence save the fact of its being written I. (d) If I was a suitable symbol to represent ð it must surely have ceased to be *zd*, for the two sounds are very different. Yet it is assumed that in Cret. Lac. Boeot. etc. I was discarded *because it represented zd*, whereas the sound had changed to δδ [? ðð].

The facts seem to admit of a simple explanation if we suppose that in Elean the *d<sub>i</sub>* sound represented by I never performed the rather smart phonetic somersault from *dz* to *zd*.

<sup>1</sup> e.g. Cretan. The evidence in Laconian and Boeotian is almost as weak as in Elean.

If we assume in Elean a pronunciation of *dy*—with which may be compared a pronunciation heard in Ulster, e.g. Dyonny for Johnny etc., we can account for

(1) the mixture of *dy* (I) with *d* ( $\Delta$ ) without supposing an early (and otherwise unproven) pronunciation of original  $\delta$  in Elean as  $\delta$ .

(2) the dropping of I and the spelling of original  $d_i$  by  $\Delta$  (or  $\Delta\Delta$ ).

For (1) the mixture of  $\delta$  ( $\Delta$ ) and *dy* (I) would arise very naturally in the case of  $\delta$  followed by prevocalic *i*, e.g.  $\Delta i$ . Such a word would *according to the Sprachtempo* be pronounced *dyí* or *dii* and so I and  $\Delta$ I would appear alongside one another and beside  $\Delta i$ . This would lead analogically to  $Zi\acute{\alpha}$ ,  $\xi\acute{\epsilon}\alpha$  etc., and (2) as the following *spirantic element became slighter* the symbol I would cease to be so close a representation of the sound as  $\Delta$  ( $\Delta\Delta$ ). But that the  $\Delta$  (or  $\Delta\Delta$ ) representing  $d_i$  had *not* exactly the same sound as original  $\delta$  is shown by the fact that subsequently the former became  $\tau\tau$  while the latter remained  $\Delta$ .

Further in cases like Cretan  $\tau\omicron\iota\delta\epsilon$  (=  $\tau\omicron\iota\sigma\delta\epsilon$ )  $\tau\delta\delta$   $\delta'$  (=  $\tau\delta\delta$   $\delta'$ ) we have an approximation to the same sound *d* (*dd*) from the other side. But though the same symbol  $\Delta$  (or  $\Delta\Delta$ ) was used to represent the development both of original  $d_i$  and original *sd*, it does not by any means follow that these sounds (or combinations of sounds) were identical. In fact that they were not identical seems proved by the fact that we do not find e.g.  $\tau\omicron\iota\tau(\tau)\epsilon$  as the development of  $\tau\omicron\iota\sigma\delta\epsilon$ .

The theory assumes that the writing with I is older than that with  $\Delta$ , but this does not appear to be borne out by the facts, for, while SGDI. 1147 is the oldest of the Elean inscriptions<sup>1</sup>, 1152 (with which 1157 is closely connected) must certainly on epigraphical grounds be put considerably later. This difficulty however may be met by supposing that 1152 and 1157 were later copies of earlier inscriptions in which the transcriber found I and reproduced it.

Of the two inscriptions SGDI. 1151 and 1154, which exhibit a sporadic I for  $\delta$ , the latter has already been supposed on other grounds to be a copy of a boustrophedon original and there is strong epigraphical evidence<sup>2</sup> that 1151 is the same.

The assumption that these inscriptions are copies makes it possible perhaps to accept the historical evidence deduced by Kirchhoff from the reference to a single  $\epsilon\lambda\lambda\alpha\nu\omicron\zeta\acute{\iota}\kappa\alpha\varsigma$  in 1152 and to the community of Scillus in 1151.

<sup>1</sup> It is the only one written boustrophedon.

<sup>2</sup> Note the occurrence of the boustrophedon form of  $\zeta$  and an instance archaic  $\otimes$  beside the later  $\odot$ .

## MICHAELMAS TERM, 1907.

FIRST MEETING<sup>1</sup>.

At a meeting held on Thursday, 24 October, 1907, at 4.15 p.m., in Professor Bevan's rooms in Trinity, the President (Professor BEVAN) in the Chair :

## I. It was resolved :

"That the Society desires to record its deep sense of the loss which it has suffered by the death of Dr James Adam, and begs leave to offer to Mrs Adam its respectful condolences."

## II. Mr R. M. DAWKINS read a paper on "The spoken dialects of modern Greek."

The paper dealt exclusively with the infinitely varied popular dialects spoken over the modern Greek world, from Calabria to Asia Minor, leaving entirely aside the *γλωσσικὸν ζήτημα* which rages at present in Greece between the partisans of the *καθαρεύουσα* and the demoticists.

The popular dialects, upon which the modern *κοινή* is based, fall into certain fairly distinct though interrelated groups. The inadequacy of the material leaves much uncertain, but broad lines emerge. First the distinction between northern and southern Greek, the former having a marked vowel-weakening, due to the force of the stress accent. Across this east-and-west dividing line runs another from north to south, which separates the Greek of the Aegean islands and Thrace from that of the Peloponnese, Central Greece and Epeirus. Further groups are formed by the dialects of the Cyclades, of the Southern Sporades with Cyprus, of Crete, and of Megara with Aegina and Athens. Outposts to the east and west are the dialects of Pontus and Cappadocia, and of Terra d' Otranto and Calabria.

The forms of the imperfect active of the contracted verbs were examined as an example of the difference between these groups, and the connexions between them. The *-όω* verbs now have presents in *-όνω*, and the only contracta left are those in *-άω* and *-έω*, and of these the *-έω* verbs are much the rarer, having generally passed into the *-άω* conjugation. This passage is fullest on the mainland, especially in the north, where the language is most corrupt, and least complete in the comparatively pure dialects of Cyprus and the southern islands. The form of the imperfect in Cyprus and the Southern Sporades hardly differs from the ancient type. In the Cyclades the *-έω* forms have a new singular, formed by adding the barytone ending *-ε* to the old contracted form.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 5 November, 1907.



Even in the pure type of the Southern Sporades the 3rd plural generally ends in *-ούσαν*, a form that goes back to the first century. This termination has spread widely in the modern language, first filling the plural, as in the Cyclades, and then the whole tense, as in most of the north-east regions. A curious form of the 1st singular in *-οῦμον* was discussed. It is found only in the islands from Lemnos to Sikinos, and is borrowed from the deponent conjugation.

The mainland forms differ widely from these. They are formed by adding the barytone endings to the old 3rd person singular, and filling the hiatus with *γ*, giving the endings *-αγα*, *-αγες*, *αγε*. This type marks the Peloponnese, Central Greece and Epeirus. It has strayed into some of the islands, stretching across the Aegean in a line formed by Ceos, Paros, Naxos and Samos.

To the re-modelling of the declensions only a short reference was made. A curious point is that in the dialects of the Cyclades, the northern islands, Thrace and Macedonia, the dialects, that is, to the east of the north-and-south dividing line, the masculine *o* nouns have no special form for the accusative plural, but use the nominative form. This only carries the usual modern conditions one step further. No other nouns make now any distinction between the two cases, and in these dialects the levelling process is carried right through.

An attempt was made to find the part of Greece from which the Greek villages in the Terra d' Otranto were colonised. Morosi saw resemblances to Peloponnesian and Zakonian; but the strongest points of contact are with the dialects of the Southern Sporades, together with some points that resemble Cycladic. Morphological points are the imperfect active of contracted verbs, and the imperfect passive, a tense that varies as much as the imperfect of the contracta. In both regions the imperative of the passive ends in *-θου*, as against the usual *-σου*. The usual ending *-κα* of the aorist passive, taken over from the active, is unknown in Italy, and only just beginning in the Sporades, where it is often confined to the first person singular.

Phonetic points of resemblance are the change of *ρχ* to *ρκ*; the dropping of intervocalic *β*, *γ* and *δ*, very characteristic of the dialects of the Southern Sporades; and the pronunciation of *ζ* as *dz*, which is frequent in Italy, and prevails in a good many of the Greek islands. Traces of the Italian pronunciation of *λλ* as *dd* are to be found in the Carpathian *λd*, and the Astypalaeian *λτ*, both for *λλ*. The usual Greek change of *np*, *nt*, *nk* to *mb*, *nd*, *ng* is very rare in Italy, and the only trace of an exception to this rule elsewhere is in the dialect of Carpathos, where *pp*, *tt*, *kk* are heard, *πέντε* for example being pronounced not *pénde* but *pétte*. A fuller knowledge of the dialects might well give evidence to clear up other obscure migrations.

The great variety of forms in a spoken inflected language, not normalised by a literature, was pointed out, and the influence of



analogy in producing these changes. These are likely to be more advanced, where the language has been learned by invading foreigners, who would in learning it tend, like children, to simplify its forms. The spread of a language to foreigners, either in fresh districts, or in consequence of invasions, breaks down its forms. Thus it is that modern Greek has altered most on the mainland and in the Peloponnese, where large bodies of Slavs and Albanians have settled, and remains purest in the islands, where the only invaders have been a few dominating families, Italian and later Turkish.

The spread of education, and with it of the new "purified" καθαρεύουσα language, threatens the existence of the popular dialects, and if this phase of Greek is to be adequately recorded the work must be done soon. Here is an ample field for a philologist.

## SECOND MEETING<sup>1</sup>.

At a meeting held on Thursday, 14 November 1907, at 4.15 p.m. in Prof. Bevan's rooms, Trinity, the President (Prof. BEVAN) in the Chair :

I. The Report of the Library Committee was presented<sup>2</sup> and after some discussion it was resolved :

'That the Society approves in general of the suggestions made at the end of the Report, and requests the Council to take steps to carry them out so far as they are found to be practicable.'

II. Dr VERRALL read a paper on the reasons of Dante for dating the baptism of Statius (*Purgatorio* xxii 82-90) by reference to 'the bringing of the Greeks to the rivers of Thebes' (Statius *Theb.* vii 424). The paper will be published *in extenso*.

III. A paper was read in which Dr FENNELL discussed the relations between Bacchylides and Pindar, with notes on the text of the former. Suggesting that B.'s frank and intentional imitations of P. went farther than had been noticed hitherto, and were intended as criticisms or to challenge comparison of his own poetry with P.'s, the reader mentioned many passages in Bacchyl. III., most of which he regarded as allusions to P.'s odes, especially to *Ol.* I., viz. :

ἀγλαΐζ-	Bacchyl. III. 22,	by	Pind. <i>Ol.</i> I. 14
λάμπει δ(ε)	" " 17,	"	" " 23
ὕψι δαυδάτ-	" " 18,	" (δεδαυδαλμ-)	" " 29
εὐφροσύνα	" " 87,	"	" " 58
Μοῦσα...τρέφει	" " 92,	" (Μοῦσα...τρέφει)	" " 112
ἀπισταν, τέχαι	" " 57 f.,	"	" " 30 ff.
συνετ-	" " 85,	"	" " II. 85

<sup>1</sup> Reported in the *Cambridge University Reporter*, 26 November, 1907.

<sup>2</sup> The Report appears on p. 18.

παίν-	Bacchyl. III. 68,	by	Pind. <i>Pyth.</i> II. 56
Κροῖσ-	" " 23-62,	"	" " I. 94
ἀρετᾶς φέγγος	" " 90 f.,	"	" <i>Ol.</i> II. 53 ff.
δλβου ἀνθεα	" " 92 ff.,	"	" <i>Pyth.</i> x. 18,
			<i>Isth.</i> IV. [v.] 12
μελι- } κόσμον, καλῶν }	" " 94-97,	"	<i>Ol.</i> x. 4-18
φίλιππον	" " 69,	"	" <i>Nem.</i> IX. 32
ἀρήϊον	" " 69,	"	" <i>Ol.</i> II. 42

The reader ascribed Blass' alteration of the appropriate (cf. εὐφραϊνε θυμόν, above) and admirable εὐφροσύνα, B. III. 87, and his acceptance of Herwerden's tautological θεοφι[λῆ] φίλιππον, *ib.* 69, to the deleterious effect of *special studies*, and proposed Epicharmus' δαφι[λῆ] = 'lavishly generous,' comparing Pindar's δαπάνη χαρεῖς.

For καίρι]α σκοπεῖς βραχ[ὺς ἄμμιν αἰών B. III. 74, which, being close to ἔθνος ἐφίμερον, involves tautology, he read μόρσιμ]α σκοπεῖς...βραχ[ὺν τερπνὸς αἰών]—(cf. Pind. *Frag.* 103 [92, B. 126], from a hymn on Hiero); and proposed to read for εὐεργεσιᾶν, B. I. 47, εὐεργετιᾶν.

He argued from the verbal coincidences between Pind. *Isth.* III. 19-21 and B. v. 31-33 that the immediately preceding simile of the eagle was B.'s claim to rank with Διὸς ὄρνιχα θεῖον, and submitted that P.'s self-respect would prevent him alluding to his own rivals, as Dr Headlam has supposed he did in *Ol.* II. 87, *Pyth.* II. 80, *Nem.* IV. 36 ff., imagining that, as to the last two passages, ἀλμυροῖς ἐν βένθεσιν νᾶσον κεκρύφθαι.

In B. v. 160 he asserted that the MS. τοῖδ' (corrected) pointed to τοῖάδ'; and filled in the end of B. VIII. 20 πλα[ξίπτω φίλον], cf. Herod. I. 53, where σύμμαχον takes the place of φίλον in a repetition; and for πρόγονοι ἐσσάμενοι, B. x. 119 f., gave πόρον (ending a verse) | οἱ ἐσσάμενοι = "the dedicators (of thy dwelling at Metapontium) provided"; and proposed to begin B. XIII. 5 with φαῦλον δὲ καὶ, and to fill in the gap between vv. 8, 9 ἐ[σ]θλοῖσι]ν.

### THIRD MEETING<sup>1</sup>.

At a meeting held in the President's rooms in Trinity, on Thursday, 28 November 1907, at 4.15 p.m., the President (Prof. BEVAN) in the Chair:

I. Mr QUIGGIN read a note on a case of initial mutation in Scotch Gaelic.

Of the two mutations found in Irish Scotch Gaelic gave up the nasal change at some period subsequent to the XII. century, though in some cases it has been restored in the spoken language owing to phonetic action. The vocalic mutation has been preserved as in Irish. The dialects of Skye, Lewis and Harris have developed

<sup>1</sup> Reported in the *Cambridge University Reporter*, 17 December, 1907.

a new nasal mutation after the article and a few other small words ending in *n*. The final *n* coalesces with initial *b*, *d*, *g* producing *m*, *n*, *ŋ*, e.g. *am bàrd* = ə ma:rd, *an dorus* = ə Nɔrəs, *an gabhar* = ə ɣɔ:r. In Skye this change seems to be confined to the voiced stops, whereas in Lewis and Harris the voiceless stops are also affected. Under the same conditions *p*, *t*, *c* become *mp*h (*m* = voiceless *m*), *np*h, *ɲp*h, e.g. *am paipear* = ə mphehpər, *an t-aran* = ə ɲharan, *an cat* = ə ɲhaht. It is interesting to note that in these cases the results of the new mutation coincide with those of the nasal mutation in Welsh. Hence a noun of either gender beginning with a stop is always aspirated after the article in Lewis and Harris. In masculine substantives we find the new nasal mutation after the article whilst feminines are affected in the ordinary way. The only parallel to this in Keltic is the case of initial *k* in Breton. Internally the same change may be sometimes observed but Lewis does not preserve the voiceless nasal in such cases. *buntàta* in parts of Skye is bunpha:ht, in Lewis buna:ht. Similarly *coltach* in Lewis becomes kɔlɰx.

II. Dr HEADLAM read notes on the following passages of Sophocles:

*Trach.* 526 ἐγὼ δὲ μάτηρ μὲν οἷα φράζω· τὸ δ' ἀμφινείκητον ὄμμα νύμφας ἐλινὸν ἀμμένει is sound, and means 'I am telling the story from the mother's point of view,' as the *proud and happy* mother might relate it—proud that her daughter should have been contended for so fiercely by such noble suitors. This is in contrast to the sorrow of the bride; cf. Theoc. viii. 88—91.

*O. T.* 1160 ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἐλά: not 'will push the matter to delay,' as though delay were an extreme result to be reached ultimately, but 'This fellow, it seems, will take some time to get up speed'. ἐς τριβὰς is substituted for ἐς ἀμβολάς, and the phrase in which a Greek driver said 'Gee up!' was οὐκ ἐλάς; (*Ar. Eq.* 603).

*O. C.* 327 ὦ πάτερ δύσμορ' ὄρᾱν MSS., except δύσμοιρ' ὄρᾱν in A: but Sophocles, to be pronounceable, would have written ἰδεῖν. Read δύσμορφ' ὄρᾱν 'disfigured,' partly in reference to his garb (555, 1597): *Eur. Hel.* 555 καὶ μὴν στολὴν γ' ἄμορφον ἀμφὶ σῶμ' ἔχεις, 1204 Ἀπολλων, ὡς ἐσθῆτι δυσμόρφῳ πρέπεις. *Hec.* 238 δυσχλαινίᾳ τ' ἄμορφος κτεῖ.

*Frag.* 135 ἐκβαβ<ρ>άξαι.—182 πέπων ἐρινὸς ἄλλους ἐξερινάζεις λόγῳ: not *caprificum facis*, but the contrary: 'though unfit for action yourself, you fertilize others by precept, *fungeris vice cotis*.'—442 ἐκπίνοντι.—486 Sophocles wrote, not γλαρίδες, but γλαφίδες, as γλυφίς, γραφίς, ραφίς.—600 πόλλ' ἐν κακοῖσι θυμὸς εὐνηθείς ὄρᾳ means 'Passion in troubles laid to rest sees much.'—704 καὶ τὸν θεὸν τοιοῦτον ἐπερίσταται· σοφοῖς μὲν αἰνικτῆρα θεσφάτων αἰεῖ, σκαιοῖς δὲ φαῦλον κἂν βραχεὶ διδάσκαλον means 'to the wise a hinter of deep-meaning oracles, but in the eyes of the perversely stupid only a poor and meagre teacher.'



## REPORT ON THE SOCIETY'S LIBRARY.

The Committee appointed to report on the Society's Library beg leave to make the following report to the Society :

The Committee after inspecting the Library issued a circular to members of the Society in which they set forth the condition of the Library and asked for suggestions as to how it should be dealt with in the future. From the replies received it was clear that but few members make use of the Library or take an interest in it. The few members who do use it urge that it may be maintained and improved.

The present position of the Library has some undeniable drawbacks. The galleries of the Archaeological Library in which it is housed are narrow and the staircase leading to them is inconvenient, while the Library being lighted entirely from the roof is often extremely hot in summer. On the other hand it is a very great advantage to have periodicals representing almost all sides of classical scholarship stored in one room, the Archaeological Library and the Society's Library supplementing one another.

If the Society's Library is to be kept up, more space must be found for books. Much of the existing space is wasted because the shelves are too shallow to hold large volumes. All the shelves used by the Society had to be deepened at the Society's expense ; and they could not be made deeper than they now are without widening the gallery, and that is impracticable.

The Committee are not prepared to propose any extension of the hours during which the Library is open in view of the expense which would be thus involved.

If the Society decide to keep up the Library, the Committee make the following suggestions :

- (1) That the catalogue should be brought up to date and reprinted.
- (2) That there should be a permanent Library Committee including an honorary Librarian.
- (3) That any gaps in the series of classical periodicals should be filled.
- (4) That as heretofore books should not be taken out.
- (5) That the library be enlarged by the addition of certain classical periodicals not taken in at present, and that it be an instruction to the Library Committee when appointed to report as to what these additional periodicals should be.

J. P. POSTGATE.  
W. H. D. ROUSE.  
P. GILES.

*November 1, 1907.*



ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1907.

## CAMBRIDGE PHILOLOGICAL SOCIETY'S ACCOUNTS.

19

Expenditure.		£.	s.	d.	£.	s.	d.
Books and Binding :							
Feb. 9.	Wilson	...	5	7	7	...	...
Nov. 4.	Deighton	...	11	5	6	...	...
" 4.	Johnson	...	7	0		...	...
					17	0	1
Printing:							
June 28.	University Press	...	24	5	0	...	...
Dec. 18.	University Press	...	18	18	0	...	...
Bowes and Bowes :							
Nov. 4.	Journal of Philology, No. 60				43	3	0
					25	14	9
Miscellaneous:							
Feb. 2.	Cowman (honorarium, etc.)		1	2	0	...	...
Jan. 17.	Philosophical Soc. (credited in error to Philological Soc. 1906)				10	6	
Jan. 28.	Cheque-book	...			1	0	
Aug. 1.	Egyptian Exploration Fund	...	1	1	0	...	...
Mar. 23.	£148. 5s. 7d. India 3½% Stock	...	149	15	3	...	...
	Commission and Stamp	...			4	9	
					152	14	6
Balance, Dec. 31, 1907							
In Bank, Current Account		...			89	11	7
					£328	3	11

E. C. QUIGGIN,  
*Hon. Treasurer.*

*Auditors.*  
J. E. VANCE, }  
J. R. WARDLE, }

Arrears due 1 Jan. 1908 = £2. 2s. 0d.

The whole number of members at present date (Jan. 1908) is 134. Of these 4 are honorary and 74 compounders. The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3½ per cent. and £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock.

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# LAWS

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.



19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
**Cambridge Philological Society.**

FEBRUARY 1908.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.

1885. The Canadian Institute, Toronto, Canada.  
 1885. The American Philosophical Society, Philadelphia, Pa.,  
 U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass.,  
 U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek,  
 Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai  
 Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9,  
 Liège, Belgium.

- 
1899. †The University of Adelaide, S. Australia (agent: Y. J.  
 Pentland, Esq., 38, West Smithfield, London, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs  
 B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): Melbourne House,  
 St Barnabas Road, Cambridge.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens,  
 Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O.,  
 Antrim, Ireland.  
 1905. Angus, C. F., M.A., Trinity Hall.  
 1874. Archer-Hind, R. D., M.A. (Trinity): Little Newnham,  
 Cambridge.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College,  
 Bangor, N. Wales.  
 \*Atkinson, Rev. E., D.D., Master of Clare.  
 1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.  
 1876. Balfour, Right Hon. G. W., M.A. (Trinity): 67, Addison  
 Road, Kensington, W.

† Subscribing libraries.

1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
1902. Bentinck Smith, Miss M. (Girton): St Leonards, St Andrews, N.B.
1887. Bethune-Baker, Rev. J. F., B.D., Pembroke.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
1889. Brown, Rev. A. L., M.A. (Trinity).
1892. \*Burkitt, Prof. F. C., M.A. (Trinity): St Keyne's, Grange Road, Cambridge.
1906. \*Bury, Rev. R. G., M.A. (Trinity): 25, Green Street, Cambridge; the Vicarage, Trumpington, Cambs.  
Butcher, S. H., M.A., M.P. (Trinity): 6, Tavistock Square, W.C.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., M.A., Christ's.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity).
1876. \*Chawner, W., M.A., Master of Emmanuel.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. M<sup>c</sup>G., M.A. (Emmanuel): British School, Athens.
1892. \*Devonshire, His Grace the Duke of, LL.D. (Trinity): Devonshire House, Piccadilly, London, W.
1881. \*Donaldson, Rev. S. A., M.A., B.D., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.
1880. Edwards, G. M., M.A., Sidney Sussex.



1902. Edwards, H. J., M.A., Peterhouse.
1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.
1891. Everard, C. H., M.A. (King's): Newlands, East Grinstead.
- Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt.D. (Jesus): Chesterton Road, Cambridge.
1879. \*Flather, J. H., M.A. (Emmanuel): Camden House, 90, Hills Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1883. Frazer, J. G., M.A., Trinity.
1903. \*Gaye, R. K., M.A., Trinity.
1888. \*Giles, P., M.A., Emmanuel.
1880. \*Gow, Rev. James, Litt.D. (Trinity): 19, Dean's Yard, Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory, Diss.
1906. Gutch, C., M.A. (King's): Whitstead, Barton Road, Cambridge.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1900. Harrison, E., M.A., Trinity.
1904. Harrison, Miss J. E., Newnham.
1891. Headlam, W. G., Litt.D., King's.
1880. \*Heathcote, W. E., M.A. (Trinity): Clevehurst, Stoke Poges, Slough.
1905. Hentsch, Miss A. A., Girton.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.
1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens, Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): 1, Yarborough Villas, Woodridings, Pinner, Middlesex.
1882. Hügel, Friedrich Baron von: 13 Vicarage Gate, Kensington, London, W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Prof. Henry, Litt.D., Trinity.

1896. James, M. R., Litt.D., Provost of King's.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): Southmead, Chaucer Road, Cambridge.
1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Very Rev. Prof. A. F., D.D., The Deanery, Ely.
1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A. (Trinity): University Library; 91, Tenison Road, Cambridge.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.  
\*Mayor, Rev. Prof. J. E. B., M.A. (St John's): Jordan's Yard, Cambridge.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1874. \*Monro, C. H., M.A., Caius.  
\*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1885. \*Moulton, Rev. J. H., M.A. (King's): Didsbury College, Manchester.
1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
1874. \*Nixon, J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Great Shelford, Cambs.
1880. \*Parry, Rev. R. St John, B.D., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.  
\*Peile, J., Litt.D., Master of Christ's.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, J. P., Litt.D. (Trinity): 54, Bateman Street, Cambridge.

1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.
1906. Rapson, Prof. E. J., M.A. (St John's): 8, Mortimer Road, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1879. \*Ridgeway, Prof. W., M.A. (Caius): Fen Ditton, Cambs.  
\*Roberts, Rev. E. S., M.A., Master of Caius.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Westminster.  
\*Roby, H. J., M.A. (St John's): Lancrigg, Grasmere.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): 16, Brookside.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
1882. \*Rutherford, Rev. W. G., LL.D. (University College, Oxon.): Little Hallands, Bishopstone, Lewes, Sussex.  
\*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1879. Selwyn, Rev. E. C., D.D. (King's): The School, Uppingham.
1893. Sikes, E. E., M.A., St John's.  
\*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
1908. Sleeman, J. H., M.A., Sidney Sussex.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Temple Gardens, London, E.C.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.
1902. Steele Smith, Miss M., Newnham.
1906. Strachey, Miss P., Newnham.  
Taylor, Rev. C., D.D., Master of St John's.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.

1876. \*Thompson, E. S., M.A. (Christ's): College House, Grange Road, Cambridge.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): 5, Selwyn Gardens, Cambridge.
1880. \*Vince, O. A., M.A. (Christ's): 385, Gillott Road, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1906. Wedd, Mrs N., Newnham.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace, St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A. : The School, Rugby.
1898. Witton, W. F., M.A. (Caius): St Olave's Grammar School, Southwark, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., D.D., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list to one of the SECRETARIES of the Society.*







17  
PROCEEDINGS

OF THE

Cambridge Philological Society.

LXXIX—LXXXI.

LENT, EASTER AND MICHAELMAS  
TERMS, 1908.



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# Cambridge Philological Society

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1908.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting held in Dr Jackson's rooms in Trinity, on Thursday, 23 January, 1908, at 4.15 p.m., the President (Professor BEVAN) in the Chair:

I. Mr J. H. SLEEMAN, M.A., Fellow of Sidney Sussex College, was elected a member of the Society.

II. The following Officers were elected for the year:

*President*: Mr GILES.

*New Vice-President*: Professor BEVAN.

*Members of Council*: Dr POSTGATE, Dr HEADLAM, Mr HICKS, Mr HARRISON, Mr GAYE.

*Treasurer*: Mr QUIGGIN (re-elected).

*Secretaries*: Mr ANGUS (re-elected), Mr SLEEMAN.

III. It was resolved to add a Librarian to the Officers of the Society, and the necessary alterations of the laws were passed.

IV. The Treasurer's accounts were adopted, and Mr NIXON and Mr WARDALE re-elected auditors.

V. Dr VERRALL read some notes on the newly discovered Paeans of Pindar (*Oxyrhynchus Papyri*, Vol. v.).

p. 27; *Paeon* II., vv. 28 ff.

ματρός...ματέρ' ἐμᾶς ἔτεκον. The word ἔτεκον should not be suspected (edd. ἔπιδον). Abdera had 'become a parent' to Athens,

<sup>1</sup> Reported in the *Cambridge University Reporter*, 4 February, 1908.

the mother-state of its own mother-state Teos (see schol.), because the new state of Athens, the imperial or hegemonic state, which arose after the destruction of the city by the Persians (πυρὶ πλαγείσαν), was the work, in one sense and the most important, of the confederated Ionian cities, and among them therefore of Abdera. This political reconstruction of Athens is typified by the actual rebuilding and refortification of the city, which is the subject of *vv.* 37 ff. [ἡ γὰρ οὐκ ἀπάταις] ἀλκῇ δὲ τείχος ἀνδρῶν [ὑψιστον ἴστα-]ται. Note ἀπάταις in the schol. 'For indeed not deceit, but manly valour, makes the best *wall*.' The allusion is to the trick of Themistocles, by which the refortification of Athens was secured, and to the controversy about *walls*, as compared with other defences, which arose out of the business; see Plato *Laws* 778 D. Hence in *v.* 39 we should perhaps read μάρναμαι μὲν [ἀντίστροφα] δόοις or the like: 'But I meet an enemy with weapons answering to his own.' This suits the sense of the sequel, as given in the schol. (the *first* of the alternative interpretations). The allusion would be to the duplicity of the Spartans in the matter of the Athenian fortifications.

p. 47; VI. 118.

μυριάων περὶ τιμῶν (or μυρίαν...τιμάν, see schol. cited by edd.). This should be retained. The quarrel, in which Neoptolemus lost his life, arose, says Pindar, 'about infinite payments,' or 'an infinite payment.' The phrase is wilfully obscure. Pindar, connected with Aegina, but writing here for Delphians, wished to leave room both for the Aeginetan story, that the quarrel was about the exactions (dues or perquisites) of the Delphian ministers, and the Delphian story, that it was about the demand of Neoptolemus to receive 'payment' from Apollo for the slaying of Achilles. But the expression really suggests (rather) the Delphian version; hence the displeasure of the Aeginetans, and the apologetic explanation of Pindar in *Nem.* VII (see editors' note).

p. 41; VI. 1 ff.

The title of this paeon, *For the Delphians, to Pytho*, indicates that the town and the sanctuary were still sharply distinguished at this date (circ. 470—461 B.C.). The opening, if the speakers are the Delphians (as the usage of the paeans seems to show), confirms this: they request permission to assist Pytho, which appears to be short of men. The delicacy of the situation illustrates the caution of Aeschylus (*Choephoroi* and prologue to the *Eumenides*) in avoiding both the name of *Pytho* and that of *Delphi*.—On the other hand, the picture is widely different from that shown in Euripides (*Andromache* and *Ion*). The 'Delphi' of those plays can hardly, as yet, have been developed.

SECOND MEETING<sup>1</sup>.

At a General Meeting held in the President's rooms in Emmanuel on Thursday, 6 February, 1908, at 4.15 p.m., the President (Mr GILES) in the Chair :

I. Mr J. T. SHEPPARD, M.A., Fellow of King's College, was elected a member of the Society.

II. Mr S. G. CAMPBELL was elected to the office of Librarian.

III. Mr MAGNÚSSON read additional<sup>2</sup> notes on *vilmogum*, *Hávamál*, 133.

The strophe, literally translated, ran : A hoary sage | deride thou never, | 'tis often good that old men utter ; | oft wise words issue | from a withered skin, | such as hangs among hides | and swings among pelts, | and waves among *wretches*. This was the traditional interpretation. It could not stand, because in *wretches* the allegorical symmetry was broken. *Vilmogum* = sons of woe, *wretches*, was a conjectural reading, the MS reading was *vilmogum* = calves' stomachs, which are cured by smoking and used afterwards for making rennet. These calves' stomachs are seen all over Iceland hanging up in the kitchens. But that 'sons of woe' have ever been so hung up in Icelandic kitchens no one ever heard.

*Vil* in *vilmogum* was obviously connected with O. Fr. *vél*, calf, veal, which, in both senses, went into Anglo-Norm. *vel*, from which again descended Mid. Engl. *vel*, *veel* in both senses. The same form, spelt however *vell*, appeared in the dialects of the counties of Devon, Somerset, Gloucester, Wilts and Dorset, but in the sense of "The stomach of a calf or a cow used in making rennets" (Dial. Dict. s.v.). "Irish *vells* are the best ; they are cured (i.e. smoked) and sent to England" (J. Morton). Only in the five counties named seems this word to occur. That the Icelandic *vil* is a foreign immigrant and a close relative of *vel*, *veel*, *vell* admits of no doubt. It must have come to Iceland at a very early date, since it harboured in *Hávamál*. To trace its route of immigration with any chance of certainty is, at present, impossible.—Substituting 'rennets' for 'wretches' in the translation restores to the witty verse the allegorical symmetry with which the punning poet originally furnished it.

IV. Dr JACKSON read a paper on *Parmenides* fr. i 28—32, iii, vi 1, 2 (Diels, and Ritter and Preller), of which the following is an abstract.

(1) I have argued on a previous occasion that these lines should be read consecutively ; see *Proceedings* 1892, p. 3. The

<sup>1</sup> Reported in the *Cambridge University Reporter*, 18 February, 1908.

<sup>2</sup> See *Proceedings*, 1897, p. 15.



words *πρῶτα δ' ἀληθείην λέξω* may provisionally fill the lacuna in iii.

(2) In i 29 tradition is not agreed about the epithet attached to *ἀληθείης*: Simplicius has *εὐκυκλέος*; Proclus *εὐφεγγέος*; Plutarch, Clement, Sextus, and Diogenes Laertius, have *εὐπειθέος*. Diels prefers *εὐκυκλέος*. But, (a) *πίστις* and *πειθῶ* are Parmenidean watchwords. Parmenides' philosophy is the *πειθοῦς κέλενθος*; his standards are *πίστιος ἰσχύς* and *πίστις ἀληθής*; his ontology is a *πιστὸς λόγος*; the philosophy of his opponents is *παναπειθής*; and it is his *πίστις*—that is to say, “intuitive reason,”—which rouses the indignation of Empedocles, the champion of “experience.” Moreover, (b) *ἀληθείης εὐπειθέος* in 29 is exactly echoed by *πίστις ἀληθής* in 30. For these reasons I very decidedly prefer *εὐπειθέος*.

(3) In i 32 *εἶναι* has been repeatedly questioned. I believe that the text is sound, and that the words *εἶναι* and *περῶντα* are to be taken together: “for, as for men's beliefs, thou shouldest be properly investigating all of them always.”

(4) In iii I have never been able to reconcile myself to the conventional rendering of *ξυνὸν δέ μοί ἐστιν ὅπποθεν ἄρξωμαι*: “it is indifferent to me, it is all one to me, where I begin.” Now, it is notorious that Heracleitus asserted the claims of *τὸ ξυνόν*,—that is to say, the “general,” the “principle,” the “law,”—as against the particular observations of individuals: see fr. 80 (62), 114 (91). It seems to me that in iii, Parmenides affirms—in defiance of Heracleitus—that he too has a *ξυνόν*, a “general principle,” from which he will start and to which he will return. This principle—*ἐὼν ἐστι*—he enunciates in vi 1, 2.

(5) I think that, in vi, the sentence *ἐστι γὰρ εἶναι, μηδὲν δ' οὐκ ἔστιν* should be translated—“for, that there is, is possible; but it is not possible that what is not should be.” That is to say, I think that *εἶναι* should be carried on from *ἐστι γὰρ εἶναι*, and understood with *μηδὲν δ' οὐκ ἔστιν*.

### THIRD MEETING<sup>1</sup>.

At a General Meeting held in the President's rooms in Emmanuel on Thursday, 20 February 1908, at 4.15 p.m., the President (Mr GILES) in the Chair:

I. Professor RIDGEWAY read a note on Sophocles, *Trach.* 520: *ἦν δ' ἀμφίπλεκτοι κλίμακες*.

There is no doubt that there was a wrestling trick called *κλίμαξ* (Hesych. s.v. *κλίμακες*; Pollux, 3, 155). No ancient writer however explains its nature. The scholiast *ad loc.* plainly does

<sup>1</sup> Reported in the *Cambridge University Reporter*, 3 March, 1908.



not know anything about it. Ovid, *Met.* 9, 50—4 (cited by Hermann) gives the clue. There Heracles shakes off the embrace of Achelous (represented as a horned man), and then with a vigorous push of his hand, Protinus auertit, tergoque onerosus inhaesit. κλιμακίζειν (as Jebb points out) was a familiar term in Greek wrestling, cp. Plato, *Com. Pres. fr.* 2. The group of "The Wrestlers" (La Lotta) in the Tribuna at Florence gives the true explanation not only of the term κλίμακες, but also of ἀμφίπλεκτοι hitherto unexplained. One wrestler has just succeeded in turning aside his opponent (protinus auertit) with a vigorous thrust of his right hand, and is now in the act of mounting on his adversary's back (tergoque onerosus inhaesit) in order to lay him prostrate. As a part of the trick the left leg of the victor is interlocked with the left leg of his rival, the foot of the latter in turn pressing down that of his competitor. We have now the full explanation of the epithet ἀμφίπλεκτοι, as well as of κλίμακες. (There is a cast of "The Wrestlers" in the Archaeological Museum.)<sup>1</sup>

## II. Professor RIDGEWAY read a note on *Cimbri* and *Cymry*.

Since Zeuss it has been a fundamental article of faith with Celtic scholars that *Cymry*, the name by which the Welsh designate themselves, cannot have come from *Cimbri*, as Welsh *y* comes invariably not from an original *i*, but from an original *u*. It is held that *Cymro* = Welshman (pl. *Cymry*) stands for an earlier *Cumbrox* or *Combrox* parallel to Gaulish *Allobrox* (pl. *Allo-brog-es*), a name applied by Gauls to certain Ligurians. As *Allobrox* = an alien (Welsh *allfro* = foreigner), so *Combrox* is supposed to have meant "one belonging to one's own country, a compatriot" (Rhys, *Hist. of Welsh People*, p. 26). It is agreed that the name *Cymry* appears in *Cumberland*, and was therefore used by the Brythons of Strathclyde, and is thus as early at least as the first half of the seventh century A.D.

The whole theory rests on the assumption that the *i* in Lat. *Cimbri*, Gk Κίμβροι, is the original vowel sound used by the *Cimbri* themselves or their northern neighbours. If this should not be the case, the theory at once falls to the ground. But the Romans represented *a*, *e* (both long and short), *o* and *u* in foreign names and loan words by *i*: Masinissa = Μασανίσσης, Μασσανίσσης; Massilia = Μασσαλία; Britanni = Βρεταννοί; Catamitus = Γαννιμήδης; angina = ἀγχόνη; Victimulae = Ἰκτουμουλοί. With the last may be compared the regular change in Latin itself of unaccented *u* to *i*, e.g. *optumus* to *optimus*.

The Greeks had the same tendency; thus ἵππος (a borrowed form) shows an *i* instead of *e* found in Gaul. *Epona*, Welsh *eb*,

<sup>1</sup> The substance of this note as well as a photographic representation of "The Wrestlers" is now given in the appendix to the new edition of Jebb's *Trachiniae*, Cambridge, 1908.

Lat. *equus*, Ir. *ech*. The river name Barrow (Irish, Bearha) is *Bipyos* in Ptolemy; Isle of Wight, called *Vectis* by Romans, *Οἰηκρίς* by Ptolemy, appears as *Ἰκρίς* in Diodorus, probably following Posidonius or Timaeus, who took his form from Pytheas of Marseilles.

Even in Greek itself there was a tendency to change from  $\epsilon$  to  $\iota$ . Thus  $\Sigma\epsilon$  occurs on the older coins of Sicily,  $\Sigma\iota$  on the later.

The examples cited, which could easily be increased, suffice to show that any ethnological argument based on the assumption that  $i$  in Latin *Cimbri* and Gk *Κίμβροι* represents the original sound, is utterly worthless. Prof. Ridgeway dealt entirely with the first  $i$ , and not with the final syllable. The *Cimbri* of later classical times are the same as the *Cimmerii* of the earlier period, the change in the form of the name being quite regular. Their cradle was Jutland and Holstein. It appears from the ancient writers (cf. *Early Age of Greece*, vol. I, p. 392) that the Belgic tribes who inhabited north-eastern Gaul were *Cimbric* in stock, as were certainly the *Aduatuci*. To the same stock may be referred the Belgic tribes which settled in south-eastern and other parts of Britain. We may therefore hold that it was the *Cimbri* of Britain whose name still appears in *Cumberland*. As the name *Cimmerii* is applied to some tribe of northern Britain in the Brough inscription (not later than A.D. 400), it is possible that they were still styled *Cimmerii* when met by the Romans in northern Britain. As the Belgic tribes were a P folk like mod. Welsh (using *pedwar* = *four*, where Gaels say *cethir*), we thus get an explanation of the origin of the so-called Brythons of Strathclyde<sup>1</sup>.

III. Professor SKEAT read *Etymologies* of *hackney*, *hogmanay*, *pediment*, *quail* (vb.).

*Hackney*.—All the foreign forms are derived from the Old French *haquenee*, which is dated as occurring in the fourteenth century, and is feminine. The Anglo-French *hakenai* was masculine, and is really an older word; it occurs in 1307, in a description of events relating to 1294. The Anglo-Latin form *haqueneius* is still older, occurring in 1292. It is a masculine adjective, meaning of or belonging to *Haqueneia*, which is a feminine form, occurring as early as 1199 as a Latinised form of the place now called *Hackney*. The Old French sb. is fem., as it represents this place-name. That *Hackney* was a likely place for horses to come from, appears from Fitzstephen's very early description of London in the twelfth century. He explains that *Smithfield* was then celebrated for its horse-races, and that the best horses of all kinds were sold there; the pastures being

<sup>1</sup> This note is reprinted in *extenso*, *Revue Celtique*, juillet, 1908, pp. 215-218.

situate to the north of London as it then was. *Haqueneia* is Latinised from the Anglo-Saxon *Hacan ieg*, i.e. "Haca's settlement by a stream." Haca is now spelt Hake. The Hackney Downs preserve their name to this day, and are near to London Fields.

*Hogmanay*.—The usual sense is a new-year's gift, which was demanded by children who sang a song, with a chorus originally expressed by *hoc in anno*, "in this year." This cry underwent numerous perversions, such as *huginono*, *aguilenneu*, &c. One perversion was *hoc in année*, or *hoguinané*, substituting the Fr. *année* for *anno*. This became *hog'nané* and *hogmanay*. Another perversion turned it into *hoc in l'an neuf*, i.e. "in this the new year," now spelt in French *aguilanneuf*. The Spanish *aguilando* and *aguinaldo*, both meaning "new year's gift," are from the same source.

*Pediment*.—Formerly *periment* (see New Eng. Dict.); short for *operiment*, "a covering," from the Latin *operimentum*. It is a stone covering above a horizontal slab. Turned into *pediment* by a meaningless connexion with *impedimentum*; the right source having been lost.

*Quail*.—The verb *to quail*, to lose heart, is the same as the verb *to quail*, to curdle. The double sense is lost in French, but occurs in the Italian *cagliare*.

#### FOURTH MEETING<sup>1</sup>.

At a General Meeting held in the President's rooms in Emmanuel on Thursday, 5 March 1908, at 4.15 P.M., the President (Mr GILES) in the Chair:

I. Dr POSTGATE proposed a correction of *culex* 368 et ille | Flaminius deuota dedit qui corpora flammae. Accepting from Professor Housman his explanation of the allusion (viz. that it referred to Flamma, the military tribune whose gallantry saved a Roman army in Sicily during the Punic Wars and who was in consequence presented with the *corona graminea*) and the corrections of *tempora* for *corpora* and *Flamma* for *flammae*, he suggested that we should read *gramineus dis uota dedit* (*graminibus deuincta gerit* Housman) qui tempora Flamma. *Gramineus* is then to be constructed with *tempora*, a Greek accusative.

II. There was read a paper by Professor HOUSMAN on the apparatus criticus of the *culex*, which is published in the Transactions of the Society.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 10 March, 1908.



## EASTER TERM, 1908.

At a General Meeting<sup>1</sup> held in Mr Harrison's rooms in Trinity on Thursday, 7 May, 1908, at 4.45 p.m., Mr NIXON in the Chair :

I. Miss JEX-BLAKE of Girton College was elected a member of the Society.

II. A paper by Mr DUFF on Cicero's commission and movements at the beginning of the civil war was read, of which the following is an abstract :

On Jan. 12 49 B.C. Cicero wrote to Tiro (*fam.* xvi 11, 3) that Italy had been divided up into districts for the purpose of recruiting and defence, and that he himself had taken charge of Capua. On Jan. 17 Pompey left Rome, having called on the magistrates and senators to follow him. A few days later Cicero wrote to Atticus at Rome that he had accepted a charge from Pompey to supervise the whole of Campania and the west coast (*Att.* vii 11, 5). Mr Tyrrell supposes that Cicero, feeling his incompetence, put his resignation of the command at Capua in the hands of the Senate, just before Rome was abandoned, and afterwards accepted from Pompey the commission described in the letter to Atticus. But (1) it is unlikely that, after resigning one commission, he would immediately after accept another including all that he had just resigned; and (2) he visited Capua in an official capacity at least twice in the next four weeks and sent at least one report about the recruiting to Pompey. It seems therefore more probable that he accepted from Pompey an extension of his original commission.

On Feb. 20 Pompey, who had now determined to abandon Italy, wrote from Canusium to Cicero urging him to come with speed to Brundisium. Cicero replied on the 27th in a letter (*Att.* viii 11 D) which Mr Tyrrell describes as "a document with which Cicero had every reason to be satisfied." But the letter is really very discreditable to the writer. It contains two statements which can be absolutely disproved from the letters to Atticus: (1) Cicero says that on Feb. 16 he had not the faintest suspicion that Pompey would leave Italy: but see his letters to Atticus on Jan. 18 (vii 10, 1), Jan. 23 (vii 12, 4), and Feb. 10 (vii 23, 1). (2) He describes an abortive attempt he made to go to Luceria. Starting from Formiae on Feb. 17, he got as far as Cales, when he was convinced by a despatch received there (*cum Calibus essem*) that Pompey was on the point of marching north to Corfinium. Now a letter to Atticus (viii 6) proves that this statement is simply untrue, that Cicero had given up all idea of

<sup>1</sup> Reported in the *Cambridge University Reporter*, 19 May, 1908.



proceeding to Luceria and had returned to Formiae before he ever saw this dispatch. But he wished to conceal the fact that he had returned at once from Cales, and to convey the impression that he had gone as far as he safely could and had remained there as long as possible, in hope of making his way to Luceria to join his leader there. As a matter of fact he had done nothing of the kind; and his letters to Atticus prove it.

III. Mrs WEDD read a note on Tacitus *Annals* iv 33 in which she suggested that the words *situs gentium*, *varietates proeliorum*, *clari ducum exitus* are an indirect reference on the part of Tacitus to his own earlier historical writings: in *situs gentium* to the Germania, in *varietates proeliorum* to the Histories, in *clari ducum exitus* to the Agricola, the scope of the Germania being mainly geographical and ethnological, that of the Histories—judging from the proportion of space given to the years 69—70—largely military: while, if *clari ducum exitus* may be considered an allusion to the Agricola, we may perhaps infer that Tacitus was conscious of having done a specially fine bit of work in the concluding chapters.

Mrs WEDD also read a note on Theocritus i 136 pointing out the difficulties of the line as it stands. Even granting that γηρύεσθαι may be strained to mean ἐρίζειν, the meaning is not satisfactory as the context demands some definite inversion of the laws of nature. She therefore proposed to read κῆξ ὄρθρων for κῆξ ὄρέων, i.e. let the night-birds sing by day. The plural she would take as = *habitually*: cf. Eur. *El.* 909; Aesch. *Cho.* 288; Hom. *Od.* xii 286; Theognis 460. For cock-crow as the time for the day-birds' shift to begin cf. Hesiod, *W. and D.* 568 ὄρθρογόνῃ χελιδών. The scholiasts emphasise the fact that the σκῶψ hoots by night which might suggest that the reading implied some departure from its normal habit here. Vergil's *certent et cygnis ululae* may be based on Theocr. v 136: besides, one cannot place much reliance on his versions of Theocritus.

IV. Etymological notes by Dr FENNELL were read, in which he cited, as an example of the careless semasiology in vogue, Brugmann's connection of Eng. 'mould' (= top of head), Skr. *mūrdhān* (= highest point, head), with βλωθρός (= tall); though *mūrdh-* = *μαλθ-* akin to Eng. 'mild,' while βλωθρός is akin to βρεθνέσθαι, ? to Lat. *grandis*, *verbenae*, *verbascum*, βλαστός, βλοσυρός. A very early name for the nose or some odorous object, SEN, SĒN, or SON, produced Lat. *sanies*, *sentina*, ὄνθος, ? Lat. *sen-tus*, then (fig., 'defilement,' 'defiled') Lat. *sons*, Eng. 'sin,' Ger. *Sünde*, αἰθένης, also passing from 'smell' to 'perceive,' Lat. *sen-tio*, Ger. *Sinn*, Lat. *sonticus* (= real, not feigned), Eng. 'sooth,' Goth. *sunja*, Skt *satya* (from *sentya*), ἀ-θρέω, also Lat. *sen-ex*, &c. The meaning of σημαίνω in the *Iliad* shews that 'word of command' was as early as any meaning of σῆμα < *σνῆμα*,

cf. βῆμα, πῆμα, akin to Lat. *sonus*. Lat. *signum* (first = 'foot-print') is akin to ἵκνος. A very early MEN, MĒN, or MON (= hand *sb.*) produced Lat. *manus*, Anglo-Saxon *mund* (= hand, protection), Lat. *mantica*, then—through the meaning 'hold'—names for 'neck' (= the held) and 'man' (= holder), then, fig., 'mind,' Lat. *mens* (= 'holder'), *maneo* (= hold oneself), μένω, and words meaning 'measure.' The Skt -*cat-*, *kovr-*, Lat. -*gint-* of numerals were akin to Eng. 'hand'; and *penq* or *pēnq* (with variants *peq*, *poq*, *pent*, *pēnt*, *pont*, whence *pet*, *pot*), another name of 'hand,' produced Indo-Germanic words for 'five,' 'hold,' 'strike,' 'spread,' 'fly,' 'wing,' 'feather,' 'fowl,' 'fin,' 'way.' The analogy of βαίνω suggests that αἰνυμαι (for \**āmyvmai*, cf. *καίνυμαι* for *-γυνυμαι*) is akin to ἀμῶω, Lat. *emo*.

## MICHAELMAS TERM, 1908.

### FIRST MEETING<sup>1</sup>.

At a General Meeting held in Prof. Bevan's rooms in Trinity on Thursday, 22 Oct. 1908, at 4.15 p.m., the President (Mr GILES) in the Chair :

I. Mr A. S. F. GOW of Trinity College and Mr D. S. ROBERTSON of Trinity College were elected members of the Society.

II. Dr POSTGATE read a paper on the lection of a Paris MS of Juvenal recently collated by Mr C. E. Stuart at l. 115 'ut colitur Pax *firma* Fides' (for 'Pax *atque* Fides' of the other mss). He put forward the view that *firma* was no interpolation but a corruption of *Fama* which was a deified personification like Pax and Fides and which there was some reason to believe (cf. Plutarch *de Fort. Rom.* 5 etc.) was identified in popular opinion with Aius Locutius (Loquentius). The vulgate *atque* was highly suspicious<sup>2</sup>.

III. Mr HARRISON read a paper on "Thucydides' mode of presenting his speeches," of which the following is a summary.

The passages of Th. in which modern use requires inverted commas are of two kinds :

1. Exact citations (or what profess to be such) of letters, verses of poetry, and treaties. Here, Th.'s practice is to introduce the citation with some part of ὅδε and dismiss it with some part

<sup>1</sup> Reported in the *Cambridge University Reporter*, 30 October, 1908.

<sup>2</sup> Published in *extenso* in the *Classical Quarterly* III (1909), pp. 66—68.

of οὗτος: τοιάδε and τοιαῦτα are not used, and τοσαῦτα only once (i 129. 1). The letter of Nikias, however, does not belong to this class (see below).

2. Speeches (varying in length from three words to two hundred lines) reported in *oratio recta*. Here, Th.'s practice is to introduce the report by τοιάδε and dismiss it by τοιαῦτα or (less commonly) τοσαῦτα<sup>1</sup>. The use of other pronouns, or of none, is rare. Thus *before* a speech τοιάδε occurs 42 times, τοσούτους δὴ λόγους once (iv 58), τοσόνδε once (ii 12. 3), τάδε thrice (i 139. 3, iii 29. 2, v 112. 1), ὧδε twice (i 85. 3, ii 74. 2); *after* a speech τοιαῦτα 30 times, τοσαῦτα 16, τοιάδε once (vii 78. 1)<sup>2</sup>.

The significance of these facts has occasionally been seen<sup>3</sup>. Unlike Herodotus or Xenophon, Th. is scrupulous, in the setting of his speeches, to use words which suggest that the speeches are not verbatim reports. By the regular use of τοιάδε and τοιαῦτα (or τοσαῦτα) he gives us from time to time a neat and unobtrusive reminder of his general remarks (i 22) on his treatment of ὅσα λόγῳ εἶπον ἕκαστοι.

In view of the frequency with which he uses these words, the exceptions deserve attention.

(a) The first speech of Hermocrates is introduced by τοιούτους δὴ λόγους εἶπεν (iv 58). This is instructive as the only case in which the hint usually conveyed by τοιάδε is given in a more unmistakable form<sup>4</sup>.

(b) With very short speeches, ranging in length from 3 words to 5½ lines (Hude), other means are used<sup>5</sup>:—ὅτι in i 51. 2 (3 words), v 10. 5 (4 lines), viii 53. 3 (5½ lines); τοσόνδε ὅτι in ii 12. 3 (8 words); ἄλλο μὲν οὐδὲν ὦν πρότερον, αὐτὰ δὲ τάδε ὅτι in i 139. 3 (13 words); ἐλεξεν alone in i 87. 2 (3 lines); in iii 113, in an interchange of short and vivid sentences (the only conversation in Th. besides the Melian Dialogue), no pronouns are used, and the last two remarks are given without any indication of the speaker. In all these cases the remarks were striking, and such that their substance and wording would easily fix themselves on men's memories; they did not call for the kind of reconstruction which Th. describes in i 22. 1. Here, then, he seems to have

<sup>1</sup> If we may trust the MSS, Th. makes no consistent distinction between τοιαῦτα and τοσαῦτα; but τοσαῦτα occurs more often after short speeches than after long, and suggests the meaning "only thus much."

<sup>2</sup> Hude's text (Teubner, 1898—1901) is followed. The only important variants affecting these figures are in vi 8. 4, vi 93. 1, vii 65. 1.

<sup>3</sup> See W. Vischer, "Ueber das Historische in den Reden des Th." (*Kleine Schriften*, i, pp. 415 ff.), and R. C. Jebb, "The Speeches of Th." (*Essays and Addresses*, pp. 359 ff. = pp. 244 ff. of *Hellenica* edited by E. Abbott). Vischer's article was unknown to me when I wrote my paper.

<sup>4</sup> See Jebb, p. 373: "δὴ appears to mean 'as we may presume'; i.e. he spoke 'to this general effect'—the phrase intimating somewhat more plainly than the usual τοιάδε that Th. had only a very general notion of the ξύμπεσσαν γνώμη."

<sup>5</sup> But the two speeches in i 53, each less than six lines, and a few other not much longer speeches, have τοιάδε and τοιαῦτα or τοσαῦτα.



felt himself justified in omitting the reminder given elsewhere by *τοιᾷδε*.

(c) The Melian Dialogue (v 85—113) opens with the usual *τοιᾷδε*, but the second speech has no such word prefixed, and after that the speeches succeed one another without break (even the letters AΘ. and ΜΗΛ., it seems, were not prefixed by Th.), until, in 112 and 113, the last speech of the Melians is introduced by *τάδε* and dismissed by *τοσαῦτα*, and the last speech of the Athenians is introduced by a sentence which has no pronoun. If any such dialogue actually took place, its details can scarcely have fixed themselves in men's memories, and its present form must be the work of the historian. But the constant repetition of the hint conveyed by *τοιᾷδε* would here have been tedious in the long run, and Th. seems to have satisfied his conscience with a single *τοιᾷδε* at the outset.

(d) One longish speech (vii 77) has no pronoun before it, but it is curious that here, and here only, *τοιᾷδε* occurs *after* the speech, and referring back to it, contrary to Attic usage. It looks as if Th. were unconsciously making amends for the lack of the introductory *τοιᾷδε*.

(e) Two short speeches, by the ephor Sthenelaidas (i 86: 17 lines) and Archidamos (ii 74. 3: 8 lines) are introduced by *ὦδε*, which is intermediate between the vagueness of *τοιᾷδε* and the precision of *τάδε*<sup>1</sup>. For the latter speech see (g) below.

(f) One speech, by a man of Elis named Teutiaplos, is introduced by *τάδε* (iii 30: 13 lines). It differs in character from those of (b), so here is a clear exception to the practice of Th.

(g) Lastly, three speeches of Archidamos in ii 71—74 are exceptionally treated. In those chapters, (1) Plataean envoys protest against the invasion of their land, and (2) Arch. replies. The envoys return to their city and bring back (3) a message to the king, who (4) again replies. Plataean envoys then go to Athens and bring back (5) a message to Plataea, which leads to (6) a third communication with Arch., who (7) replies a third time. Of these seven speeches, (3) and (6) are reported in *oratio obliqua*, and the other five in *or. recta*. Of these five, (1) and (5) are introduced by the regular *τοιᾷδε*, and dismissed by *τοσαῦτα* or *τοιᾶντα*; but of the three speeches of Arch., though (2) and (7) are dismissed by *τοσαῦτα*, (2) and (4) have no introductory pronoun, and (7) is introduced, not by *τοιᾷδε*, but by *ὦδε*. There seems, then, to be a clear difference between the presentation of his speeches and the rest.

The cumulative evidence of Thucydides' practice in this respect seems to me strong enough to warrant the inference that the exceptions under (e), (f), and (g), are not due to oversight but to intention. I conjecture that by some means or other Thucydides had obtained reports of these speeches exact enough

<sup>1</sup> Cf. Jebb, p. 373.



to justify him in omitting the reminder *τοιάδε*. They are all short speeches, though not of the same kind as (b); and it is perhaps no accident that they are all spoken by Peloponnesians. Compare v 26. 5: καὶ ξυνέβη μοι φεύγειν τὴν ἐμαντοῦ..., καὶ γενομένῳ παρ' ἀμφοτέροισι τοῖς πράγμασι, καὶ οὐχ ἥσσον τοῖς Πελοποννησίων διὰ τὴν φυγὴν, καθ' ἥσυχίαν τι αὐτῶν μᾶλλον αἰσθῆσθαι.

Possibly Sthenelaidas and Teutiaplos may themselves have given him accounts of their speeches; possibly friendship between the historian and Teutiaplos may explain the inclusion of his speech, which is scarcely to be explained by the importance of its occasion, its substance, or its speaker. Archidamos, on the other hand, seems to have died before Thucydides became an exile.

Finally, the use of *τοιάδε* and *τοσαῦτα* before and after the letter of Nikias (vii 11—15) distinguishes it from the other letters which Thucydides has preserved, and helps to show, what is otherwise fairly certain, that its form is due to Thucydides. By *τοιάδε* and *τοσαῦτα* he seems to bring this letter within the scope of what he says about speeches in i 22.

IV. Mr HARRISON also read a paper on the first 23 chapters of Thucydides. He argued that many of their difficulties could be best explained by the hypothesis that when Thucydides died he had not yet put this preface into shape, and that his manuscript contained numerous additions which were not yet suited, in form or position, to be integral parts of the text.

## SECOND MEETING<sup>1</sup>.

At a General Meeting held in Prof. Bevan's rooms in Trinity on Thursday, 5 Nov. 1908, at 4.15 p.m., the President (Mr GILES) in the Chair:

I. Miss L. E. MATTHAEI, Fellow of Newnham College, and Mr C. E. STUART, Fellow of Trinity College, were elected members of the Society.

II. Dr VERRALL read a paper on *The part of Phrynichus in the Persae of Aeschylus*:

Aeschylus' *Persae* (B.C. 472) was 'composed on the model of the *Phoenissae* of Phrynichus' (B.C. 476 ?), and exhibited close imitations or paraphrases of the model (*Argument to Persae*).—The play contains passages which, in the main at least, are not Aeschylean in metre or style. These same passages disagree with the plot, by representing that, after Salamis, the whole Persian force, as well as Xerxes, returned in rout to Asia; whereas, in history and in the play, Xerxes returns after Salamis but before

<sup>1</sup> Reported in the *Cambridge University Reporter*, 17 November, 1908.

Plataea, fought a year later by an army left behind.—We infer that these passages are taken substantially from Phrynichus, and were retained as an acknowledgment of obligation. His plot presumably agreed with them. This will account (by confusion between the two plays) for the strange statement of the Argument that such is the plot of the *Persae*.

The passages are *Pers.* 465–471 (Dindorf) Ξέρξης...πάρα, and *ib.* 480–514 ναῶν...θεός. Peculiar traits are

1. *Metrical* (cf. Paley). (i) 6 verses in 42 without normal word-division, 465, 469, 489, 501, 503, 509; (ii) 4 without any trace of such word-division, 465, 469, 503, 509; (iii) 3 without word-division in any foot, 465, 469, 509; (iv) *punctuation*: Aeschylus punctuates regularly at verse-end or normal word-division, occasionally after first foot or in second, seldom elsewhere; but here we have two strong stops after fourth foot (470, 497), several minor varieties, and actually a stop after the penultimate syllable of the verse, 486; (v) frequent and unusual ‘resolutions,’ 491, 492, 501 etc. The whole movement is non-Aeschylean.

2. *Of style*. Aeschylus abounds in picturesque imagery (see description of battle of Salamis, πόρους ἀλιρρόθους—φέγγος κατέφθιτο—λευκόπωλος ἡμέρα—σάλπιγξ ἐπέφλεγεν, etc. etc.), and in metaphors (as τέμενος αἰθέρος—ῥεῦμα στρατοῦ—κακῶν πέλαγος, etc. etc.). The other author is bare, plain, literal, without decoration of any kind, and almost (465 ?, 487 ?) without metaphors.

3. *Of language*. Slight but noticeable: (i) the bold originalities of Aeschylus are absent, such as διάπλοος (382), τοσοντάριθμος (432); but (ii) on the other hand, words of a lyrical or epical type are uncommonly frequent, as ἄφαρ, ἄγχι, σύδην, μόγις, ῥέεθρον (instead of ῥεῖθρον).

The inconsistency of these passages with the plot is indicated by Aeschylus himself: see *vv.* 795 ff., where the Chorus are surprised to learn from Darius that *not the whole* Persian force is on the way home. He turns here with caution the difficulty created by the narrative of the flight as adopted from the *Phoenissae*. That play, as the title marks, was concerned with the *naval* disaster. The sequel was apparently summed briefly and vaguely, as these passages show.

In *v.* 480 (ναῶν δὲ ταγοὶ...*sic* MS.) a copula, not proper in the setting of Aeschylus, has been retained from the original. So also perhaps in 334 πόσον δὲ πλῆθος. The emphasis on the number of Persian ships appears to mark a correction of some one (καὶ γὰρ οἶδα 341), probably of Phrynichus.

Elsewhere, as in *vv.* 251, 352, there are metrical traces of borrowing from the same source. Note, in connexion with 251, that 255 supposes, like the story of the flight, the rout of ‘the whole’ Persian force. Yet πλούτου λίμην in 250 and Περσῶν ἄνθος in 252 are touches distinctively Aeschylean, precisely such as do not occur in the story of the Persian retreat. Here, and

here only, we seem to have large pieces adopted by Aeschylus, almost, if not absolutely, without alteration.

This free treatment of a preceding work was probably due to the difficulty (in such a subject) of taking an altogether new line. But it may have been (as in Elizabethan and Jacobean drama) more frequent in early Greek tragedy than in the times which are better known.

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### THIRD MEETING<sup>1</sup>.

A meeting of the Society was held in Prof. Bevan's rooms in Trinity on Thursday, 19 Nov. 1908, at 4.15 p.m., the President (Mr GILES) in the chair.

Mr GILES read notes upon (1) the exposure of children in early Greece and (2) Triptolemus and primitive agriculture. Of these the following is an abstract.

(1) Besides reasons of shame, superstition or state policy (as at Sparta) various economic causes bring about the exposure of children, and influence in an important degree the exposure in some cases of male children, in others of female children. In late Greece and in Rome, where dowries had to be given with daughters, the desire to preserve the *patrimonium* intact led to the exposure of a large number of girls. After the second Punic War so prevalent was this practice in Rome that it was not thought necessary to give girls a *praenomen*. If two girls occur in a family they are known simply as *maior* and *minor* as in the case of Marcus Antonius' daughters. Dionysius of Halicarnassus (ii 15) tells us that by a law of Romulus a Roman father was bound to bring up his sons but only his first-born daughter. In the Greek new comedy the heroine is frequently a girl who has been exposed. On the other hand, in early Greece the cases of exposure of female children are very few. In the prehistoric age many male children are exposed, mostly for superstitious reasons like Oedipus, but the Arcadian Atalanta is the only conspicuous instance of a girl being exposed, the reason assigned being that her father was disappointed that she was not a boy. As in the Homeric age maidens were ἀλφεσίβοιαι and were purchased from their fathers, they were a valuable possession. In Sarawak at the present day, a father is considered fortunate who has many daughters, because when they marry, their husbands come and work upon the father's land. It seems only reasonable to suppose that the change in the practice of exposure of girls in Greece was conditioned by the different marriage customs of the prehistoric and the historic age.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 15 December, 1908.



(2) Owing to the thin and rocky soil Attica was a district not well suited for agriculture. Even as late as Peisistratus' time, in its uplands implements were of the most primitive kind. This is shown by the story in 'Αθ. πολ. 16. 6 of the peasant whom Peisistratus found working παττάλῳ (with a dibble, presumably, though the dictionaries refuse to recognise πάτταλος as an agricultural implement). Of the areas more suited for agriculture the plain round Eleusis was the best. Wilamowitz (in *Aus Kydathen*) has shown that Eleusis remained for long outside the συνοικισμός of Attica. He refuses however to admit that its population were Thracians or came from a distance, but argues that they were only a hill people who came down from Cithaeron and Phocis. Why a hill people should be able to instruct their lowland neighbours in agriculture he does not explain, and an historical parallel would not be easy to find. Whatever the origin of the name Triptolemus, he was undoubtedly connected with the advance of agriculture which was marked by τρὶς πολεῖν. Elaborate farming of this kind was feasible only on large areas of good soil and was not likely to be invented by the poor hill folk poking among the stones with the πάτταλος. There is therefore a *prima facie* case for believing that the inhabitants of Eleusis who made these advances in tillage came from the level plains farther north which were and still are fertile corn lands. It may be suggested that the legends of early migrations deserve fresh consideration in the light of advancing geographical and topographical knowledge.



# ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1908.

## CAMBRIDGE PHILOLOGICAL SOCIETY'S ACCOUNTS.

17

### Expenditure.

	£.	s.	d.	£.	s.	d.
Books and Binding:						
Jan. 18. Wilson	...	...	...	4	6	1
" 20. Deighton	...	...	...	15	0	0
Dec. 23. Johnson	...	...	...	7	0	0
" 24. Wilson	...	...	...	3	16	4
" 28. Deighton	...	...	...	13	6	9
Bowes and Bowes:				23	11	2
Dec. 22. Journal of Philology, No. 61				24	4	3
Miscellaneous:						
Feb. 3. Cowman (honorarium, etc.)	1	2	0			
Dec. 16. Cheque-book	...	...	...	1	1	0
Aug. 1. Egyptian Exploration Fund	...	...	...	1	1	0
				2	4	0
Balance, Dec. 31, 1908						
In Bank, Current Account	...	...	...	66	3	4
In Bank, Deposit Account	...	...	...	90	0	0
				156	3	4
				£205	2	9

Examined and found correct,

J. E. NIXON }  
J. R. WARDALE } Auditors.

### Receipts.

	£.	s.	d.
57 Subscriptions at £1. 1s. 6d. ...	...	...	...
Sale of Publications ...	...	...	...
Arrears ...	...	...	...
Interest:			
Great Eastern Railway Debentures	...	...	...
Bombay and Baroda Stock	...	...	...
India 3 $\frac{1}{2}$ % ...	...	...	...
India 3 $\frac{1}{2}$ % ...	...	...	...
Deposit Account (£90 Jan. 17) ...	...	...	...
Balance from last year ...	...	...	...
	28	10	0
	2	12	9
	11	8	4
	4	18	8
	1	3	5
	89	11	7

E. C. QUIGGIN,  
Hon. Treasurer.

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due 1 Jan. 1909 = £2. 5s. 6d. Bills outstanding, University Press, £24. 3s. 6d.

The whole number of members at present date (Jan. 1909) is 136. Of these 4 are honorary and 73 compounders.

The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3 $\frac{1}{2}$  per cent. and £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock.

£205 2 9

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# LAWS

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.



19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
**Cambridge Philological Society.**

FEBRUARY 1909.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

- 1880. The Philological Society (London): Secretary, F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, London, N.W.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.

1885. The Canadian Institute, Toronto, Canada.  
 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.

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1899. †The University of Adelaide, S. Australia (agent: Y. J. Pentland, Esq., 38, West Smithfield, London, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road, Cambridge.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O., Antrim, Ireland.  
 1905. Angus, C. F., M.A., Trinity Hall.  
 1874. Archer-Hind, R. D., M.A. (Trinity): 2, Gonville Place, Cambridge.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.  
 \*Atkinson, Rev. E., D.D., Master of Clare.  
 1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.

† Subscribing libraries.

1876. Balfour, Right Hon. G. W., M.A. (Trinity): 67, Addison Road, Kensington, W.
1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
1887. Bethune-Baker, Rev. J. F., B.D., Pembroke.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
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1892. \*Burkitt, Prof. F. C., M.A. (Trinity): Westroad Corner, Cambridge.
1906. \*Bury, Rev. R. G., M.A. (Trinity): 25, Green Street, Cambridge; the Vicarage, Trumpington, Cambs.  
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1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
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1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. M<sup>c</sup>G., M.A. (Emmanuel): British School, Athens.
1881. \*Donaldson, Rev. S. A., M.A., B.D., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.  
Edgehill, Miss E. M., High School for Girls, Bedford.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.



1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.  
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- \*Fennell, C. A. M., Litt.D. (Jesus): 139, Chesterton Road, Cambridge.
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1901. \*Quiggin, E. C., M.A., Caius.
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- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
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- \*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1879. Selwyn, Rev. E. C., D.D. (King's): The School, Uppingham.
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- \*Skeat, Rev. Prof. W. W., Litt. D. (Christ's): 2, Salisbury Villas, Cambridge.
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1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.
1906. Strachey, Miss P., Newnham.
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1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.

1876. \*Thompson, E. S., M.A. (Christ's): College House, Grange Road, Cambridge.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1874. \*Verrall, A. W., Litt.D. (Trinity): 5, Selwyn Gardens, Cambridge.
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1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1906. Wedd, Mrs N., Newnham.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum Club, London, S.W.
1901. Westlake, J. S., B.A. (Trinity): 11, Hamilton Terrace, St John's Wood, London, N.W.
1899. Whibley, L., M.A., Pembroke.
1885. Whitelaw, R., M.A. : The School, Rugby.
1898. Witton, W. F., M.A. (Caius): St Olave's Grammar School, Southwark, London, S.E.
- \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., D.D., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list to the TREASURER of the Society.*



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# PROCEEDINGS

OF THE

## Cambridge Philological Society.

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LXXXII—LXXXIV.

LENT, EASTER AND MICHAELMAS  
TERMS, 1909.

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# Cambridge Philological Society

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1909.

FIRST MEETING<sup>1</sup>.

At the Annual General Meeting held in the rooms of the President (Mr GILES) in Emmanuel, on Thursday, 21 January, 1909, at 4.15 p.m., the President in the Chair:

I. The following Officers were elected for the year:

*President*: Mr GILES (re-elected).

*New Vice-President*: Prof. RIDGEWAY.

*Ordinary Members of Council*: Prof. BURKITT (re-elected), Miss HARRISON (re-elected), Prof. SKEAT (re-elected), Mr NIXON, Mr ANGUS.

*Treasurer*: Mr QUIGGIN (re-elected).

*Secretaries*: Mr SLEEMAN (re-elected), Mr ROBERTSON.

*Librarian*: Mr CAMPBELL (re-elected).

II. The Treasurer's accounts were adopted.

III. Mr MAGNÚSSON read a paper on

*Lítilla sanda*

*litilla sava*

*litil ero geð guma* &c. Hávamál, 53, Sijmon's ed.

Interpreters and commentators had entirely missed the sense of this passage, chiefly because they had taken the sea-shore as the local basis for the poet's conception. This semistrophe was a case of an extremely severe condensation, and could not be

<sup>1</sup> Reported in the *Cambridge University Reporter*, 2 February, 1909.

rightly understood until the agent was found which governed the genitives of which the first two lines consisted: *litilla sanda* 'of little sands,' *litilla sæva* 'of little seas.' This agent was the neuter noun *geð* in the third line. The words in lines 1 and 2 suppressed in the process of condensation were *litil ero geð*. Supplying these we obtained the poet's conception in its completeness:

[*Litil ero geð*] *litilla sanda*  
 [*litil ero geð*] *litilla sæva*  
*Litil ero geð guma.*

*Geð* was a word of a very wide range of senses, one of which, 'temper,' might be used here tentatively for a literal translation: 'Little are tempers of little sands, little are tempers of little seas, little are tempers of (individual) men.' Nature's temper (*geð*) was invariably manifested by wind-movement. 'Little sands' meant sandy patches in arid wildernesses from which sandstorms could never rise, to compare in (*geð*) effectiveness with those of wide sand deserts; little (limited) lakes could never be agitated by wind into wave movement to compare in efficient force with what would happen in the same circumstances on the broad ocean; in like wise the effectiveness of the *geð* of a single individual, whatever quality or characteristic it was representing, could never compare for efficiency with that of the great multitude. For no one man possessed the wisdom (*geð* = intellectual agent) of all the rest (*þvít allir menn urðot jafuspakir*). Each man born (*öld hvar* = *hvár*) is 'a half' (*helf*): every man is deficient to more or less degree, and seeks in others the complement he lacks, cfr. *enge es einna hvatastr* no man (however brave he believes himself to be) is braver than all others. *Hávam* 64.

IV. Mr HARRISON read a paper on a passage of Seneca, *Epist. Mor.* xxxi. 11, defending the received text against a conjecture recently proposed by Professor Sonnenschein (*Classical Review*, 1908, p. 216, where the evidence is set forth). As the passage stands, with *eius*, Seneca describes his 'one thing needful' in a manner both appropriate in itself and consistent with what the previous sentence leads us to expect: 'something which shall not pass more and more every day into the power of that which cannot be withstood': *id quod non possit obstari* being *vetustas* (so Madvig) or *mors*. This use of *in dies* to denote progress without the help of any word of comparative form or meaning is found also in Livy xxxiv. 11. 4. With Professor Sonnenschein's *peius*, on the other hand, the qualities required for the 'one thing needful' are (1) that it shall not deteriorate, (2) that it shall be irresistible: the second of these requirements is a new thing, not foreshadowed by the previous context, and almost meaningless by itself.



SECOND MEETING<sup>1</sup>.

At a General Meeting held in the Combination Room, Sidney Sussex, on Thursday, 4 February, 1909, at 4.15 p.m., the President (Mr GILES) in the Chair,

Dr VERRALL read a paper on 'Greek in the *Silvae* of Statius,' suggesting the probability that, in places difficult of reading or interpretation, the remedy should sometimes be sought in the tendency of the author to Hellenism of vocabulary, syntax, allusion, etc.—an aspect of his work perplexing to copyists ignorant of Greek. The following were some of the passages considered in this connexion.

*Silv.* 2. 7. 14

et si qua †pater aut† diem recepit,  
sertis mollibus expleatur umbra.

Read *Patareus* (Hor. *Od.* 3. 4. 64): 'and if *Apollo's grove* is anywhere open to the light, let festoons fill up the shade.' For the use of the personal title, regular in Statius, see *Silv.* 2. 7. 28 *Tritonidi* (= *olivis*) *fertiles*, etc.

*ib.* 5. 3. 92

quis labor Aonios seno pede ducere †campos†,  
et quibus Arcadia carmen testudine mensis  
†cydalibem† nomenque fuit—

*i.e.*, 'composers of hexameters or of lyrics.' Read '*Aonias*... *καμπάς*', and '*κυδρὰ λίβη* nomenque': 'They whose task it was to guide the *turn and return* of the six-foot verse, and they who, for song measured on the lyre of Hermes, won *libations* of glory and renown', *i.e.*, were\*regretted and worshipped after death. For the application of *καμπή* (metaphor from chariot) to literary periods see Liddell and Scott *s.v.*

*ib.* 4. 6. 62

Alexander the Great always carried with him a certain image of Hercules,

praestabatque †libens† modo qua diademata dextra  
abstulerat dederatque.

Read *libe* (*λίβη*): 'and offered (to the image) *libations* with that hand which just before had taken away or given the crowns of kings' (cf. *ib.* 4. 6. 76 *libavit...dextra*).

<sup>1</sup> Reported in the *Cambridge University Reporter*, 16 February, 1909.

*ib.* 4. 4. 81 f.

'Scarcely will it be believed hereafter that (in the great Vesuvian eruption) the whole burgess-body of certain burghs was destroyed':

credetne virum ventura propago,...  
infra urbes populosque premi proavitaque toto  
rura abiisse mari?

For the difficulties of *toto mari* ('sea'), see texts and commentaries. Possibly it is meant as a Latin equivalent for παντὶ τῷ ἄρσενι 'with all their males.' For the adj. with such a substantival neuter as *mare* (τὸ ἄρσεν) cf. *Silv.* 5. 3. 132 *immanis... falsi* (genit. of *immane falsum*), *generosum honestam* (Persius), etc.

*ib.* 3. 5. 93. Praise of Naples.

quid laudem †litus†, libertatemque Menandri  
quam Romanus honos et Graia licentia miscent?

For *litus*, impossible in this connexion, read perhaps *leitus* (λεϊτούς or λητούς), *burgesses*. Compare λειτουργία *public service*, and see L. and Sc. s.v. λητόν *town-hall*.

In 2. 1. 28 (et †diu†...doloris), δίου, 'heaven-sent, inflicted by God,' is possible; note *fulmine* in *ib.* 30.

Hellenism of *syntax* may help to interpret, among other passages, *ib.* 5. 3. 231 f.:

'With what pride would you (my father) have seen, had you lived, my success at the Festival of Alba. And as for the disappointment of my hope that the oak-leaf (of the Agon Capitolinus) might have joined the olive on my brow, for that you would have found a pleasing explanation in parental jealousy on the part of Jupiter.'

nam quod me mixta quercus non pressit oliva  
et fugit speratus honos, qua dulce, parentis  
invida Tarpei caperes.

So read with MS. Literally, 'you would have taken (that), in the way in which it was pleasant (to) take it), as jealousy in Jupiter.' The neuter abstract *invida* (φθονερά) for *invidiam*, and *qua dulce* (ἡ ἡδύ) are Hellenisms.

### THIRD MEETING<sup>1</sup>.

At a General Meeting held in the Combination Room, Sidney Sussex, on Thursday, 18 February, 1909, the President (Mr GILES) in the Chair:

I. Miss E. M. EDGHILL, formerly of Newnham College, Mr L. H. G. GREENWOOD, Fellow of King's College, Mr O. L.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 2 March, 1909.

RICHMOND, Fellow of King's College, and Mr P. J. PEARSE, of Trinity College, were elected members of the Society.

II. There was read a paper by Dr FENNELL contending that μάστιξ should not be rendered "goad." Referring to Jebb's note on Soph. *El.* 716, φείδοντο κέντρων οὐδέν, the writer interpreted the phrase as "spared no means of stimulation," and showed that μάστιγα φαεινήν, *Il.* 23. 384, was a "whip" in *Od.* 6. 316 f., while ἱμάσθλη was χρυσεῖη in *Il.* 8. 43—45, 13. 25 f., and that κέντρον, *Il.* 23. 430, seemed to be referred to in *ib.* 581—583 as ἱμάσθλην, so that κέντροιο, *ib.* 387, may also mean "stinging" or "stimulating implement." With Διὸς μάστιγ-, θεία- μάστιγ- we may compare Hesiod, *Th.* 857 (of Typhoeus) ἐπειδὴ μιν δάμασε πλήγῃσιν ἱμάσσας. Soph. *Oed. Rex* 809, δίπλοις κέντροισι = "twice with infuriating whip." On Aesch. *Ag.* 647, διπλῇ μάστιγι, Dr Fennell said that the phrase meant "frenzy" (comparing for a mental scourge *Od.* 6. 320), while δίλογχον ἄτην, = "conflict," was quite distinct. The well-known "kick against the pricks" alluded to breaking in animals. The evidence for the use of the "ox-goad" in Hellas before 400 B.C. is, if possible, slighter than for the use of the "horse-goad." Jebb is clearly right in rendering μάστιγος "whip," Soph. *Al.* 1254. With κέντρον = "implement for causing motion" or "effort" cf. ἐγκονεῖν. It is possible that in one or two passages a switch or whip "with a short point or spur at the end" is meant.

III. Professor SKEAT read a paper on "Some recent English etymologies." Colander, or cullinder, has an intrusive *n* before *d*, like muckinder (below). It was due to the Bordeaux wine-trade, and represents a Provençal colador, from Lat. colatorium, a strainer. Convexus, "convex," is not to be referred to Lat. conuehere, but to a form \*uaxos, or \*uac-sos, "bent," allied to A.-S. wōh, "bent, crooked." Mix and commix are not from Latin infinitives, but first appeared in the pp. forms mixt and commixt, from Lat. past participles. Muckinder, a pocket-handkerchief, as in Ben Jonson, appears as mokador in Lydgate. It represents an Old Provençal mocador, cognate with F. mouchoir. Pier, Mid. E. pere, is not from the Old French pierre, "stone," but from the equivalent Norman pere, with the characteristic Norman *e*; from Lat. petra. Rascal is easily explained by help of the Provençal verb rascalha. The prefix is *ra-*, for Lat. *re-ad*, as in F. rapiécer, to repiece; the sense of the verb is "to re-scale," or peel for the second time; and the sense of the substantive was "the inner skin," especially of the chestnut; hence, something troublesome and worthless. Rebuke is from the Picard rebuker; from buker, Old French buschier, to chop, cut back or pollard a tree, to trim; metaphorically, to cut back, defeat; it is thrice used by Shakespeare in a remarkable manner. The common rush may be connected with rash, as the quick-growing or



lively plant; both the sb. and the adj. appear with four different vowels in various dialects, viz. *a*, *e*, *i*, and *u*. *Sound*, i.e. in good health, A.-S. *sund*, may be related to Goth. *swinths*, "strong"; from the zero-grade of an Idg. root *\*swent*, which appears in the latter. *Tarn*, an isolated pool of water, corresponds to the Welsh *darn*, a fragment or separated portion; from the root *\*der*, to tear, tear off. The *warden pear*, a kind of coarse pear used for baking, was formerly spelt *wardon* or *wardoun*, so named from Wardon Abbey, in Bedfordshire; the arms of the abbey being "argent, three warden-pears, or." The Idg. root *\*wer*, "to keep off," has to be very carefully kept apart from the root *\*wer*, "to be wary"; their derivatives are numerous and offer difficulties. *Weir*, *warren*, *garret*, are from the former; from the latter we have *aware*, *beware*, *wary*, *ward*, *guard*, *garnish*, *garrison*, *garment*; and further, *wares*, *worth*, *worthy*, and even *garage*; besides (from Lat. *uerēri*) such words as *revere*, *reverence*, *reverent*, *reverend*. *Warn* seems also to be derived from the latter root, though it may have been affected by derivatives from the former.

IV. Owing to the lateness of the hour, Mr BURY's paper, "Notes on Catullus," was postponed.

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#### FOURTH MEETING<sup>1</sup>.

At a General Meeting held in the Combination Room, Sidney Sussex, on Thursday, 11 March 1909, at 4.15 p.m., the President (Mr GILES) in the Chair:

I. Professor RAPSON read a paper on "Indian coin-legends in Greek characters," of which the following is an abstract.

The evidence of coins enables us to trace with some precision the history of the use in India of the Greek language and the Greek alphabet. This use was almost entirely confined to districts on either side of the N.W. frontier, and to the period 200 B.C.—150 A.D. Sanskrit literature and Indian inscriptions bear witness to the existence in Northern India of communities of Asiatic Greeks—called *Yavanas* in Sanskrit and *Yonas* = *Ioues* in Prakrit—at a still earlier date; and these might well be supposed to represent settlements originally made by Alexander the Great. But the main streams of Greek influence in India are of later date and are to be traced to the Hellenic kingdoms of Bactria and Parthia founded in the middle of the 3rd century B.C. The decline of the Maurya empire in India, which began c. 220 B.C.,

<sup>1</sup> Reported in the *Cambridge University Reporter*, 4 May, 1909.



cleared the way for a number of foreign invaders from the North and North-West; and all of these, whether of Greek, Persian, or Scythic nationality, came from regions in which the Greek language and Greek culture had been established. The coins of the various dynasties, which thus gained power in the Kabul Valley and the Punjab during the two centuries preceding the Christian era, bear bilingual inscriptions. They have regularly a Greek legend on the obverse accompanied by an Indian legend on the reverse. The study of these bilingual legends has been fruitful in results. On the one hand, they supplied the key to the interpretation of the most ancient Indian inscriptions, the edicts of Asoka, c. 250 B.C.; and, on the other, the representation of the same kings' names in the two alphabets throws some light on the question of the pronunciation of Greek at the period. The latter topic formed the subject of a paper which was read before the Society by Professor Bendall in 1903, and published in Vol. XXIX. of the *Journal of Philology*.

The earlier Graeco-Indian coins show a correct use both of the Greek language and of the Greek alphabet. The Greek and Indian legends exactly correspond: one is simply a translation of the other. But already in the latter half of the 1st century B.C. there are indications that in certain districts the Greek language was ceasing to be understood. In the last quarter of the 1st century A.D., when the empire of the Kushanas reached its height, purely Greek coin-legends become rare and are apparently confined to a restricted area; but the Greek alphabet remains in general use as a vehicle for the transliteration of Indian, Persian, or Scythic words. This employment entailed some modification of the letters, as sounds strange to Greek phonology called for representation. Thus, for example, the sound of *sh* is transliterated by a modification of the ordinary form of *rho* which appears on these coins; while another form, which occasionally interchanges with both *gamma* and *upsilon*, seems to be a monogram made up of these two letters, and is used to represent a Persian and Indian *v*.

With the extension of the Kushana dominion, the use of the Greek alphabet was carried to Western India and is seen on the earliest coins of a line of princes, the Western Kshatrapas, who ruled over Gujarat and Kathiawar, probably originally as satraps of the Kushanas. One of these princes, Nahapāna, is known from inscriptions to have been reigning in A.D. 124, and the reign of his successor, Chashtana, must on similar evidence be included between this date and A.D. 150. Both of them use Greek characters to transliterate their coin-legends, which appear also in two Indian dialects and two Indian alphabets (Brāhmī and Kharoṣṭhī). The great abundance of Nahapāna's coins makes a complete restoration of his coin-legends possible, while the few specimens known of Chashtana have but fragmentary inscriptions.

Nahapāna :—

- (Brāhmī) *Rājño Kṣaharātasa Nahapānasa.*  
 (Kharoṣṭhī) *Raño Chaharatasa Nahapanasa.*  
 (Greek) ΠΑΝΝΙΩ ΙΑΗΡΑΤΑΣ ΝΑΗΠΑΝΑΣ.

Chashtana :—

- (Brāhmī) *Rājño Kṣatrapasa Ghsamotikaputrassa Caṣṭanasa.*  
 (Kharoṣṭhī) *Raño Cha [—] Caṣṭhanasa.*  
 (Greek) ΠΑΝΝΙΩ ΙΑΤΡ [—] ΚΙΑΣΤΑΝΑ.

A curious and interesting feature in these legends is the use of the Roman H. The Roman influence, of which other traces also are to be recognised in the coinages of Western India at this period, is due no doubt to the commerce which was carried on between Europe and India by way of the Red Sea.

The Western Kshatrapas continued to rule until about 390 A.D., and traces of the inscription in Greek characters which occupied the margin of the obverse of their silver coins are to be seen to the last. But, after the reign of Chashtana, these characters are no longer significant. They were regarded as a sort of traditional ornament of the coin; and generation after generation of die-sinkers continued to reproduce them mechanically and unintelligently. But they do not cease even with the last of the Western Kshatrapas. They still appear on the coinages which the Gupta conquerors of the Western Kshatrapas issued in Western India, and are to be observed as late as about the year 480 A.D.—some three centuries and a quarter after they had ceased to have any meaning!

II. Mr R. G. BURY communicated "Notes on Catullus" of which the following is an abstract.

c. xxxvii. 3—5: *putare* in v. 5 is no doubt corrupt, as Baehrens and Mr Garrod (*J. of Phil.*, 1908) have argued, but none of the emendations proposed supplies the double antithesis demanded by the context. Read, therefore, *putere*, construing *hircos* in the sense partly suggested by Munro and Statius (= *male olentes* + *male mares*).

cv.: in order to give point to *montem*, construe *Pipleium* as a pun on *pupulus*.

cxv.: in v. 1 read (for *instar*) *uasta*, :*ad* (*quite*); in v. 2, retain *maria* as explained by Mr Garrod (*loc. cit.*); in v. 4, for *tot moda posside(r)* at read *Τμώλια τόσσοδ' ἔχει* (or *ἔχη*), thus keeping up the allusion to Croesus in v. 3; in v. 6, *Hyperboreos* (cp. *βορά*) may be a pun on *uorax* (cp. Cc. 29, 57); in v. 7, for *maximus ultor* read *maximu' νύκτωρ* (or *cultor*). Other exx. of Greek words corrupted by copyists are—lxxi. 4, where for *a te* read (with Haupt) *ἄτη* (independently conjectured by the writer); lxvi. 59, where *chimerini* (*χειμερινόν*) may be the origin of *hi dii uen ibi* (read also *culmine* for *numine*); lxvii. 32, for *Chinea* read *χιονέα* (*speculae*);

lvi. 5 for *trusantem* derive an aor. partic. from Ar. *Lys.* 598. lxxviii. 157: accepting *auctor* for *aufert* (so 'Itali'), read *ceram* for *terram*. xxix. 23: the 'ductus' is best explained if, for *op(p)ulentissime*, we read *optumei ipsimei*.

III. There was not time to read Dr FENNELL'S paper, in which he invited the provisional assumption of primitive Indo-Germanic *b*-words some of which became Teutonic *p*-words. E.g. 'pack' may be from prae-Teutonic 'bag,' either native or borrowed from Celtic; so also 'pudder,' earliest form of 'pothor,' may be akin to a Celtic parent of 'bother,' 'peak,' 'peck' to 'beak,' 'poke' = sack to Old Irish *boly* and 'budget.' Assimilation altered 'pease-cod' to 'pease-pod' whence 'pod.'

Support was added to Prof. Skeat's account of 'prim' and 'prick.' The Indo-Germanic root 'SPARG' or 'SPERG' to which 'prick' is referred may be an extension of SPER or SPR- seen in *σπάρ-τον* and by sense-development in *σπείρα*, *σπείρον*, *σπειρώ*, *σπάρ-γαν-ον*, also in *πείρω*, *πείριθα* = basket (made of reeds), Lat. *sportula*. The New English Dictionary is needlessly diffident about referring *p*- or *f*- to *sp*-. To its "onomatopoeic root 'prik' expressing the action of piercing abruptly stopped" was opposed the objection that a puncture is entirely or comparatively devoid of audible sound. Eng. 'spry' and its near connexions may be from a root SPERGH, cf. *σπέρχομαι*.

The notion that Indo-Germanic *b*-, dropped in Sanskrit and the Graeco-Italic group, co-existed with *bh*- is encouraged by the consideration that the narrower the area of absence of a simple initial sound—such absence being only explicable as an idiosyncrasy—the less perplexing is the phenomenon.

## EASTER TERM, 1909.

### FIRST MEETING<sup>1</sup>.

At a General Meeting held in Prof. Jackson's rooms in Trinity, on Thursday, May 6, 1909, at 4.15 p.m., the President (Mr GILES) in the Chair,

I. Mr A. C. TURNER, Fellow of Trinity College, and Miss A. M. WILLIAMS, formerly of Girton College, were elected members of the Society.

II. Mr GILES read a paper entitled "New Light from Asia on the Indo-Germanic Languages," of which the following is a summary.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 1 June, 1909.



The problem of the original home of the Indo-Germanic peoples has long been one of the most disputed questions in connexion with Comparative Philology. In the first period of investigation scholars unanimously located it in Asia. When in 1852 Dr Latham suggested that it might be found in Europe he was scoffed at. At the present day almost all scholars are on the side of Latham, though the exact area in Europe is still much disputed, Schrader arguing for the South-East, and others for the borders of the Baltic or of the North Sea. But whatever theory is held, the connexion between the Indo-Iranian branch and the European branches of the stock forms a difficult problem. Hübschmann more than thirty years ago proved that the Armenian language was not a dialect of Iranian, but an independent language with many Iranian borrowed words. Phrygian has been shewn to be of the same stock and connected with the European side of the Dardanelles. But Armenian was not known before Christianity reached it, though Jensen boldly conjectured that the Hittite inscriptions were in an early form of Armenian, a conjecture which has not as yet been confirmed by the newer discoveries. Of these in some respects the most important is contained among the finds of the German expedition to Turkestan. It is the unearthing of a heretofore unknown dialect of Tocharish or Indo-Scythian. There is no doubt that it is an Indo-Germanic language, but its case system is clearly modelled not on the Indo-Germanic type but on that of the great Ural-Altaic family to which amongst other languages Turkish belongs. Considering the constant struggle throughout the whole historical period between the two stocks in Northern Iran, a fusion of the linguistic systems is not altogether surprising; more puzzling is the appearance of Indo-Germanic forms resembling more those of the Western languages of Europe than those of Asia or North-Eastern Europe. The *k* and *g* sounds which are palatalised into sibilants by the whole of the Eastern group are here apparently found as guttural stops. With a fuller publication of documents more light will probably be thrown on this perplexing question. The second discovery is in connexion with records already known for some time. Various attempts without success have been made by Scheftelowitz and others to identify certain Mesopotamian documents as Indo-Germanic. Among a list of princes subdued by Sargon between 715 and 713 B.C. whose names are recorded on a clay prism published in George Smith's *Assyrian Discoveries*, Professor Eduard Meyer of Berlin has identified various names as clearly Iranian: *upamā* the Supreme, *Mazda-ku* connected with the Iranian deity Ahura-mazda, and the frequent second element *-parna* identical with the *-φέρνης* of Intaphernes, Tissaphernes etc. Allowing for some doubtful identifications, we seem entitled to assume as fairly certain that the Medes (whom Sargon claims to have subdued) spoke the same language as the Persians, and that the religion of Zoroaster must be older than some authorities have supposed.



Princes bearing Iranian names have been identified for a much earlier period in some of the Tell-el-Amarna letters: Arta-ma-an-ya = Ἀρταμένης, and several names end in -varzāna, the Iranian -βαρζάνης. It seems possible to carry back Iranians in Mesopotamia to at least 1400 B.C. Lastly the excavations of the *Deutsche Orient-Gesellschaft* at Boghazkeui in Cappadocia, which is identified with the Pteria of Herodotus, have unearthed treaties between its Hittite sovereigns and the kings of Mitani made about the beginning of the 14th century B.C. Amongst the deities of the Mitani appear with tolerable certainty Mitra and Indra, possibly also Varuna and others. Meyer finds also the *Nāsatyas*, the Aṇvins of India, amongst these deities. If further investigation confirms this, the differentiation between Sanskrit and Iranian produced by the change in the latter of *s* into *h* before a vowel at the beginning of words or between vowels in the middle of words had not yet taken place. These discoveries, published partly in the Proceedings of the Berlin Academy, partly in Kuhn's *Zeitschrift* XLII. and partly in the somewhat inaccessible reports of the *Deutsche Orient-Gesellschaft*, may be regarded as the first contributions to a reconsideration of the history of the migrations of the Indo-Germanic peoples.

III. DR POSTGATE read a short note<sup>1</sup> on the non-appearance of the vocative of *Nemesis* in Tibullus, for which *puella*, or *dura*, *saena puella* is used instead. The Greek form was metrically unsuitable, and *Nemesis*, the Latin form used by the comedians and the prose writers, was tabooed by the Hellenizing poets. *Delia*, on the other hand, he used more often in the vocative (9 times) than in the nominative.

## MICHAELMAS TERM, 1909.

### FIRST MEETING<sup>2</sup>.

At a General Meeting held in Prof. Bevan's rooms, in Trinity, on Thursday, October 21st, at 4.15 p.m., the President (MR GILES) in the Chair:

MR ABRAHAMS read a paper on "Theocritus and Canticles" in which the view was maintained that no direct connexion can be shown to exist between the Greek and Hebrew poems. The age of Canticles is very uncertain, a post-exilic date being open to serious difficulty. There is nothing in the Biblical poem which compels one to admit Greek influence. But, accepting the view that it belongs to the Greek period and is not widely separated

<sup>1</sup> Published in *extenso* in the *Classical Review* XXIII. (1909), p. 187.

<sup>2</sup> Reported in the *Cambridge University Reporter*, 2 November, 1909.

in time from the age of Theocritus, there is no reason to suspect borrowing. The poems only agree in their idealisation of shepherd life, and in their use of it as a foil to courtly extravagance and sophistication, but in both the pastoral *mise-en-scène* is on the whole natural, not artificial. Theocritus' herdsmen and fisher-folk are genuine Sicilians, and so the shepherds of Canticles are actual Judæans or Gileadites. Probably the growth of city life both in Egypt and Palestine after Alexander explains the charm of contrast which pastoral poetry would have for the inhabitants of towns. But pastoral life was not yet a literary convention; it was a genuine thing, and pastoral poetry cannot be said to have become a *genre* till far later. It is fairly certain that both in Canticles and the Idylls the characters and scenes are drawn from nature. Graetz's contention that in post-exilic times the shepherd was held in disrepute in Palestine was not supported by facts. This depreciation of the shepherd belongs to a much later period, when the shepherds were mere raiders and perhaps Arabs or other foreigners, and when the antagonism between schoolmen and peasantry had grown deeper. Throughout the Hebrew Bible the shepherd is idealized; Jacob is the shepherd-patriarch, Moses the shepherd-lawgiver, David the shepherd-king, and Amos the shepherd-prophet. God is the Shepherd of Israel not only explicitly in the early 23rd but by implication also in the late 119th Psalm.

The detailed comparisons between the Greek and Hebrew poems are seen on examination to be insignificant. The most curious of these is the comparison of both Helen and the Shulammite to a horse. But in Idyll xviii. 30 Helen is only compared to a horse in a chariot, she beautifies or sets off Lacedæmon just as the horse sets off the chariot. Theocritus probably derived this image from the beautiful Syracusan coins of the agonistic types. In Canticles the figure is quite other. The poet having identified his royal lover with Solomon was almost bound to introduce the costly chariots and horses which that king imported from Egypt. "I have compared thee, O my love, to a team of horses in Pharaoh's chariots" (Canticles i. 9) is thus an obviously appropriate thing to put into the mouth of Solomon. The comparison here is to the awesomeness of the girl's beauty, just as elsewhere she is termed "terrible as an army with banners" (vi. 4). Most of the suggested parallels are even remoter than this, and they have no cumulative value, for as wholes the Canticles and the Idylls are admittedly unlike, especially in their conception of love. The facile Simaitha is as the poles asunder from the difficult Shulammith. Love poems must always have a family likeness, and the resemblances between Hebrew and Greek love lyrics are due to the elemental similarity of the emotion. The spiritual differences are more significant; here the racial and national come in to modify the human. How unlike the Idylls and Canticles are is clear from the ease with which the Hebrew poem was allegorised.

In the Semitic muse the sensuous and the mystical glide into each other. It would be possible to give a mystical turn to Omar Khayyam, but hardly to Anacreon, and not at all to Theocritus. Idylls and Canticles have some affinities, and may have grown out of similar conditions. But there is no essential likeness between them. In their heart of hearts the Greek and Judæan poets are strangers, and so are their heroes and heroines.

## SECOND MEETING<sup>1</sup>.

At a General Meeting held in Prof. Bevan's rooms, in Trinity, on Thursday, November 4, 1909, at 4.15 p.m., the President (Mr GILES) in the Chair:

Mr MAGNÚSSON read a paper on the northern god Heimdal (Heimdallr). The name could mean both Illuminator mundi and Ill. domi. The myths described him as born of nine giant maidens, all sisters, at the brink of the earth. The mothers were the nine daughters of the sea giant Ægir, son of giant Forniót; they were the Waves of the sea. Heimdal was the whitest of the gods; he dwelt at the calm abode of Heaven's-Mountains (mountain-like cloud formations at sunrise?). Here he was the sentinel of the gods guarding the bridge Bifröst against their born enemies, the Rock-giants. He was nurtured by the might of the earth, the chilly-cold sea, and the blood of 'Són<sup>2</sup>.' Heimdal was exceeding mighty, stately of weapons, possessed of a trumpet that lay hidden under that root of Yggdrasil's-Ash which spread unto the confines of Rine-giants' realm. This horn Heimdal blows loud to wake the gods, when the coalition of the Powers of Evil march out to their destruction. Heimdal requires less sleep than a bird; he sees, at a distance of one hundred 'rests,' as well by night as by day. He hears how herbs grow on the ground and wool on sheep. He is called Golden-tooth, his steed Golden-forelock. He is Loki's born foe, and falls before the former, on the day of the gods' destruction, run through with his own sword.

In their main features these conceptions about the luminous deity of the early morning seemed to owe their origin to beholders who from a western standpoint had frequent opportunity to contemplate the glories of the horizon at sunrise. Perhaps, considering the allusion to Frey's boar, the inhabitants of S.E. Sweden [the Langobardi?] have as good a claim to the original conception as

<sup>1</sup> Reported in the *Cambridge University Reporter*, 16 November, 1909.

<sup>2</sup> Sónar-dreyra; where sónar must be short for sónar-galtar from sónar-goltr, the boar sacrificed to Frey. Cf. F.A.S. i. 531: Heiðrekr konungr blótaði Frey; þann golt er mestan fekk skyldi hann gefa Frey; cf. also: Longobard. *sonarpair*: verres qui omnes alios verres in grege batuit et vincit (Sievers, Beitr. xvi. 544 ff.).—It would seem then that Heimdal and Frey were objects of the same or a similar cult.



any other Frey worshippers in the North. But the preservation of the memory of that conception seems due only to the Icelanders. Heimdal, under the assumed name of Rig, becomes—according to Rigsmál—the father, with three different married women, of three sons whose progeny respectively are Slaves, Freeholders and Earls from whom again spring the first kings of the earth. Heimdal-Rig coming on this errand to the Earth is described as: “the strong...full of knowledge, mighty and vigorous Rig the Strider.” He is also deep in runic lore, i.e. all secret wisdom.—The Rigsmál was a tendence poem not properly a mythic record, though the story out of which it grew might have been such.

Striking affinities existed between Heimdal and Helios on one hand, and Heimdal (Heimdal-Rig) and the Indian Fire-god Agni, on the other. Heimdal’s hearing reminded of Helios ὅς πάντ’ ἐφορᾷ καὶ πάντ’ ἐπακούει (Od. xi. 109, xii. 323). In the Hom. hymn to Demeter (22—29, pointed out by Miss Harrison) Helios’ keenness of hearing is contrasted with that of the other gods, as is Heimdal’s in Edda.—Heimdal is “vörðr goða,” sentinel of the gods; the hymn just mentioned refers to Helios (v. 62) as θεῶν σκοπὸν ἦδὲ καὶ ἀνδρῶν. The Hymn to Helios yields sundry more notable parallelisms.

Of the manifold affinities between Heimdal (Heimdal-Rig) and Agni only a few can be pointed out. As Heimdal, Agni is “white-hued” (Rigveda Hymns, Griffith’s translation, vi. 6. 2). Heimdal is called Gullintanni, Golden-tooth: (Agni) “I saw him afar gold-toothed<sup>1</sup>, bright-coloured” (v. 2. 3)...“refulgent...shines forth with wondrous light before mornings”...(vii. 9. 3). Heimdal is the son of nine maidens who are sisters: “He, Agni, whom the twice five sisters dwelling together in the homes of men engendered” (iv. 6. 8). The point is the sisterhood of the mothers in either case. Heimdal is born at the brim of the earth and has his established abode in the east: “Three several places of his (Agni’s) birth they honour, in mid air, in the heaven, and in the waters. Governing in the east of earthly regions, the seasons hath he stablished in their order” (i. 95. 3); visible, fair, he grows in native brightness, uplifted in the lap of waving waters (i. 95. 5); Agni, thine home is in the floods (viii. 43. 9). Heimdal sees as well by night as by day: “O god” (Agni) “thou seest through even the dark of night” (i. 94. 7). Heimdal’s horse is Golden-forelock: Agni’s horses are “pure-white” (vi. 6. 4). Heimdal is sentinel of the gods, foreseeing and wise: “Ensign of gods hast thou become, O Agni, joy-giver, knower of all wisdom” (iii. 1. 17); “who stands in heaven’s bright sphere a sign, who wakest at dawn, Agni”...(iii. 2. 14).

The parallels between Heimdal-Rig and Agni are extremely

<sup>1</sup> The epithet suits unesthetically a divinity of the morning glow (Heimdal), but very fittingly the god of fire. In the case of Heimdal it would seem to warrant the assumption that, once upon a time, he too was a Fire Divinity.



numerous. Agni is "the maidens' lover and the matrons' lord" (i. 66. 4); He gave all this progeny of men their being (i. 96. 2); the guest who is received in all men's houses (iv. 1. 20); "thou art the lord of house and home of all the tribes, O Agni, of all the tribes of men" (vi. 48. 8); "the germ of many, from the waters' bosom he goes forth wise and great of godlike nature" (i. 95. 4); Agni is "the knower of all secret wisdom" (iii. 1. 17—18). Heimdal-Rig is the Striding-one when he comes to earth: Agni "the swiftly moving envoy" (i. 60. 1), &c., &c.

### THIRD MEETING<sup>1</sup>.

At a General Meeting held in Prof. Bevan's rooms, in Trinity, on Thursday, Nov. 18, 1909, at 4.15 p.m., the President (Mr GILES) in the Chair:

Dr JACKSON read notes of which the following are abstracts:

- (1) Xenophanes *fr.* 34 Diels. Ritter and Preller, ed. viii. § 104.

καὶ τὸ μὲν οὖν σαφὲς οὗτις ἀνὴρ γένητ' οὐδὲ τις ἔσται  
εἰδὼς ἀμφὶ θεῶν τε καὶ ἄσσα λέγω περὶ πάντων·  
εἰ γὰρ καὶ τὰ μάλιστα τύχοι τετελεσμένον εἰπών,  
αὐτὸς ὁμῶς οὐκ οἶδε· δόκος δ' ἐπὶ πᾶσι τέτυκται.

Lines 3 and 4 show that in line 2 λέγει should be substituted for λέγω. For the confusion, see Bast's *commentatio*, p. 283.

- (2) Plato *Philebus* 17 c 'Ἄλλ' οὐπω σοφὸς ἂν εἴης τὴν μουσικὴν εἰδὼς ταῦτα μόνα, μὴ δὲ εἰδὼς, ὥς γ' ἔπος εἰπεῖν εἰς ταῦτα οὐδενὸς ἄξιος ἔσει. It seems strange (1) that the object of the second εἰδὼς is not expressed, (2) that, whereas the first ταῦτα stands for βαρύ, ὀξύ, and ὁμότονον, the second ταῦτα should be equivalent to τὴν μουσικὴν. Hence (1) for μόνα, μὴ δὲ εἰδὼς, read μόνα, <ᾶ> μηδὲ εἰδὼς, "though if you are ignorant even of these," and (2) for εἰς ταῦτα, read εἰς ταύτην.

- (3) *Philebus* 34 c Καὶ μὴν καὶ ὅταν ἀπολέσασα μνήμην εἴτε αἰσθήσεως εἴτ' αὖ μαθήματος αὐθις ταύτην ἀναπολήσῃ πάλιν αὐτὴ ἐν ἑαυτῇ, καὶ ταῦτα σύμπαντα ἀναμνήσεις καὶ μνήμας πον λέγομεν. As in this passage Plato's purpose is to distinguish between μνήμη "memory" and ἀνάμνησις "recollection," it is incredible that he should thus associate μνήμας with ἀναμνήσεις. Hence some have bracketed καὶ μνήμας, and others have proposed μνήμας ἀνακτήσεις or ἀναλήψεις. Rather, putting a comma after ἀναμνήσεις, for καὶ μνήμας πον λέγομεν substitute καὶ μνήμας γ' οὐ λέγομεν.

- (4) *Philebus* 51 d Λέγω δὴ τὰς τῶν φθόγγων τὰς λείας καὶ λαμπρὰς τὰς ἐν τι καθαρὸν ἰείσας μέλος οὐ πρὸς ἕτερον καλὰς ἄλλ' αὐτὰς καθ' αὐτὰς εἶναι, καὶ τούτων ξυμφύτους ἡδονὰς ἐπομένας. Plainly, either (a) a feminine noun must be substituted for τὰς, such as ἰάς

<sup>1</sup> Reported in the *Cambridge University Reporter*, 7 December, 1909.

(Wohlrab) or ἡχάς (Bury and Burnet), or (b) τάς must be excised, and a feminine noun substituted for φθόγγων, such as φωνῶν (Stallbaum) or φθογγῶν (Paley), or (c) τάς must be excised and a feminine noun in the accusative plural added, such as ιδέας (Badham). Of these proposals, Paley's φθογγῶν seems to me decidedly the best. But why should Plato use the purely poetical word φθογγή? The answer is that Plato adopts a poetical word because he is quoting an iambic line—φθογγᾶς <μὲν> ἐν τι καθαρὸν ἰεῖσας μέλος. But how came it that the τάς was intruded before τῶν φθογγῶν? It is conceivable that a blundering scribe was misled by τὰς τῶν φθόγγων in B: but it occurs to me that a scribe of superior intelligence might call attention to the unusual word φθογγῶν by adding in the margin Ἰαστί, "in the Ionian dialect," and that this word, curtailed, might come into the text as τάς.

(5) CLEM. ALEX. *stromateis* IV v 23. 207 S. = 574 P. ἔμπαλιν δὲ Ἀντιφάνης ὁ κωμικὸς "ὁ πλοῦτος" φησί "ἢ πλεόν θάτερον βλέποντας παραλαβὼν τυφλοὺς ποιεῖ." So writes Stählin. Stobaeus gives the quotation in a fuller form: ὁ δὲ πλοῦτος ἡμᾶς, καθάπερ ἱατρὸς κακὸς, τυφλοὺς βλέποντας παραλαβὼν πάντας ποιεῖ: whence in the present passage Professor Joseph Mayor conjectures ἱατροῦ τρόπον, and Professor Cook Wilson ὁ πλοῦτος, φησί, πάντας καθάπερ ἱατρὸς κακὸς βλέποντας παραλαβὼν τυφλοὺς ποιεῖ. The words πλεόν θάτερον are however perfectly intelligible, if they are read, not as part of the quotation, but with Clement's φησί. For πλεόν θάτερον ποιεῖν, "to do more harm than good," see L. and S. s.v. ἕτερος, and Wytténbach's excellent note on Plato's *Phaedo* 114 E.

(6) Procopius *de bello Gothico* I xxiv 28—33. Procopius here tells how an oracle had said that in the fifth month an emperor would come to the throne, that after his accession Rome would fear nothing Getan, and, seemingly, that there would be no new invasion. The oracle, our text says, ran thus: ἦν τι ποιμεν ζε και ι βεννω καί κάτε νη σι γρ σο ἐνπιγὴν ἔτι σνπια πιετα. Plainly we have here the attempt of a scribe who knew no Latin to reproduce Latin words with Greek letters. It would seem further (1) that he despaired of, and omitted, some parts of his original, (2) that καί, καί, and, perhaps, ἔτι mark places where, after an omission, he again takes up the text, (3) that γρ marks σο ἐνπιγὴν as an alternative transcript of σνπια πιετα. In what remains certain words seem to stand out—"QUINTO MENSE—REGNUM—COPIA PICTA": and ἐνπιγὴν looks like EUNTI. Further, Γετικὸν οὐδὲν Ῥώμῃ τὸ λοιπὸν δέισει suggests *iam timebit Roma nihil Geticum*. With these materials can we construct two hexameters which shall promise the accession of an emperor, the retreat of the barbarians, and immunity from future invasion? I venture to suggest—

QUINTO MENSE, nouo iam REGNUM ineunte, timebit  
Roma nihil Geticum neque COPIA PICTA redibit.

## ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1909.

[illegible]

**Examined and found correct,**

J. E. NIXON.  
J. R. WARDALE

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due 1 Jan. 1910, £2. 5s. *od.* Bills outstanding, Macmillan & Co., £10. 11s. *7d.*  
The whole number of members at present date (Jan. 1910) is 135. Of these 4 are honorary and 71 compounders.

The whole number of shares at present date is 35,000.  
The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3½ per cent. and £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock.

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# LAWS

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

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## OF THE

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FEBRUARY 1910.

---

\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

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- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1907. Professor W. G. Hale, University of Chicago, U.S.A.

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- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Secretary, G. A. Macmillan, Esq., 22, Albemarle Street, London, W.
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- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.



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 1885. The American Philosophical Society, Philadelphia, Pa.,  
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 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
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 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9,  
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1899. †The University of Adelaide, S. Australia (agent: Y. J.  
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- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list to the TREASURER of the Society.*

19  
PROCEEDINGS

OF THE

Cambridge Philological Society.

LXXXV—LXXXVII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1910.



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# Cambridge Philological Society

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LENT TERM, 1910.

1

The fragment in question, for which no adequate meaning has yet been suggested, has been frequently emended. For βροντάς Lobeck suggests σπονδάς which may be dismissed as an undue violation of the text; another suggestion is βιοτάς which is feeble in meaning. Diels would read βούτας, oxherd. Dieterich (*De Hymnis Orphicis*, p. 11) accepts βούτας, regarding βροντάς as hopeless: 'perperam traditur βροντάς, praeclare emendavit Dielesius.' The emendation βούτας, though tempting in view of the bull-form of Dionysos, the title of βουκόλοι given to his worshippers and the actual βούτης of the Erechtheion, is to be rejected. All the MSS. have βροντάς except the Leipzig MS. which has the slight variant βροτάς.

A meaning must therefore be sought for βροντὰς τελέσας. The fragment is part of an avowal of Initiation Rites performed by the Cretan mystic. Pythagoras, we know from Porphyry (*Vit. Pyth.* 17), was initiated into the Cretan mysteries of Idaean Zeus and was 'purified by a thunder-stone' (ἐκαθάρθη κεραυνία λίθῳ). The ἀνακάλυψις of these rites was the beholding of a thunder-bolt on a throne, the rites also included the imitation of thunder by the whirring of *rhomboi*. τελέω with the accusative denotes the performance of a mystery rite; it is proposed to interpret βροντὰς τελέσας as 'having performed the Thunders, i.e. the thunder-rites.'

VI. Mr QUIGGIN read a paper on the Language Movement in Brittany.

## SECOND MEETING<sup>1</sup>.

At a General Meeting held on Thursday, 10 February 1910, at 4.15 P.M., in Professor BEVAN's rooms in Trinity, the President (Professor RAPSON) in the Chair:

Mr E. HARRISON read the following papers:

### I. *Two jests in Catullus.*

The poem on Arrius and his aspirates (lxxxiv) owes its point, such as it is, not to the MSS, which omit the intruding *h* in each case, but to the early editors. Their restorations are right in the main; though in l. 4 the readings of O (*insidias hee*) and GR (*insidias he*) point perhaps to a final rather than an initial aspiration, represented either as in GR (the metre notwithstanding) or by *insidias-h*. However that may be, the whole poem, as printed and understood, has all the air of rising to a climax, yet falls miserably flat. A remedy is indicated by

<sup>1</sup> Reported in the *Cambridge University Reporter*, 22 February, 1910.

*horribilis*: the last word of the poem either was, or was meant to suggest, χιονέους—a sorry joke, but better than none. In the spoken Greek of the time initial χ may possibly have been pronounced, or have seemed to a Roman ear to be pronounced, as it is to-day.

In xxxvi. 19 *ruris*, though tolerable, lacks authority: the MSS give *turis*. In the common-place of Roman humour the limbo of bad verse is the fishmonger's (so first Catullus himself, of these very *Annales Volusi*, in xcv.) or the grocer's. Here the volume of Volusius is regarded as having gone to the grocer's only to return with frankincense inside; and bag and contents together make an acceptable offering to the god of fire. 'Full of frankincense and frigidity': for the syntactical jest compare 'in a flood of tears and a sedan chair,' and

They sought it with thimbles, they sought it with care,  
They pursued it with forks and hope.

## II. *Emendations of Gibbon, Meredith, Dooley.*

Modern texts of the bulkier English classics are frequently corrupt, and there is danger that they will remain so while the practice of reprinting from cheap and bad editions prevails. The rapid growth and the persistent repetition of textual errors were illustrated by examples, of which a selection is here given. (References to Gibbon are made according to volume and page of Professor Bury's edition of *The Decline and Fall*.)

### (a) Errors which can be corrected from original editions:

Gibbon iv. 46, l. 7: omit the second *of*.

iv. 62, n. 25, l. 6: for *this* read *his*.

iv. 296, l. 23: for *respectable* read *respectful*.

iv. 323, l. 1: for *announce* read *renounce*.

iv. 331, l. 2: for *treasury* read *treasure*.

vi. 42, l. 4 from below: for *fishermen* read *fisherman*.

vi. 159, l. 4 from below: for *Constantine* read *Constantinople*.

vi. 378, l. 8: for *usurpers* read *usurers*.

vi. 457, l. 3: for *passion* read *fashion*.

vii. 115, l. 15: for *ore* read *is*.

Meredith, *Richard Feverel*, § 7 from the end of ch. xii.:  
for *binding* read *blinding*.

*Egoist*, ch. xi., towards the end of the § beginning  
*At last*: omit from recent texts *not entirely*  
*unaware that she was magnifying trifles*.

### (b) Errors which seem to be common to all editions:

Gibbon ii. 245, n. 4: read the Latin as a whole line.

iv. 323, l. 3: interchange the comma and the semi-colon.

Gibbon iv. 482, n. 134: read *dimisit*, and compare vi. 86, n. 66.

v. 166, l. 7: *moveable* should probably be read for *immoveable*.

v. 275, n. 75: for *offered Constantine* read *offered by Constantine*.

v. 486, l. 8: for *and affection* read *than affection*.

Meredith, *The Amazing Marriage*, in the middle of the last § of the letter in ch. xxvi.: for *world* read *word*.

*Observations by Mr Dooley*, in the last sentence of *The End of the War*: for *wars* read *wans*.

(c) Passages where the text is suspicious: Gibbon v. 361, ll. 11—15; v. 456, ll. 15—19; vi. 193, l. 3 from below.

III. *Notes on Pindar's paens*, ii. 100; and on the Latin names of Aias son of Oileus.

### THIRD MEETING<sup>1</sup>.

At a General Meeting held on Thursday, 24 February 1910, at 4.15 P.M., in Professor BEVAN's rooms in Trinity, the President (Professor RAPSON) in the Chair:

(1) Mr HICKS communicated a paper on the interpretation of part of the Letter of Epicurus to Herodotus (Diogenes Laertius x. §§ 55—59).

It must be remembered that the term *αἰσθητόν* refers to other senses than sight, and that objects can be perceived at a distance by the senses of hearing and smelling. By a quotation from Aristotle *De Sensu*, 4, 442 a 29, it was shown that the Atomists reduced all senses in the last resort to touch. Their doctrine of films given off from the surface of bodies and reaching our eyes, ears, etc., was merely a way of bringing the telepathic sensations into line with touch.

In § 55 from *ἀλλὰ μὲν*... and part of § 56 Epicurus explains that he modifies the original hypothesis of the Atomists and does not admit any and every size among his atoms, though variations of size must be allowed.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 15 March, 1910.



The remainder of § 56 and the whole of § 57 are concerned with Anaxagoras, and the impossibility is there proved of

- (1) subdividing things *ad infinitum*,
- (2) an infinite progression or series by less and less increments.

The doctrine of Anaxagoras would tend to make each thing not finite but infinite.

§ 58 deals with *minima sensibilia*, which are described as not exactly corresponding to the extended which is capable of being traversed, inasmuch as they are incapable of division while remaining sensible, but as not wholly unlike it. These *minima sensibilia* supply the unit of measurement for sensible things.

In § 59 the conclusion thus arrived at is applied first of all to the atom, which follows the analogy of sensible things, although on a much smaller scale. Next, at *ἐτι τε τὰ ἐλάχιστα καὶ ἀμυγῇ...* the same conclusion is asserted of lengths or lines as formerly of sensible things. It is extremely probable that Epicurus is here thinking of lengths of void rather than space filled with body. Finally, at *συμφόρησιν...* comes a *caveat* of Epicurus, lest it be supposed that minimal parts of the atom exist at first apart and then combine to form sensible things.

(2) Mr ROBERTSON read a paper on 'The authenticity of Lucian *de saltatione*.' He criticised in detail the attempts of various German scholars to establish the spuriousness of this dialogue on linguistic and other grounds, and defended the ascription to Lucian by an analysis of the style and subject-matter. He further attempted to prove that it was written at Antioch between 162 and 165 A.D.; it is agreed that Lucian was at Antioch at that time and there wrote the 'Imagines' and the 'Apologia pro Imaginibus.' Accepting Schmid's undeveloped suggestion (Bursian, 1901) that the 'De Saltatione' was designed to flatter Lucius Verus, a known admirer of pantomimic dancing, he pointed out that Lucius Verus was at this time at Antioch: that the 'Imagines' is admittedly a panegyric of Verus' mistress Panthea, and contains direct flattery of Verus: that Verus' devotion to the theatre at Antioch was notorious, and made him a laughing-stock in Syria and at Rome (Capitol. 'Verus' VIII. 11, etc.). Moreover the 'De Saltatione' contains a high compliment to the people of Antioch (§ 76), unique in Lucian: while no other city is directly named in the dialogue, except in a mythological connection. This theory would explain the quite unusual number of references to Rome and Italy, partly noticed by Helm, but not explained by him. (§§ 30, 32, 34, 46, 55, 63, 64, 66.)

FOURTH MEETING<sup>1</sup>.

At a General Meeting held on Thursday, March 3rd, at 4.15 P.M., in Prof. Bevan's rooms, in Trinity, the President (Professor RAPSON) in the Chair:

(1) Miss HARRISON read a paper on 'Who were the Kouretes?' Eurip. frg. (Nauck 472)

καὶ κουρήτων  
βάκχος ἐκλήθη ὁσιωθείς.

The Kouretes as stated by Strabo (vii. frg. 51 and x. 463—474) are beings near akin to the Korybantes, Telchines, Idaean Daktyloi, and also to the Satyrs, Seilenoi and Tityroi—they are δαίμονες and πρόπολοι rather than θεοί proper. As δαίμονες they are also magicians, seers and metallurgists. Their two most characteristic functions are seemingly somewhat incompatible: they are armed orgiastic dancers and also παιδοτρόφοι. All these diverse functions are easily explained and the apparent incongruities reconciled if we regard the Kouretes as *initiated* youths. Similar functions are performed by the Salii in connection with the figures of Anna Perenna and Mamurius Veturius; also, though this is less certain, by the Vedic Maruts.

(2) Mr PEARSE read *Miscellanea*:

I. *Catullus* 58. 1. *Punctuate*: Caeli Lesbia, nostra Lesbia illa, etc.

II. *Livy* III. 41. 1, *imaginariis fascibus*. Not 'imaginary'; see c. 36. 3; 38. 1; 49. 4 etc. Perhaps refers to the *imagines*; see Polybius vi. 53 (fascies, ῥάβδοι, in s. 8). Were such *insignia* kept with the *imagines*? (Perhaps cf. Juv. 8. 227.)

III. *Horace, Odes* iv. 4. 18—22 explained by Dio Cassius LIV. 22. 2 (already applied by Verrall, *Studies in Horace* p. 79, to explanation of iv. 6. 19).

IV. *Sophocles O.C.* 939 ff. λέγω is correct. Construction is: οὔτε ἄβουλον τοῦργον τόδ' ἐξέπραξα, γινώσκων δ' ὅτι κ.τ.λ. (a reply to ll. 930—1).

V. *Ib.* 1371 ff. Read with MSS. ἐρεῖ τις. Cf. e.g. Eur. Alc. 332 (for τόνδ' ἄνδρα together in spite of grammatical construction see I. in Aul. 1450); Hipp. 1184 (?); and Phoenissae 613, the climax of the scene.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 15 March, 1910.

VI. *Herodotus* i. 4. Mr Cornford, *Thucydides Mythistoricus* p. 239; Professor Bury, *A. G. H.* pp. 52-4. *Hen. Hiero* 3 § 4 *et alia*.

(3) Mr BURY read 'Notes on Aristophanes, *Acharnians* and *Lysistrata*.'

Ar. *Acharn.* 1093: read, perhaps, ὀρχηστρίδες, τὰ 'φίλταθ' 'Ἀρμόδι'—ἐν κλαδί, supposing ἐν κλαδί to be put shortly for ἐν μύρτον κλαδί: see *Skolia* 9-11 in Bergk *P. L. G.* III. pp. 646-7. In *Acharn.* 835 (παίειν ἐφ' ἀλὶ τὰν μάδδαν) the hypothesis that 'nequitia latet' might help to explain the peculiarities of language; cp. also *Twelfth Night* i. 3 'I can cut the mutton to 't.' *Acharn.* 709: αὐτὴν τὴν Ἀχαιάν can hardly stand: read αὐτὴν τὴν Ἀρείαν (*sc.* βουλὴν). In *Lysistr.* 324 read ὑπὸ τ' ἀνέμων ἀργαλέων (*cp.* *Il.* 13. 795) for ὑπὸ τε νόμων ἀργαλέων.

## EASTER TERM, 1910.

### FIRST MEETING<sup>1</sup>.

At a General Meeting held in Dr Verrall's house, 5, Selwyn Gardens, on Thursday, May 5, 1910, at 4.45 p.m., the President (Prof. RAPSON) in the Chair:

Dr VERRALL commented on the following passages (*inter alia*) of Euripides, *Bacchae*:

506. οὐκ οἶσθ' ὅτι ζῆς, οὐδ' ὅρᾳς, οὐθ' ὅστις εἶ. So read, with MSS. 'Thou knowest not, nor seest, what thy life is, or who thou art.' The distinction of οὐδέ and οὐτε prevents in Greek any confusion such as the same order would produce in English.

613. Divide and punctuate thus: πῶς ἡλευθερώθης; ἀνδρὸς ἂν ὁσίου τυχών; 'How were you set free? Did you perhaps find a religious man to release you?'

631. ἦσσε κακέντει φαεινὸν <οὐδέν>. 'He stabbed at the bright nothing.' Cf. 'airy nothing,' Shakespeare. Mistake of sense ('nothing bright') will explain the loss of the word more easily than that of αἰθέρα (Canter).

633. συντεθράνεται δ' ἅπαν. Make this parenthetic, and translate 'though it is all put together.' For derivation and meaning of verb, see θρᾶνος 'beam-end,' Liddell and Scott, s.v. Since the alleged earthquake has left no traces, the explanation here given, that the building has been miraculously restored, is indispensable.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 7 June, 1910.



636. Perhaps ἥσυχος δ' ἐκβασκάσας, or some other specialised derivative from ἐκβαίνω. For βασκάζω, cf. χασκάζω (χάσκω). The ἄγων of MSS. may be a patch.

662. 'Cithaeron, where never [does the snow cease].' False and irrelevant. The sense required is 'where never [have such things happened before, as I have to tell].' But this may be best expressed by a broken sentence and appropriate gesture. Omit therefore 662, imported from elsewhere to fill supposed gap, and mark aposiopesis.

754 ff. Keep MS. reading, and see Dr Sandys' note. Construction compressed for ἤρπαζον μὲν ἐκ δόμων τέκνα, ἤρπαζον δὲ καὶ ἄλλα, καὶ ἐπ' ὧμοις ἔθεσαν· ὅποσα δ' ἔθεσαν, οὐ δεσμῶν ὑπο προσείχετο, κ.τ.λ. By οὐ χαλκός understand οὐδὲ χαλκός, 'not even heavy things of bronze' etc.

912. Keep MS. reading σπένδοντα, and in 1158 keep MS. reading νάρθηκά τε, πιστὸν Ἄιδαν, referring πιστὸν not to πείθομαι, but to πίνω. The explanation of these allusions turns on the means which has been used to make Pentheus mad—a drug in the wine used for σπονδαί (*libations*) between him and the leader of the Bacchants (Dionysus). A full statement of this view will be published shortly.

## MICHAELMAS TERM, 1910.

### FIRST MEETING<sup>1</sup>.

At a General Meeting held on Thursday, November 3rd, at 4.15 p.m., in the Parlour of Emmanuel College, the President (Professor RAPSON) in the Chair:

(1) Professor RAPSON read a paper on "Some bilingual (Graeco-Indian) coin-legends, and their bearing on the history of the Greek Kingdoms in Northern India," of which the following is an abstract.

Greek settlements in Northern India, *i.e.* the portion of Afghanistan south of the Hindu Kush and the Panjab, date from two periods. The Yavanas or Yonas (Ἴωνες) appear in the inscriptions of the Emperor Açoka (c. 250 B.C.) as a people on the northern fringe of his dominions. There is no reason to doubt that these date from the invasion of Alexander the Great. No trace of their history is left. A subsequent Greek invasion of India from the Hellenic kingdom of Bactria on the north of

<sup>1</sup> Reported in the *Cambridge University Reporter*, 15 November, 1910.



the Hindu Kush began c. 200 B.C.; and from this date till about 25 B.C. the coins of some thirty Greek princes remain to testify to their rule in various districts. There were at least two independent Greek dynasties in India during this period. About 150 B.C. Northern India was invaded by Scythian hordes, who are probably to be identified with the Çakas of Sanskrit literature and Indian inscriptions and with the Σάκαι of Greek historians. The Çakas occupied the Western Panjab and Sind, while Greek states continued for a time to hold their own in Afghanistan and in the Eastern Panjab. About 25 B.C. the last vestiges of Greek power in India were swept away by a further wave of Scythic invaders known as Kushanas, who during the following century established an empire which extended over the whole of Northern India. All of these powers both Greek and Scythic struck bilingual coins having regularly Greek legends on the obverse and Indian translations of these on the reverse. These bilingual coin-legends present many points of interest and they have been the subject of at least two papers previously read before the Philological Society. The present paper deals especially with those transitional issues which mark, firstly, the extension of the Çaka dominions at the expense of the Greeks, and, secondly, the final overthrow of the Greeks by the Kushanas. Such a transition from Greek to Scythic rule is most clearly marked in the following issues: (1) Demetrius to Maues: the types of Demetrius, *obv.* "Elephant's head": *rev.* "Caduceus," are repeated by Maues, who merely substitutes his own name for that of Demetrius in the coin-legend. (2) Eucratides to Liaka Kusulaka: in the same way the types of Eucratides, *obv.* "Bust of king": *rev.* "Pilei of the Dioscuri," are imitated and merely the name is changed. Liaka Kusulaka is known from the Taxila copper-plate to have been a satrap of a family feudatory to Maues. (3) Strato Soter and Strato Philopator to Ranjubula. Similarly, the types *obv.* "Bust of king": *rev.* "Athene" are retained and the name changed. The family of satraps to which Ranjubula belonged is known from the inscriptions on the Mathurā Lion-capital. This branch of the Çakas superseded the Greeks in the Eastern Panjab. (4) Hermaeus to Kujula Kadphises. The *obv.* type "Bust of king" is copied as also, at first, is the Greek legend of Hermaeus. Subsequently a Greek legend containing the name and titles of Kujula Kadphises takes its place. On the *rev.* the Indian legend of Hermaeus gives place to that of Kujula Kadphises, while the figure of Herakles is substituted for that of Zeus. This last-mentioned change may perhaps be explained as due to a confusion between Herakles and the Indian Çiva who has some of the same attributes, e.g. the club. Wima Kadphises, the successor of Kujula Kadphises, was certainly a follower of Çiva. After the Kushana conquest no coins of rulers bearing Greek names occur in Indian numismatics. Greeks continue to be mentioned in inscriptions for some centuries; but

they appear generally to have taken Indian names and to have adopted Indian faiths.

(2) Professor SKEAT read a paper on "Some new English etymologies." *Askance* can only be explained as being of Friesic origin. It has the exact sense of the North Friesic *aa Skands*, "obliquely," from *skân* (with long *a*), "oblique." The Friesic is the only Germanic dialect that has *aa* from an original *au*, related to Danish and Swedish *ö*, as in Swed. dial. *sköns* and the Dan. *sköns*. *Crickies*, "bullaces," is for *crickses*, a double plural from *crick*, which is from the Anglo-French (Norman) *crêke*; and the last is from the Low G. *kreke*, *kreike*, a bullace (Lübben); cf. G. *Krieche*. The form *crêque* is modern Norman and Picard. *Hunks*, a miser, was borrowed from the Low G. *hundsck*, shortened from *hundsck*, equivalent to G. *hündisch*, churlish, originally doglike; from *Hund*, a dog. *Lickspittle* is really due to *lickspit*, and is of Dutch origin; Hexham's *Mid. Du. Dict.* has *lecken*, to lick, and *leckspit*, "a lick-spitt, or a licourish man or woman." This remarkable form, viz. *lickspit*, is not in the *N.E.D.* *Puttock*, a kite, was also used as a surname; in the latter case, it was spelt *Putt-hauke* in 1738, which gives the etymology at once; viz. from *putt*, *poot*, a dialectal variety of *poult*, a chicken; so that the sense is "chicken-hawk." *Sowthistle* is not from *sow*; it was formerly *thowthistle* (still known in dialects); from the A.S. *thūfe-thistel*, lit. "tuft-thistle," with allusion to the fully developed flower. From the Teutonic base *thūf* was derived the Late Latin *tūfa*, F. *touffe*, E. *tuf-t*. *Theodolite* requires a very full discussion; it arose from a mistaken blending of two unrelated words, viz. (1) *the alidade*, also spelt *the athalide*, which was the old name of the instrument, as can be fully shown; and (2) *Theodulet*, the name of a once very popular book by an author called Theodulus. *Theodulet* is much the older word, and occurs in Rabelais. The whole story was given at some length.

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## SECOND MEETING<sup>1</sup>.

At a General Meeting held on Thursday, November 10, 1910, at 4.15 P.M. in the Parlour of Emmanuel College, the President (Professor RAPSON) in the Chair:

I. Mr J. FRASER, Trinity College, was elected a member of the Society.

II. The PRESIDENT was requested to convey the following message to Mrs Peile: 'That the Society desires to record its deep

<sup>1</sup> Reported in the *Cambridge University Reporter*, 22 November, 1910.

sense of the loss it has sustained by the death of Dr Peile, one of the original members of the Society, an officer for twenty-five years, and President in 1888 and 1889; and begs leave to offer to Mrs Peile its respectful condolences.'

III. Mr MAGNÚSSON read a paper mainly occupied with Lokasenna 19 4—6 which in Cod. reg. of the Elder Edda read: Lopzci þat veit | at hann leikín er | oc hann fiorgvall fría. Egilsson's change of fiorgvall into fiorg avll = fiorg ǫll, all gods, must be regarded as certain. For the rest the reading of R (Cod. reg.) must be retained as genuine. No editor of the Elder Edda would allow Lopzci to stand. Dettér and Heinzel's Lopzki seemed to be meant for dat. of Lopzkr. With Rask the great majority of them changed it into Lopt-gi, Lopt-ki, the -gi (-ki) being the negative enclitic = not; while with Grundtvig, a few read Loka, which they made to depend on veit in an impersonal sense: Locio proprium est. The former conjecture was untenable, the latter not called for.

Lopt-ki was explained by Rask as standing for Loptr-gi (and so also by F. Jónsson, 1888, 1905), which means that the bare stem of the name can take over the function of the nominative and act as a subject of the verb veit. It was high time to clear this matter up.—There was, to begin with, no example in the literature of the negative enclitic -gi being suffixed to the proper name of a person. In that respect this conjecture stood without analogy. The stem of a proper name could not stand for nominative unless the form of that case was identical with that of the stem. Since Lopt was the form of the accusative, it was no more Icelandic to say Lopt-ki þat veit for Loptr-gi þat veit than it was Latin to say Loptum-non id scit for Loptus id nescit. But Loptr-gi was a reading too hostile to the feeling of the language to be proposed.—It was noticeable that in this conjecture Lopt-ki (the stem of Loptr + enclitic) was dealt with as if it were a compound and the latter element of it were either a noun or an adjective; i.e. Lopt-ki was a form framed on the analogy of the most common compounds in the Icel. language. The compounds of this class were made up of the *stem* of nouns + a noun or an adjective; but in every case the stem thus made use of represented the function of an *oblique* case (but of a nominative never, it was impossible); mann-raun, man-trial, stood for man's or men's trial, arm-baugr for arm's or arms' ring etc.; mann-margr for numerous of or in men, flughraðr swift of or in flight etc. Nouns of the u-stems with a mutated vowel in nom. formed compounds of this kind invariably by the un-mutated stem of the genitive: flat-lendi level ground, never flöt-lendi; skjald-borg, never skjöldborg; vall-gróinn never völlgróinn, varðveittr never vörðveittr. Stems of nouns only appeared in compound terms; they never could stand *by themselves*. From all these reasons it would be clear that the Lopt-ki conjecture was untenable.



Lopzci, = Loptski, was most probably a kind of contemptuous pet name made in chaff out of Loptr, one of Loki's names, given to him probably after the tragi-comic adventure with Thiazzi and his flight in Freyja's falcon-skin to that shiftiy giant's home (Sn. Edda, F. Jónsson 68—70). What was more natural, when the festive gods were making fun of Loptr's sprawling antics in the air, than that they should refer to him half-coaxingly as Lopzki, Old Flightie?

Was there ever a time when the Icelanders realized the sense of Lopzki from this point of view? A whole cyclis of Icelandic folklore tales dealt with the Evil one—in many ways a Christian reflex of Loki—as a comical buffoon, full of mischief but never a match for his Christian antagonist who as a rule was in holy orders and versed in the black art of sorcery. In this rôle the prince of darkness goes under the name of Kolski, from Kolr, Black. The name has the same tone of contemptuous chaff about it as Lopzki has and might perhaps be rendered Old Blackie. It seemed not a very wild guess that this name was an imitation of Lopzki from a time when the Icelanders still realized the sense of Lopzki as now explained. "Old Flightie knows that he is (takes advantage of being) playful (waggish) and that all the gods are fond of him"—which they had good cause to be for the many services he had rendered them—were words which uttered in a coaxing manner by a goddess (Gefion) seemed to be to the point in the circumstances of the case.

### THIRD MEETING<sup>1</sup>.

At a General Meeting held in Dr Giles' rooms, Emmanuel College, on Thursday, Nov. 24, 1910, at 4.15 p.m., the President in the Chair:

(1) Professor RIDGEWAY was appointed to represent the Society on the Classical Journals Board.

(2) Dr JACKSON read a paper on the furniture and fittings of Aristotle's lecture room or study.

The lecturer is apt to take as his illustrations objects which are present before his eyes. Now in Aristotle's philosophical writings there are frequent references to objects which may well have been prominent in his lecture room or his study. We hear of a three-legged table 641<sup>a</sup> 32: of a sofa 640<sup>b</sup> 23: of a bronze statue 1013<sup>b</sup> 6, 724<sup>a</sup> 23, 984<sup>a</sup> 24: of a plaster statue 1035<sup>a</sup> 32: of a bronze globe 403<sup>a</sup> 13: of tabular summaries—of the virtues and vices 1107<sup>a</sup> 33, 1220<sup>b</sup> 37; of certain logical ἀντιφάσεις 22<sup>a</sup> 22; and of animal and vegetable species 642<sup>b</sup> 12. The son of Diæres

<sup>1</sup> Reported in the *Cambridge University Reporter*, 7 February, 1911.



418<sup>a</sup> 21 and the son of Cleon 425<sup>a</sup> 25, who had, both, a fair complexion, and "the lean, fair, animal" of 1040<sup>a</sup> 12, were presumably members of his advanced class. Moreover, when he has to speak of a particular human being, he takes as his example Socrates or Callias. Now some of the references to Socrates want no explanation. It is obvious to speak of him as *ἄνθρωπος* and *σοφός*: and it is easy to conjecture that the exasperating disquisitions about τὸ σιμόν are suggested by *Theaetetus* 143 e, 209 b, c. But when, 1033<sup>b</sup> 24, 43<sup>a</sup> 35, we find Socrates indicated as 'this,' or 'that,' I begin to fancy that Aristotle has before his eyes a representation of Socrates; and when I further observe that he is described as 'fair-faced,' I fancy that the representation was not a statue or a bust, but a picture. Now when Aristotle wants an example of a separable accident, he speaks of Socrates as becoming or being *μουσικός*, this is explained by the *Phaedo*, which tells how Socrates in prison for the first time made verses. Thus the *Phaedo* was in Aristotle's thoughts. When then I find him using of Socrates the words *καθῆσθαι, καθήμενος*, 160<sup>b</sup> 27, 1004<sup>b</sup> 2 and commenting, 178<sup>b</sup> 33, on the phrase *τὴν κύλικα πίνειν*, I suspect that he had before his eyes two pictures representing notable scenes from that dialogue, namely, (1) Socrates arguing that the wise man will regard the approach of death with a cheerful confidence, and (2) that supreme moment when the sorrowing friends saw "that he was drinking, and then that he had drunk." And I fancy that there was yet another picture, and that in it Callias was prominent. In the *prior analytics* 43<sup>a</sup> 35 we read *φαμέν γάρ ποτε τὸ λευκὸν ἐκείνο Σωκράτην εἶναι καὶ τὸ προσιὸν Καλλιάν*: "we may say that that white-faced thing is Socrates, and that that which approaches is Callias." Now we know Callias chiefly from Plato's *Protagoras*, which tells how he held a congress of sophists at his hospitable house; and he comes to the front only when at 335 c Socrates becomes or pretends to become impatient of Protagoras' continuous discourse: "and as I was rising, Callias seizing my hand with his right hand, and with his left laying hold of the cloak which I am now wearing, said 'We won't let you go, Socrates.'" I suspect that there was in Aristotle's lecture room or study a picture of this scene.

(3) Dr GILES read a paper on some difficulties in the tradition of the settlement of Latium. The following is a brief abstract.

The Italic peoples fall into two groups called respectively the *P* and the *Q* group according as certain Indo-germanic sounds are represented by *p* or by *qu*: Latin *quis*, Oscan *pis*; Oscan *popina* borrowed into Latin and ousting from the literature its Latin equivalent *coquina*, which however appears in English as *kitchen*, while the classical *culina* appears in English as *kiln*. The groups are remarkably different in size. To the *Q*-group belong only Latin and Faliscan, to the *P*-group the rest of the Italic dialects which are members of the Indo-germanic family. According to

Pliny (*N. H.* iii. 50) and Dionysius of Halicarnassus (i. 20), the Umbrians at one time occupied Italy on the west coast north of the Tiber, being ultimately driven up into the Apennines by the invasion of the Etruscans, whom all recent discovery seems more and more to support ancient tradition in bringing from Lydia. Dionysius has the same difficulty with the Pelasgians as Herodotus has, finding it impossible to fix definitely their ethnological character (i. 25. 2 ff.). But if Πελασγοὶ stands for \*πελαγσ-κοι (from the weak stem of πέλαγος and the suffix -κος, so common in ethnic names, and with the same sound changes as are seen in μίσγω from \*μυγ-σχω), they are only the 'sea-people,' and, as roving pirates, may like the buccaneers have been of heterogeneous origin, though probably to a large extent Lydian and Greek.

A *P*-stock closely cognate to the Umbrian is found in southern Latium as the Volscian, so that the territory of the *Prisci Latini* was not more than half that of Latium in the later republican period. The names which retain medial *f* or medial *s* belong certainly to a dialect different from classical Latin. The *Ufens* and the *Amasenus*, *Casinum* and *Frusino* are all within the conventional bounds of Latium, but do not agree with the forms of classical Latin. Rome as a border town was no doubt a place with a mixed population from the beginning. The *Tifata curia* found at Rome is pretty certainly Sabine. Festus says *Tifata* means *iliceta* and that there was another Tifata near Capua,—in a country of the *P*-people.

It is clear from this and a consideration of the names of the 53 peoples who according to Pliny had perished from Latium *sine vestigiis* that in the early history of Latium the *P*-peoples had left the *Q*-people very little room. But if this was the result of conquest by the *P*-peoples, it is odd that they should have left the fertile plain to the *Q*-people and confined themselves to the hills which skirt it. It is not as if in ancient times the climate of the Roman Campagna had been as deleterious as in medieval and modern times. The soil is of the same volcanic ash as the fertile Campania round Vesuvius, only the Latin territory was covered with ash not from Vesuvius but from the Alban mount, where *lapidibus pluit*, as Lanciani showed long ago, was true enough in early times. The whole geographical situation suggests rather that the *Q*-peoples were themselves the intruders, pushing their way inland from the sea and up the Tiber, Falerii being an advanced outpost amongst the hostile population of the Etruscans. The ancient tradition represents the arrival of such foreign intruders in the legend of Aeneas. However unhistorical that legend may be, the situation of the peoples at the beginning of the historical period suggests that the *Q*-peoples of Latium came into the country by sea.

## ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1910.

<i>Expenditure.</i>		<i>£</i>	<i>s.</i>	<i>d.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>	<i>Receipts.</i>		<i>£</i>	<i>s.</i>	<i>d.</i>
Books and Binding:								57 Subscriptions at £1. 1s. 0d. ...		...	...	...
Sept. 28.	Deighton	...	...	...	8	12	6	Sale of Publications ...		...	...	59 17 0
Dec. 17.	Johnson	...	...	...	...	7	0	Arrears ...		...	...	1 9 10
" 17.	Wilson	...	...	...	5	0	1	Interest:		...	...	1 1 0
" 19.	Deighton	...	...	...	2	2	0	Great Eastern Railway Debentures		...	...	28 3 0
Bowes and Bowes:								Bombay and Baroda Stock (including July dividend		...	...	...
Dec. 17.	Journal of Philology, No. 62	...	...	...	...	...	...	from 1909)		...	...	4 2 4
Macmillan:								India 3 <sup>1</sup> / <sub>2</sub> %		...	...	11 6 4
Jan. 5.	Set of Journal of Philology presented to the Univ. of Upsala	...	...	...	...	...	...	India 3 <sup>1</sup> / <sub>2</sub> %		...	...	4 17 8
Miscellaneous:								Deposit Account (£92. 12s. 2d.)		...	...	1 19 11
Jan. 15.	Cowman (honorary)	...	...	...	1	2	0	Balance from last year		...	...	121 11 0*
June 6.	Pate (typing notices)	...	...	...	3	0	0	...		...	...	...
Aug. 1.	Egyptian Exploration Fund	...	...	...	1	1	0	...		...	...	...
Oct. 15.	Société de Linguistique	...	...	...	16	0	0	...		...	...	...
Printing:								...		...	...	...
Dec. 19.	University Press	...	...	...	...	...	...	...		...	...	...
Balance, Dec. 31, 1910:					13	16	0	...		...	...	...
In Bank, Current Account	...	...	...	...	73	3	4	...		...	...	...
In Bank, Deposit Account	...	...	...	...	92	12	1	...		...	...	...
					167	15	5			...	...	...
					£234	10	1			...	...	...

Examined and found correct,

J. E. NIXON }  
J. R. WARDALE } *Auditors.*

E. C. QUIGGIN,  
*Hon. Treasurer.*

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due 1 Jan. 1911 = £4. 7s. 0d.

The whole number of members at present date (Jan. 1911) is 134. Of these 4 are honorary and 69 compounders. The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3½ per cent. and £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock.



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# LAWS

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
**Cambridge Philological Society.**

FEBRUARY 1911.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.  
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.  
1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

1880. The Philological Society (London): Treasurer, H. A. Nesbitt, Esq., 16, South Hill Park Gardens, Hampstead, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Librarian, 19, Bloomsbury Street, London, W.C.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouthshire.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.



1885. The Canadian Institute, Toronto, Canada.  
 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.  
 1909. The University of Upsala, Sweden.  
 1910. The University of California, Berkeley, California, U.S.A.
- 

1899. †The University of Adelaide, S. Australia (agent: Y. J. Pentland, Esq., 38, West Smithfield, London, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road, Cambridge.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O., Antrim, Ireland.  
 1905. Angus, C. F., M.A., Trinity Hall.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.

† Subscribing libraries.

- \*Atkinson, Rev. E., D.D., Master of Clare.
1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.
1876. Balfour, Right Hon. G. W., M.A. (Trinity): 67, Addison Road, Kensington, W.
1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
1887. Bethune-Baker, Rev. J. F., B.D., Pembroke.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
1892. \*Burkitt, Prof. F. C., M.A. (Trinity): Westroad Corner, Cambridge.
1906. \*Bury, Rev. R. G., M.A. (Trinity): 25, Green Street, Cambridge; the Vicarage, Trumpington, Cambs.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., M.A., Christ's.
1872. \*Carver, Rev. A. J., D.D. (Queens'): Lynhurst, Streatham Common, Dulwich, S.E.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity).
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. McG., M.A. (Emmanuel): British School, Athens.
1881. \*Donaldson, Rev. S. A., M.A., D.D., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.
1911. Duke, W. H., M.A., Jesus.
1909. Edghill, Miss E. M. (Newnham): High School for Girls, Bedford.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.

1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.  
Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt.D. (Jesus): Shelford.
1879. \*Flather, J. H., M.A. (Emmanuel): Camden House,  
90, Hills Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1910. Fraser, J., B.A., 77 Crown Street, Aberdeen.
1883. Frazer, J. G., M.A., Trinity.
1888. \*Giles, P., Litt.D., Emmanuel.
1908. Gow, A. S. F., B.A., Trinity.
1880. \*Gow, Rev. James, Litt. D. (Trinity): 19, Dean's Yard,  
Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
- \*Green, Rev. W. C., M.A. (King's): Hepworth Rectory,  
Diss.
1909. Greenwood, L. H. G., M.A., Emmanuel.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road,  
Cambridge.
1900. Harrison, E., M.A., Trinity.
1904. Harrison, Miss J. E., Newnham.
1880. \*Heathcote, W. E., M.A. (Trinity): 12, New Walk  
Terrace, York.
1905. Hentsch, Miss A. A., Girton.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant,  
Cambridge.
1894. \*Horton-Smith, L., M.A. (St John's): 53, Queen's Gardens,  
Lancaster Gate, London, W.
1889. Housman, Prof. A. E., M.A. (St John's, Oxon.): 1, Yar-  
borough Villas, Woodridings, Pinner, Middlesex.
1882. Hügel, Friedrich Baron von: 13 Vicarage Gate, Kensing-  
ton, London, W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Prof. Henry, Litt.D., Trinity.
1896. James, M. R., Litt.D., Provost of King's.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): Southmead, Chaucer  
Road, Cambridge.
1908. Jex-Blake, Miss K., Girton.

1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Very Rev. A. F., D.D., The Deanery, Ely.
1910. Lamb, W. R. M., M.A., Trinity.
1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1873. \*Magnússon, E., M.A. (Trinity): 91, Tenison Road, Cambridge.
1908. Matthaei, Miss L. E., Newnham.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.  
\*Moss, Rev. H. W., M.A. (St John's): The School, Shrewsbury.
1885. \*Moulton, Rev. J. H., Litt.D. (King's): Didsbury College, Manchester.
1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
1874. \*Nixon, J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Great Shelford, Cambs.
1880. \*Parry, Rev. R. St John, B.D., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1909. Pearse, P. J., B.A., Trinity.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.
1876. \*Peskett, A. G., M.A., Magdalene.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, J. P., Litt.D. (Trinity): 4, Princes Park Terrace, Liverpool.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. \*Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): Grange Terrace, Cambridge.



1906. Rapson, Prof. E. J., M.A. (St John's): 8, Mortimer Road, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Charterhouse School, Godalming.
1909. Richmond, O. L., M.A., King's.
1879. \*Ridgeway, Prof. W., Sc.D. (Caius): Fen Ditton, Cambs.  
\*Roberts, Rev. E. S., M.A., Master of Caius.
1908. Robertson, D. S., B.A., Trinity.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Westminster.  
\*Roby, H. J., M.A. (St John's): Lancrigg, Grasmere.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): Hills Road.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.  
\*Sandys, J. E., Litt. D. (St John's): Merton House, Cambridge.
1908. Sheppard, J. T., M.A., King's.
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1909. Turner, A. C., M.A. (Trinity).  
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1889. \*Wardale, J. R., M.A., Clare.  
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1879. \*Welldon, Most Rev. J. E. C., D.D. (King's), Athenaeum  
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1901. Westlake, J. S., B.A. (Trinity): 20 Clifton Gardens,  
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1885. Whitelaw, R., M.A.: The School, Rugby.  
1909. Williams, Miss A. M. (Girton): Fossedene, Mount  
Pleasant, Cambridge.  
1898. \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St  
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\*Wright, Rev. A., D.D., Queens'.  
\*Wright, W. Aldis, M.A., Trinity.  
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list  
to the TREASURER of the Society.*







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PROCEEDINGS

OF THE

Cambridge Philological Society.

LXXXVIII—XC.

LENT, EASTER AND MICHAELMAS  
TERMS, 1911.



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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1911.

FIRST MEETING<sup>1</sup>.

At the Annual Meeting held in Dr Giles' rooms in Emmanuel College on Saturday, 28 January 1911, at 4.15 P.M., the President (Prof. RAPSON) in the Chair :

I. Mr W. H. DUKE, Fellow of Jesus College, was elected a member of the Society.

II. The following were elected Officers for 1911 :

*President* : Prof. RAPSON.

*New Vice-President* : Mr HARRISON.

*New Ordinary Members of Council* : Prof. BEVAN, Mr HICKS, Miss PAUES.

*Treasurer* : Mr QUIGGIN.

*Secretaries* : Mr LAMB, Mr DUKE.

*Librarian* : Mr CAMPBELL.

*Auditors* : Mr NIXON, Mr WARDALE.

III. It was agreed to send messages of condolence to the relations of Prof. MAYOR and Mr BUTCHER.

IV. The Treasurer's accounts were adopted.

V. Dr SANDYS read a paper, of which the following is a summary, on "the Tribes of Cleisthenes and the Map of Attica," giving an outline of the investigations into the geographical

<sup>1</sup> Reported in the *Cambridge University Reporter*, 21 February, 1911.

distribution of those tribes which had been carried out since 1891. Before the publication of the *Ἀθηναίων πολιτεία* in 1891, it was imagined that the demes assigned to the ten new tribes were scattered over the face of Attica, and that it was quite exceptional to find, here and there, a group of demes belonging to the same tribe. Again, the passage in Herodotus, v. 69, *δέκα τε δὴ φυλάρχους ἀντὶ τεσσέρων ἐποίησε, δέκα δὲ καὶ τοὺς δήμους κατένειμε ἐς τὰς φυλάς* was supposed to mean that Cleisthenes 'placed ten demes in each of the tribes,' whereas now the second *δέκα* is best altered into *δέκαχα*, 'in ten batches,' a word formed like *τρίχα* and *τέτραχα*, and actually found in a decree of Samos; and it is no longer held that Cleisthenes dealt with the exact number of 100 demes. His unit was not the deme, but the group of demes, the *τριτὺς*. Lastly, the statement of the eleventh century Byzantine writer, Psellus, that Cleisthenes divided the whole of Attica into 30 portions and assigned ten of them to the coast, ten to the interior and ten to the city, a statement correct as far as it went, received little notice until its source was found in c. 21 of the *Ἀθηναίων πολιτεία*, where it is added that each of these portions is called a *τριτὺς*, or 'third' of a tribe, and that Cleisthenes assigned to each of his ten tribes one *τριτὺς* in each of the three parts of Attica. Thus, for Cleisthenes, the *τριτὺς* is in general a group of adjacent demes belonging to the same tribe.

The geographical position of many of the demes has been determined by the labours of Leake and Ross and others, and, in ascertaining the tribes to which the several demes were assigned, we have the evidence of several important inscriptions,—*C. I. A.* ii. 329, 870, 872, 943, 991, and iii. 1023, the fourth of these supplying us with the tribes of as many as 55 of the demes. Maps of Attica on a small scale, showing the position of each *τριτὺς*, have been produced by Milchhoefer (*Untersuchungen über die Demenordnung des Kleisthenes*, Berlin, 1892), Loeper (*Mittheilungen* of the German Archæological Institute at Athens, 1892), and Kiepert (*Formae Orbis Antiqui*, no. 14, 1906), while the general question has been independently investigated by Wilamowitz in *Aristoteles und Athen*, ii. 145—168. Dr Sandys exhibited a large map constructed on the same principles, marking the boundaries of each of the three regions of Attica, and clearly indicating in each region by means of an Arabic numeral the position of the *τριτὺς* assigned to each of the ten tribes in the official order:—(1) *Erechtheis*, (2) *Aigeis*, (3) *Pandionis*, (4) *Leontis*, (5) *Acamantis*, (6) *Oineis*, (7) *Cecropis*, (8) *Hippothontis*, (9) *Aiantis*, (10) *Antiochis*. The number of demes in a *τριτὺς* varies from one to seven. In the urban and suburban region, in the case of five of the tribes, the *τριτὺς* consists of a single large deme, and there is a certain symmetry in the arrangement of the *τριτῦες* showing that, in that region, they were assigned *seriatim* to the several tribes in their official order. In



the other two regions, they are clearly assigned at random, their positions having doubtless been determined by lot. Occasionally the *τριττὺς* assigned to a tribe in one region is adjacent to that assigned to the same tribe in another, but these apparently adjacent *τριττύες* are not completely conterminous, they have no common *local* interests, and they are not always really contiguous, being separated sometimes by a barrier such as Mount Aegaleos. Thus the results of the modern investigation of the topography of Attica show that Cleisthenes, by scattering his ten new tribes over the three regions of Attica, the urban and suburban, the coast, and the interior, succeeded in counteracting the evils which had arisen, in the previous century, from the local factions of the Shore, the Plain, and the Mountain.

## SECOND MEETING<sup>1</sup>.

At a meeting held in Mr Lamb's rooms in Trinity College on Thursday, 9 February 1911, at 4.15 P.M., the President (Prof. RAPSON) in the Chair,

Mr HARRISON read papers of which the following are summaries.

### I. *Chalkidike*.

It is commonly said that Euboean Chalkis planted many colonies in the three-pronged peninsula between the mouths of the Axios and the Strymon, and that the whole region was thence named Chalkidike. But

(1) In Herodotus the Chalkideis appear only as a *γένος*, among such tribes as the Bottiaioi, not as a number of *πόλεις*.

(2) In Thucydides also the Chalkideis are associated with the Bottiaioi, and seem to act as a political unit independent of those *πόλεις* in the peninsula which revolted from Athens when Brasidas came. Further, Thucydides' ethnographical sketch of Akte (iv. 109) includes only 'some slight Chalkidic element' among *πόλεις* or *μικρὰ πολιίσματα* of 'two-tongued barbarians'; and, by the way, he leaves no room for the *Eretrian* colonies in Akte of which Strabo speaks (see below).

(3) Good authorities assign cities in the peninsula as *ἀποικίαι* to several *μητροπόλεις* (Corinth, Andros, Eretria, and perhaps Pellene in Achaia), but to Chalkis not one. Thucydides (iv. 110) speaks of *Τορώνην τὴν Χαλκιδικήν*: but in view of his regular formulae (*Ποτειδαίατας Κορινθίων ἀποίκους*, *Σάνην Ἀνδρῶν ἀποικίαν*) this rather suggests that Torone was not in his opinion an *ἀποικία* of Chalkis; and Diodoros' phrase *Τορώνην ἀποικον Χαλκιδέων*, in a

<sup>1</sup> Reported in the *Cambridge University Reporter*, 21 February, 1911.

passage (xii. 68) ultimately drawn from Thucydides, is probably a misinterpretation, without independent weight.

(4) Strabo's account of the work of Chalkis and Eretria in these parts is, for a geographer, strangely vague. In x. 8 he says that Eretria founded 'the cities round Pallene and Athos' (i.e. Akte): but Thucydides (*l. c.*) leaves no room for Eretrian towns in Akte. To Chalkis he ascribes τὰς ὑπὸ Ὀλύνθῳ πόλεις, a historical description, not geographical; but does not mention their sites or names. In vii. fr. 11 he says that the Chalkideis of Euboea founded in the land of the Sithones thirty cities, from which they were afterwards expelled; whereupon most of them gathered into one city, Olynthos. Again no sites, and no names; and the incredible number, and the incident of expulsion, are perhaps reminiscences of what Philip is alleged to have done to Olynthos and its confederates in 349—8.

These objections suggest that οἱ ἐπὶ Θράκης Χαλκιδῆς were not colonists from Chalkis but a *tribe*, comparable to the Bottiaioi or to the tribes of north-west Greece; a Greek tribe, having towns, but not dismembered into πόλεις in the full Hellenic style; subject to encroachment from colonizing πόλεις (Andros, Corinth, Eretria, and possibly others); and, as late as 432, a suitable field for ξυνοίκισις.

The part given to Chalkis (and, by association, to Eretria) in late writers would then come from the ambiguity of Χαλκιδῆς. The error may be seen in process by comparing Thucydides with Diodoros (*l. c.*) in their ethnographies of Akte and in the epithets they apply to Torone.

From Thucydides it should be possible to deduce the extent of ἡ Χαλκιδικῇ in his time.

This conclusion rests mainly on the literary and historical evidence, subject to verification from the evidence (if any) of dialects and coins.

## II. τριττύαρχοι.

The τριττύες of Kleisthenes remained in use for some naval and other purposes, and *financial* τριττύαρχοι are known: but that these officials, or others so styled, had *military* functions, as is often alleged, is nowhere attested. There is no room for such in the scheme of the Athenian army as we know it. In Plato *Republic* v. 475 A the contrast between στρατηγεῖν and τριττυαρχεῖν, the aims of great and small ambition respectively, may well be a contrast of kind as well as of degree ('General,' 'Surveyor of Taxes').

## III. Herodotus i. 7.

The troublesome name Ἀλκαίου may be a false reading due to a marginal citation of the lines of *Alcaeus*, ὦν χρὴ μεθύσθην... ἐπειδὴ κάθανε Μύρσιλος, wrongly adduced to illustrate Myrsilos the Greeks' name for Kandaules.

IV. Ovid *ex Ponto* III. vii. 21, 22.

spem iuuat amplecti quae non iuuat irrita semper  
et fieri cupias siqua futura putes.

In 21 the second *iuuat* seems to be a mistake, by assimilation, for a subjunctive such as *ruat* or *cadat* (not *iuuet*). In 22 the comma after *siqua*, suggested by Heinsius and printed in recent texts, ruins the sense, which is not 'Let the wish be father to the belief,' but 'Let the belief be father to the wish.'

V. Statius *Thebais* iv. 426.

As things stand, we read that in a forest sacred to Diana the image of the goddess was carved on every tree of three several kinds. If the poet is worth relieving of a folly, we had better read *in unam* or *in unum* for *in omni*, supposing a triple ξόανον of the triune goddess (cf. Pausanias ii. 30. 2). Yet see what this poet does at x. 100.

VI. Plutarch *Timoleon* xxxvi. 4.

αἰττὴν δὲ τὴν οἰκίαν ἱερῷ δαίμονι καθιέρωσεν. Restore Ἀγαθῷ Δαίμονι from *Moralia* 542 E. The error is one of anticipatory assimilation.

THIRD MEETING<sup>1</sup>.

At a General Meeting held in Mr Lamb's rooms in Trinity College on Thursday, February 23, 1911, at 4.15 P.M., the President (Prof. RAPSON) in the Chair,

Mr SHEPPARD read a paper on "The Supplices of Aeschylus," of which the following is a summary.

The keynote of the trilogy to which the *Supplices* belonged was the central doctrine of the *Prometheus* (cf. W. Headlam, *Book of Greek Verse*, p. 284) and of the *Oresteia* (*Ag.* 185), namely that Zeus has "established fast for learning's rule that Suffering be her school." Hypermetra is the heroine: for the audience it is her presence that makes the chorus of fifty maidens significant. She is here celebrated not as a heroic lover, but as the Mother of a new Argos (cf. *P. V.* 891 παῖδων ἥμερος, *Athen.* XIII. 600a and *Paus.* x. 10. 5). The fact that her destiny is the theme explains the debates of the chorus (88 sqq. and 1063 sqq.), and the praise of Kypris (1045). The similarity of her fate adds dramatic point to the invocation of Io.

The dramatic interest is often supposed to begin with the entrance of the Argive king: it begins in fact with the first words of the chorus. In the first scene the chorus win over divine helpers, especially Zeus, on whom they put constraint by

<sup>1</sup> Reported in the *Cambridge University Reporter*, 9 May, 1911.



identifying themselves as much as possible with his beloved Io: in the second scene, which is dramatically parallel to the first, they secure, by precisely similar methods, human aid. So in the *Prometheus* the hero, at first quite deserted, cries to nature, nature responds: the songs of the Oceanides suggest the sympathetic travail of all natural powers: then the theme is enlarged by the description of human sympathy: finally Io, the representative of human suffering and aid, is introduced. The opening words of the *Supplices* (generally mistranslated through neglect of the order) make the first point, and illustrate the method of appeal which is used throughout the scene: 'Zeus look on us with favour ...for the land we have left is His.' The self-identification of the suppliants with Io, the elaborate treatment of the motives of 'the healing touch' (see E. Maass on Epaphus) and the divine in-breathing (ἐπίπνοια, αἰδοίω πνεύματι χώρας, Ζεὺς οὐριος) are dramatic as well as poetical, for they are deliberately used to influence the god. At 118 the invocation of Zeus becomes magical. Hence the excited rending of garments. The outlandish utterance Ἀπίαν βοῶνιν (for καρβᾶνα cf. *Pers.* 638 βάββα...βάγματα explained by W. Headlam *C. R.* vol. xvi. p. 57) means for the chorus and the audience 'Land of Epaphus, Land of Io, the Cow,' and is potent: so is the formula Ἰοῦς ἰῶ at 169, with its context. In 160 sqq. the suggestion of suicide is not a cry of simple desperation but a threat, as is shown by the parallel incident at 495 sqq. The study of this first scene shows that the rhetoric of Pelasgus 255—279 is dramatic, not simply 'a historical and geographical lesson.'

The dramatic value of the *Septem* also depends on the fact that the spoken word is supposed to affect events. It is not the military situation that matters, but the words, good and evil, which are used by the combatants. The key to the drama is given at the outset by Eteocles, χρῆ λέγειν τὰ καίρια ὅστις φυλάσσει πρᾶγος.

#### FOURTH MEETING<sup>1</sup>.

At a General Meeting held on Thursday, March 2, 1911, at 4.15 P.M., in Mr Lamb's rooms in Trinity College, the President (Prof. RAPSON) in the Chair,

Mr RICHMOND read a paper on "The Archetype of Propertius and his scheme of composition."

The subject was divided under three heads, (1) the dislocation of the text, (2) the numerical clue to the dislocated archetype's pagination, (3) the further test of structural convention in the poet's style by which any attempt at redintegration must be tried.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 9 May, 1911.



The argument was for brevity's sake concentrated throughout upon two limited regions of the text, Book II. x, xi, xii, xiii, xiv, and Book III. xxiv, Book IV. i. (1) It was shown in the first place that II. x and xi refer to the 'Cynthia' poems as complete and done with: yet the whole of the rest of Book II. and a great part of Book III. are concerned with Cynthia still. The inference is that II. x and xi were written later than Book III.: special stress was laid on the verses *aetas prima canat Veneres, extrema tumultus: Bella canam quando scripta puella mea est* (x. 7, 8). In the second place it was shown that, whereas Lachmann is right in his view that II. xiii, 25 (*si tres sint pompa libelli*) must belong to the third of Propertius' published books, he cannot be right in his positive proposal, which was to make II. x the induction to a new third book continuing thence to II. xxxiv. For II. xx, 21 (*Septima iam plenae deducitur orbita lunae, Cum de me et de te compita nulla tacent*) indicates that only six months have elapsed since the publication of Book I. ('Cynthia'); and II. xxiv, 1 (*Cum sis iam noto fabula libro, Et tua sit toto Cynthia lecta foro*) leaves no doubt but that only one book, the 'Cynthia,' has appeared hitherto. These two poems then formed part of the next book after the 'Cynthia,' not of a third and subsequent book as Lachmann postulated. At the same time it appears from II. xiii, 13 (*populi confusa ualeto Fabula*) that some book not the 'Cynthia,' which was highly successful, has been published before the book to which this belongs and II. xiii, 25. The inference is that II. xx and xxiv belong to the second of his published works, a work begun only a month after the 'Cynthia' had made his fame (see II. iii, 3), but that II. xiii is part of a third book and II. x, xi a fragment from a still later date; or in other words that our Book II. is composite and contains poems in a random order from the second and third and even from later books of Propertius, who published in all five separate volumes. The one piece of evidence which has been used to combat Lachmann's general theory of five books, Nonius p. 169 (*secundare: Propertius elegiarum libro tertio, Iam liquidum nautis aura secundat iter*), was explained in a new way; the grammarians, as e.g. Caesius Bassus, began the 'Elegiae' at our II. i; the first book being called 'Cynthia' by Propertius himself and by Martial. The verse quoted by Nonius (our III. xxi, 14) falls 'in the third book of the Elegies,' if our Book II. is shown to be a combination of two originally separate volumes, Elegies I. and Elegies II.

(2) It was shown that II. x and xi and II. xiii and xiv suggest a numerical clue to the dislocations, which is confirmed throughout our Book II. Dislocated or damaged portions of our Book III. were submitted to the same test. This number and its multiples disclose the fall of pages and leaves throughout the whole extant remains of Propertius and make it possible to re-construct the consecutive or isolated series which have survived

an accident to the archetype. Illustrations were given at various points.

(3) It was shown that, like Callimachus, Propertius constructed his elegies upon formal schemes of balance. The structure of II. xii, I. xiv, III. xii was minutely examined and explained (these poems being chosen as particularly sound in text). The inference is that, where no scheme of balance can be detected, there the text, in MSS. or in attempted reconstruction, is unsound. Finally this principle was combined with that of the numerical unit to establish a single piece of reconstruction, illustrative of the method employed in the author's new text. II. x and xi, which had been already explained as an isolated loose leaf, were first inverted in order, on the analogy of other instances explained, and then inserted into their true place in the works of Propertius, in such a way as to satisfy the canons laid down and to confirm the suspicions of former scholars.

## EASTER TERM, 1911.

### FIRST MEETING<sup>1</sup>.

At a General Meeting held in the small Combination Room at Gonville and Caius College on Thursday, May 4, 1911, at 4.45 P.M., the Vice-President (Prof. RIDGEWAY) in the Chair, three papers were read of which the following are abstracts:

1. By Dr HENRY JACKSON: "Aristotle, *Eudemian Ethics* © ii."

This exceedingly difficult chapter depends for its text upon (1) the Greek tradition represented by P<sup>b</sup> M<sup>b</sup>, and (2) the Latin tradition preserved in the so-called *de bona fortuna*. It is well known that the Latin tradition affords important corrections: but I doubt whether it has received as much attention as it deserves. Now I find in the two traditions taken together several instances of a special form of textual error; and I think it worth while to collect instances of it.

In 1248<sup>a</sup> 14, the Greek tradition, οὐδ' ὅτι οὐδέν ἐστι τύχη αἰτία οὐθενὸς δέκνυσθαι, cannot stand: for οὐδέν and αἰτία are inconsistent. The Latin tradition is *neque quod non sit fortuna causa nullius ostendit*. It is obvious then in the Greek tradition to substitute οὐκ for οὐδέν. But the obvious course is not always right. At 1247<sup>b</sup> 2 the writer has asked πότερον ἢ <οὐκ> ἔσται

<sup>1</sup> Reported in the *Cambridge University Reporter*, 6 June, 1911.

τύχη ὅλως ἢ ἔσται μὲν ἀλλ' οὐκ αἰτία; Let us combine the two traditions, the Greek tradition which I print in uncials and the Latin which I underline, and we shall have answers to both the questions raised at 1247<sup>b</sup> 2: οὐδ' ὅτι οὐδέν ἐστι τύχη οὐδ' ὅτι οὐκ ἔστι τύχη αἰτία οὐθενὸς δείκνυσι.

In 1247<sup>a</sup> 33, *qui autem propter fortunam benefortunatus* = ὁ δὲ διὰ τύχην εὐτυχής is the correct sequel to the preceding μὲν clause, whereas the Greek tradition ἀλλ' εἶπερ διὰ τύχην is an incorrect sequel: and it is hardly conceivable that ὁ δὲ should have been corrupted into ἀλλ' εἶπερ. Put the two traditions together, and read εἰ μὲν οὖν τὸ παραλόγως ἐπιτυχάνειν τύχης δοκεῖ εἶναι ὁ δὲ διὰ τύχην εὐτυχής—ἀλλ', εἶπερ, διὰ ΤΥΧΗΝ ΕΥΤΥΧΗΣ—οὐκ ἂν δόξειε τοιοῦτον εἶναι τὸ αἴτιον οἷον κτλ. The ἀλλά clause preserved by the Greek tradition parenthetically affirms the δὲ clause preserved by the Latin.

In 1247<sup>a</sup> 5, read ἐν οἷς τέχνη ἐστὶ πολλῷ μᾶλλον πολὺ μέντοι καὶ τύχης ἐνυπάρχει.

In 1247<sup>a</sup> 11 the Latin tradition gives us *eo quod tale secundum esse tale oportet et habere* = τῷ τοῖον τὸ εἶναι τοιονδὶ καὶ ἔχειν, whilst the Greek tradition has τῷ τὸ δεῖν τοιονδὶ ἔχειν. Writing in the Latin tradition τοιοῦτο for τοῖον τό, and in the Greek τονδί for τὸ δεῖν, and combining the two, we shall have οἱ μὲν γλαυκοὶ οἱ δὲ μελανόματοι τῷ τοιοῦτο εἶναι τοιονδὶ καὶ τονδὶ τοιονδὶ ἔχειν: “some have light eyes, others dark eyes: because an eye of this or that sort is light or dark accordingly, and this particular man has an eye of this or that sort.” Compare *de gen. anim.* 779<sup>b</sup> 28.

In 1247<sup>a</sup> 12 write ξξ for *ex* in the Latin version, and καθὰ for καθ' in the Greek, and combine. We shall then have περὶ γὰρ ναυκληρίαν οὐχ οἱ δεινότατοι εὐτυχεῖς, ἀλλ'—ὥσπερ ἐν κύβων πτώσει ὁ μὲν οὐδὲν ἄλλος δὲ βάλλει ἐξ καθὰ ἦν φύσει—τῷ τὴν φύσιν ἔχειν εὐτυχῇ ἐστὶν ἐγγυχός.

In 1247<sup>b</sup> 30 read καὶ ἐν ἐκείνοις <οἱ> ἐν οἷς κακῶς λογίσασθαι δοκοῦσι κατορθοῦσι κατορθοῦν τε καὶ εὐτυχῆσαι φαμεν.

In 1248<sup>b</sup> 1, not without hesitation, I propose ὥσπερ οἱ τυφλοὶ μνημονεύουσι μᾶλλον ἀπολυθέντες τοῦ πρὸς τοῖς ὁρατοῖς εἶναι τῷ πρὸς τοῖς εἰρημένοισι σπουδαιότερον εἶναι τὸ μνημονεῦον.

My theory is that (1) a scribe X, either accidentally or by design, placed one of two similar but not identical clauses in the margin or between the lines: (2) that his successors, Y the scribe and Z the translator, dropped one or other of the two (seeming) alternatives; (3) that whereas one of them, regarding what he found in the margin, or between the lines, as a rejected reading, preserved always what he found in the text; the other, regarding what he found in the margin or between the lines as a valuable correction, steadily gave it the preference.



2. By Mr ROBERTSON: "Notes on Catullus and Lucian."

(a) In Catullus LIV, he proposed to read

Othonis caput (oppido est pusillum),  
Hirri, Rustice, semilauta crura,  
subtile et leue peditum Libonis,  
si non omnia, displicere uellem—  
tibi et Fuficio seni recocto.  
irascere iterum meis iambis?—  
imмерentibus, unice imperator!

He suggested that the poem was an ironical revised version of a lost lampoon on Caesar and some of his followers, published after Catullus' recorded apology to Caesar: and that its point lay, first, in the substitution of mild complaints for violent slander, with the significant reserve of 'si non omnia,' and then in the *παρὰ προσδοκίαν* of line 5, which dissociated even this modified abuse from any connection with Caesar. In the last two lines Catullus pretends that Caesar has risen to his false bait. The lost lampoon may have contained the line recorded by Porphyryon 'At non effugies meos iambos.'

All changes in the text (*Hirri*, *Heri* or some other proper name in the genitive, for *et eri*, *Rustice* as a proper name, *Fuficio* *seni recocto* for *sufficio seniore cocto*) are old suggestions. As alternatives he suggested either

'tibi et Fuficio seni. hoc recocto  
irascere iterum meis iambis?' etc.

or 'tibi en! sufficione sic recocto?'

or the same with *recoctus* or *recoctum*, or

'sufficit hocne sic recoctum?'

(b) He proposed to follow various previous critics in treating LV as a poem in alternate abnormal and normal Phalaeians, adopting the old suggestion of 'video' for 'uidi' in l. 8, and the old assumption of a line lost after 13 and another lost after 22. He entirely dissociated the ten lines of LVIII *b* from LV, and proposed to treat them as a slightly corrupt but complete independent poem in hendecasyllables: for l. 6 he proposed to read 'languoribus ultimis' for 'multis languoribus,' and to alter the first four lines thus:

'Non custos ego fictus ille Cretum,  
non sic Pegaseo feror uolatu  
ut Rhesi niueae citaeque bigae,  
non Ladas ego pinnipesue Perseus.'

As alternative corrections he suggested

'non sic Pegaseo feror uolatu ut  
uos, Rhesi niueae citaeque bigae'

or

'non nos Pegaseo ferunt uolatu  
Rhesis illae (or Thraciae) niueae citaeque bigae.'



His objections to the existing readings were (1) the two abnormal lines among eight normal ones, (2) the absurdity of Catullus imagining himself a pair of horses, (3) the illogicality of the *non si* construction, (4) the difficulty of supposing the line 'non Ladas ego pinnipesue Perseus' to be part of a conditional sentence.

He suggested that the last lines were intended to call up the picture of Catullus driving a team of all these characters, along with the winds, in an imaginary chariot.

(c) In Lucian, *De Saltatione*, 67, he suggested ἀρ' οὐδενὸς οὐ δρωμένου for ἀπὸ τοῦ δρωμένου, in *ibid.* 84 for παραστησάμενος τὸν ὑποκριτὴν, ἔφη πρὸς τὸ θέατρον Ἰκανὸν κ.τ.λ., he proposed παραιτησάμενος τὸν ὑποκριτὴν, ἔφη πρὸς τὸ θέατρον, ἰκανὸν κ.τ.λ.

### 3. By Dr CONWAY: "A note on the Cave in *Aeneid* iv."

Dr Conway first illustrated Vergil's habit of making substantial changes in the material which he took from earlier poets; in the weighing of the scales in the XII. Book of the *Aeneid* Vergil left the result unmentioned; in order not to anticipate the story; so in the IV. Book, though some of the curses used by Dido are taken from the lips of Medea in Apollonius (Book IV. 363, 386), yet in Vergil they are only uttered after Aeneas has declared his resolve to depart; in Apollonius they are threats to prevent Jason's abandoning Medea, so that Jason's decision is actually ascribed to fear not affection (l. 394).

The incident of the cave in which Jason and Medea were united (IV. 1068 ff.) was quaintly conceived by Apollonius. The circumstances made a hasty marriage necessary without even twelve hours' delay and without its being known to any but Jason's friends. Accordingly Juno sends nymphs to deck the cave (which had been previously inhabited) with some of the furniture of a tolerably civilised apartment, fragrant linen being explicitly mentioned; and Jason's heroes keep watch outside, garlanded but spear in hand (1155); immediately afterwards Juno spreads an "accurate report" through the city (l. 1185) so that every one comes next morning with wedding presents. The whole function might be called a kind of Gretna-Green-wedding, not unpleasingly told but with no suggestion of passion and only a rather feeble touch of romantic sentiment (ll. 1165—1169, in which the fears of the lovers are said to have shadowed their joy). Vergil's cave was not made commonplace by any ludicrous accessories. It was not merely essential to the development of the story but its solitude and darkness were dramatically fitting for the turning point of the tragedy. In Vergil's story Juno, the patroness of marriage, is a traitor not merely to Dido but to her own especial function. And there can be no doubt that Vergil intended the contrast between her action in Apollonius's story and in his own to be sharply felt.

This point, though it did not seem to have been observed, was in fact typical of Vergil's view of the whole tragedy as being primarily caused by the political intrigues of Juno and Venus, who conspired with opposite purposes, each of which spoilt the other. This political sharp practice ended in political calamity. The key to the meaning of the Book was to be found in Dido's curse upon Aeneas, which was wholly fulfilled and not turned to good, as Heinze (*Epische Technik*, p. 135, Note 1) rather strangely supposed; in fact the mournful shadow of the Punic Wars, and of the embargo laid upon Aeneas that he should not himself found Rome, were, like the ending of the VI. Book and the last line of the XII., characteristically and intensely Vergilian. Nor was it possible to doubt that there was some reference in the poet's mind to the heartless marriages and divorces imposed by Augustus upon his own kindred or friends for merely political ends.

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## MICHAELMAS TERM, 1911.

### FIRST MEETING<sup>1</sup>.

At a General Meeting held in Prof. Bevan's rooms on Thursday, October 26, 1911, the President (Prof. RAPSON) in the Chair, papers were read

(1) By Prof. HOUSMAN, on Prosody and Method with reference to a supposed anomaly of scansion in Statius.

There are in the Thebais of Statius five places where the compounds *deesse*, *praeire*, *deire*, are so scanned that the first element neither coalesces with the second nor becomes short instead of long. In the two latest German editions these scansions are adopted without other defence than a mere enumeration of the instances. The paper did not controvert the opinion that Statius himself used these scansions; but it set forth the facts and considerations by which any opinion on the subject ought to be determined, and without which no opinion can be formed which is anything more than a prejudice.

(2) By Mr HICKS, on Magian Doctrine in Diog. Laert. Proem. 6—9.

The information collected by the compiler referred to the Achaemenian period. The authors cited were at least as old as the fourth century B.C., except Hermippus and Sotion, who belonged to the third century. A comparison with the Avesta and other

<sup>1</sup> Reported in the *Cambridge University Reporter*, 14 November, 1911.

Parsee scriptures confirms the accuracy of the account as a whole. This was illustrated by citations supporting the statement about the efficacy of prayer: καὶ τὰ ὄντα ταῖς αὐτῶν ἐπικλήσεσι διαμένειν. On the other hand, the sentence ἀλλὰ καὶ εἰδῶλων πλήρη εἶναι τὸν αἶρα, κατ' ἀπόρροϊαν ὑπ' ἀναθυμιάσεως εἰσκρινομένων ταῖς ὄψεσι τῶν ὀξύτερκων is in the highest degree suspicious, since εἰδῶλον, ἀπόρροια, and ἀναθυμίασις are technical terms with Heraclitus, Empedocles, and the Atomists. If the Magian doctrine be taken as corresponding to some stage in the development of Mazdeism (or whatever name we choose to give to the religion now professed by the Parsees), and if further the Greeks of the fourth century, like Theopompus, were well-informed respecting it, the possibility that it influenced the Greek philosophers must be examined. That this was not the case with Empedocles can easily be demonstrated. With regard to Plato, there is some uncertainty, as Leges 896 E and 906 A would seem to retract the confident rejection of the dualistic doctrine which may be inferred from Politicus 269 E—270 A. There is more to be said for connecting with the oriental creed the enigmatical doctrine of Democritus about beneficent and maleficent phantoms or spirits which appeared to men and foretold the future. This Democritean doctrine is only known from Sext. Emp. adv. math. ix. 19, and, as has been often remarked, is a strange excrescence upon a system of materialism and natural necessity.

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## SECOND MEETING¹.

At a General Meeting held in Prof. Bevan's Rooms on Thursday, November 9, 1911, at 4.15 P.M., the President (Prof. RAPSON) in the Chair,

Mr G. G. MORRIS, B.A., Fellow of Jesus College, was elected a member of the Society.

Mr DUFF read a paper on some passages in Lucan, Book VIII, of which the following is an abstract :

1. 118. Read

*quid quod iacet insula ponto,  
Caesar eget ratibus?*

Cornelia was probably sent to Mytilene because it was the native city of Theophanes: Cic. *ad Att.* vii. 7, 6; Tac. *Ann.* vi. 18.

Reported in the *Cambridge University Reporter*, 21 November, 1911.



l. 159. It is remarkable that this elaborate description of the sunset is not attached to any incident in the narrative.

l. 210 foll. This mission of Deiotarus is very suspicious. He was very old (Plut. *Crass.* 17) and very decrepit (Cic. *pro Deiot.* 28). Lucan perhaps invented the incident to prove that Pompey, even after his defeat, had kings at his beck and call.

l. 331 foll. The speech, attributed here to Lentulus, is given by Plutarch to Theophanes. But the name Theophanes was metrically impossible; and also Lucan preferred to put a patriotic argument into the mouth of a Roman senator.

l. 484 foll. The speech attributed here to Pothinus is attributed in other authorities (Plut. *Pomp.* 77, Livy *Epitome* cxii, Appian *Civ.* 2. 84) to Theodotus. The metrical difficulty recurred here; and the desire to make Pothinus, a despised eunuch, the instrument of death, would weigh with Lucan.

l. 548. Read

*externaque monstra  
pellite! si meruit tum claro nomine Magnus  
Caesaris esse nefas, tanti, Ptolemaee, ruinam  
nominis haud metuis?*

The antithesis between Caesar and Ptolemy is obscured by the current punctuation.

ll. 635, 636. Lucan seems here to apologise for the extreme improbability of the preceding soliloquy.

ll. 689—691. The language used seems to be taken from Herodotus ii 86: *raptō cerebro* represents ἐξάγονσι τὸν ἐγκέφαλον, and *infuso ueneno* represents, with a difference, ἐγχέοντες φάρμακα.

l. 695. *regum* are the native kings of Egypt, the Pharaohs.

l. 836. This statement is very bold, in face of Plut. *Pomp.* c. 80 ad fin. Lucan seems to suppress the fact for literary convenience.

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### THIRD MEETING<sup>1</sup>.

At a General Meeting held in Professor Bevan's rooms, Trinity College, on 23 Nov. 1911 at 4.15 P.M.,

(1) Prof. SKEAT read a paper on the verb *to turf* in Beaumont and Fletcher's play of Philaster, A. iv. sc. 2, l. 15; for which some editions substitute *to tuft*, without any authority.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 5 December, 1911.



A woodman who is speaking with reference to a stag that has been hunted down, says—"marry, the steward would have had the velvet-head into the bargain, to turf his hat withal." By the "velvet-head" is meant the soft covering of the deer's antlers, before it had been rubbed off or dried up.

The story is really a long one, and involves, by way of illustration, several derivatives of the A.S. *turf*, a turf, a sod, which took the form *tyrf* in the genitive and dative singular, and in the nominative plural. One derivative verb must have been *tyrfian*, which is found in Middle English as *tyrven* or *tirven*, of which the original sense must have been to cut turves and to roll them up for carriage, so that the M.E. *tyrven* meant to roll back from an edge, to turn back the edge of a shirt or garment, to roll back the skin of a beast in flaying it, or simply to flay. The compound *overtirven* also occurs, in the sense of to turn right over, to overthrow, to reverse; which in course of time suggested the phrase *topsy-turvy*. From the verb *tyrven*, to roll back an edge, came the Mid. Eng. sb. *turf* (also sometimes spelt *turf* by confusion with its far-off original), with the sense of the turned back or turned up edge of a cap or a hat; in fact, its brim. To turf a hat with velvet was to ornament its brim. Numerous illustrative quotations were duly cited.

(2) Miss HARRISON read a paper on Iranian Religion and Ionian Philosophy.

The question of Iranian influence on Greece raised long ago by Gladisch and Roth, has, since the discoveries of Dr Winckler at Boghasköi and Prof. Flinders Petrie at Memphis, assumed a new aspect. It seems possible that such influence is traceable

I. *On Greek Art* after the Persian war, when there was a notable outbreak of naturalism, as yet not satisfactorily accounted for. Persian art as shown in the Dieulafoy discoveries is markedly naturalistic.

II. *On Early Ionian Philosophy*. In contradiction to current views, it is assumed that a philosophy everywhere arises from a preceding and more primitive religion. From what Religion did Ionian Philosophy arise? Assuredly not from the Olympian Religion of the Ionian Homeric Epos. The doctrines of Thales, Heraclitus, Anaximenes and Anaximander presuppose a religion concerned with the elements: water, fire, air, earth. Such a religion, not found in Greece, is characteristic of Persia (Herod. i. 131). Such a religion would account for the obsession of these early philosophers by τὰ μετάρσια and τὰ μετέωρα: for evidence of *medizing* in religion, see Ar. Pax 403. The contumely heaped on Meteoric Philosophy was possibly due to patriotic spleen. Socrates in his basket is not only the phantastic philosopher but the pilloried Pythagorean and Persian.

III. *On Orphism.* Dr Eisler (Weltenmantel u. Himmelzelt) has shown direct borrowings in Orphic Mythology, e.g. Chronos, Aion, Phanes and Protophenos derive from Zrvan. Orphic characteristics such as sense of sin, conflict between good and evil, light and darkness are alien to the Greek mind and characteristic of Iranian religion. Tradition, preserved by Philostratos (Her. 5a, p. 704), said that the oracle of Orpheus at Lesbos answered Cyrus by the words τὰ ἐμὰ ἂν Κύρε καὶ σά. Iranian influence would also explain the taboo on women in Orphic sanctuaries.

(3) Mr HARRISON read a note on Polybius III. 20. 3. No sense of στεγνότης can give the inconsistency which P. ridicules. Read στεγανότητα, 'reticence,' 'power of keeping secrets' (see lexica, and στέγω in iv. 8. 2, viii. 12. 5), rather than Reiske's στεγνότητα, a conjecture unduly ignored by recent editors.

# ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1911.

<i>Expenditure.</i>			<i>Receipts.</i>		
	£	s. d.		£	s. d.
<b>Books and Binding:</b>			59 subscriptions at £1. 1s. 6d. ...	...	...
Dec. 21. Bowes ...	...	14 6	Sale of Publications ...	...	61 19 0
" 23. Johnson ...	...	7 0	Arrears ...	...	5 12 5
" 27. Deighton ...	...	10 1 10	Interest:	...	1 1 0
" 30. Wilson ...	...	3 11 3	Great Eastern Railway Debentures	...	...
<b>Miscellaneous:</b>			Bombay and Baroda Stock	...	28 5 0
Feb. 3. Cowman (honarium) ...	...	1 2 0	India 3% ...	...	3 11 4
" 3. £174. 7s. 2d. Metropolitan	...	...	India 3½% ...	...	11 6 4
Water Board Stock ...	...	150 0 0	Metropolitan Water Board	...	4 17 8
Aug. 1. Egyptian Exploration Fund ...	...	1 1 0	Deposit Account (withdrawn in March) ...	...	2 9 3
Dec. 5. Société de Linguistique ...	...	16 6	Balance from last year (current and deposit account)	...	167 15 5*
" 20. Cheque Book ...	...	2 6			
<b>Printing:</b>					
Dec. 29. University Press ...	...	...			
Balance, Dec. 31, 1911 ...	...	...			
	153	2 0			
	...	12 18 6			
	...	106 8 10			
	£287	3 11			

Examined and found correct,

J. E. NIXON }  
J. R. WARDALE } *Auditors.*

E. C. QUIGGIN,  
*Hon. Treasurer.*

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due 1 Jan. 1912 = £6. 9s. 6d.

The whole number of members at present date (Jan. 1912) is 135. Of these 4 are honorary and 68 compounders.

The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 2 3 per cent., £148. 5s. 7d. India 3½ per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, and £174. 7s. 2d. Metropolitan Water Board Stock.

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# LAWS

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas ; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
**Cambridge Philological Society.**

FEBRUARY 1912.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.  
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.  
1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

1880. The Philological Society (London): Treasurer, H. A. Nesbitt, Esq., 16, South Hill Park Gardens, Hampstead, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Librarian, 19, Bloomsbury Street, London, W.C.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouthshire.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.



1885. The Canadian Institute, Toronto, Canada.  
 1885. The American Philosophical Society, Philadelphia, Pa.,  
 U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass.,  
 U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek,  
 Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai  
 Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9,  
 Liège, Belgium.  
 1909. The University of Upsala, Sweden.  
 1910. The University of California, Berkeley, California, U.S.A.
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1899. †The University of Adelaide, S. Australia (agent: Y. J.  
 Pentland, Esq., 38, West Smithfield, London, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs  
 B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road,  
 Cambridge.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens,  
 Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O.,  
 Antrim, Ireland.  
 1905. Angus, C. F., M.A., Trinity Hall.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College,  
 Bangor, N. Wales.  
 \*Atkinson, Rev. E., D.D., Master of Clare.

† Subscribing libraries.

1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.
1876. Balfour, Right Hon. G. W., M.A. (Trinity): 67, Addison Road, Kensington, W.
1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
1887. Bethune-Baker, Rev. Prof. J. F., B.D. (Pembroke): 21, Cranmer Road, Cambridge.
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1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
1892. \*Burkitt, Prof. F. C., M.A. (Trinity): Westroad Corner, Cambridge.
1906. \*Bury, Rev. R. G., Litt.D. (Trinity): 25, Green Street, Cambridge; the Vicarage, Trumpington, Cambs.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., M.A., Christ's.
1898. Chadwick, H. M., M.A., Clare.
1882. \*Chambers, C. E., M.A. (Trinity).
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. M<sup>c</sup>G., M.A. (Emmanuel): British School, Athens.
1881. \*Donaldson, Rev. S. A., M.A., D.D., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.
1911. Duke, W. H., M.A., Jesus.
1909. Edghill, Miss E. M. (Newnham): High School for Girls, Bedford.
1912. Edmonds, J. M., M.A. (Jesus): 24, Halifax Road, Cambridge.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.

1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.  
Fanshawe, H. E., M.A., Corpus.
- \*Fennell, C. A. M., Litt.D. (Jesus): 32, Tenison Avenue.
1879. \*Flather, J. H., M.A. (Emmanuel): Camden House,  
90, Hills Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1910. Fraser, J., B.A., 77 Crown Street, Aberdeen.
1883. Frazer, J. G., M.A. (Trinity): St Keyne, Grange Road,  
Cambridge.
1888. \*Giles, P., Litt.D., Master of Emmanuel.
1908. Gow, A. S. F., M.A., Trinity.
1880. \*Gow, Rev. James, Litt.D. (Trinity): 19, Dean's Yard,  
Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.  
\*Green, Rev. W. C., M.A. (King's): Church Farm,  
Rickinghall, Diss.
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Cambridge.
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1904. Harrison, Miss J. E., Newnham.
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London, W.
- \*Image, J. M., M.A., Trinity.
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1896. James, M. R., Litt.D., Provost of King's.
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Road, Cambridge.

1908. Jex-Blake, Miss K., Girton.
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\*Moss, Rev. H. W., M.A. (St John's): Highfield Park, near Oxford.
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1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
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1898. \*Pearce, Rev. E. C., M.A., Corpus.
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1879. \*Postgate, J. P., Litt.D. (Trinity): 4, Princes Park Terrace, Liverpool.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.



1901. \*Quiggin, E. C., M.A., Caius.
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1906. Rapson, Prof. E. J., M.A. (St John's): 8, Mortimer Road, Cambridge.
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- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
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1908. Sleeman, J. H., M.A., (Sidney Sussex): The University, Sheffield.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Temple Gardens, London, E.C.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.
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1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
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1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.

1874. Tovey, Rev. D. C., M.A. (Trinity): Worplesdon Rectory, Guildford.
1909. Turner, A. C., M.A. (Trinity).
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1880. \*Vince, O. A., M.A. (Christ's): 8, Lyttelton Road, Edgbaston, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1906. Wedd, Mrs N., Newnham.
1879. \*Weldon, Most Rev. J. E. C., D.D. (King's): The Deanery, Manchester.
1901. Westlake, J. S., B.A. (Trinity): 20 Clifton Gardens, Maida Vale, London, W.
1885. Whitelaw, R., M.A.: The School, Rugby.
1909. Williams, Miss A. M. (Girton): Fossedene, Mount Pleasant, Cambridge.
1898. \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Peter's Rectory, Marlborough.
- \*Wright, Rev. A., D.D., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list to the TREASURER of the Society.*

10-4-13

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PROCEEDINGS

OF THE

Cambridge Philological Society.

XCI—XCIII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1912.



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# Cambridge Philological Society

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1912.

FIRST MEETING<sup>1</sup>.

At the Annual General Meeting held in the Small Combination Room, St John's College, on Thursday, January 25, 1912, at 4.15 P.M., the President (Prof. RAPSON) in the Chair :

I. The following Officers were elected for 1912 :

*President* : Prof. HOUSMAN.

*New Vice-President* : Prof. RAPSON.

*Ordinary Members of Council* : Prof. RIDGEWAY, Prof. SKEAT (re-elected), Mr NIXON (re-elected), Mr ROBERTSON.

*Hon. Treasurer* : Mr QUIGGIN (re-elected).

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*Hon. Librarian* : Mr CAMPBELL (re-elected).

*Auditors* : Mr NIXON, Mr WARDALE (both re-elected).

II. Dr JACKSON read a paper on "Plato, *laws* 896 D : the two world-souls."

AΘ. Ψυχὴν δὴ διοικοῦσαν καὶ ἐνοικοῦσαν ἐν ᾧ πασιν τοῖς πάντῃ κινουμένοις μὴν οὐ καὶ τὸν οὐρανὸν ἀνάγκη διοικεῖν φάναι ; ΚΛ. Τί μῆν ; ΑΘ. Μίαν ἢ πλείους ; πλείους, ἐγὼ ὑπὲρ σφῶν ἀποκρινοῦμαι. δυοῖν μὲν γέ που ἔλαττον μὴδὲν τιθῶμεν, τῆς τε εὐεργέτιδος καὶ τῆς τάναντία δυναμένης ἐξεργάζεσθαι.

At first sight this assertion that the universe has two world-souls, the one beneficent, the other maleficent, appears to conflict with the central principle of the later Platonism. For, that Plato

<sup>1</sup> Reported in the *Cambridge University Reporter*, 20 February, 1912.

endeavoured to unify the infinite plurality of things, Aristotle assures us, *metaphysics* A ix, 992<sup>b</sup> 10: and that Plato supposed himself to have achieved his end, appears plainly in the concluding paragraph of the *Timaeus*. See Archer Hind, *ad loc.*

In a word, Plato derives the infinite plurality of phenomenal existence from a single cause which may be described as  $\epsilon\nu = \nu\omicron\upsilon\varsigma = \acute{\alpha}\gamma\alpha\theta\acute{\omicron}\nu$ . If then in the *Timaeus* he is a strict henist, how is it that here in the *laws* he seems to declare against henism, and to postulate a Devil as well as a God?

I am inclined to think that the difficulty is apparent rather than real. In the *Timaeus*, whereas the creative  $\nu\omicron\upsilon\varsigma$  is one, its thoughts—which make, or rather, are, the universe and all that it contains—are plural, and therefore limited: for all pluralization implies the mutual limitation of the members of the plurality. Thus the thoughts of mind cannot have the perfection of the mind which thinks them. Now the operation of the law that pluralization carries with it limitation, and therefore progressive degradation, is constantly described as  $\acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta$ , and emphatically opposed to  $\nu\omicron\upsilon\varsigma$ ,  $\pi\rho\acute{o}\nu\omicron\iota\alpha$ ,  $\phi\rho\acute{o}\nu\eta\sigma\iota\varsigma$ , as a countervailing force. And in the world of becoming, such it is: but, inasmuch as it is brought into existence as a sort of friction—see Archer Hind's admirable note on 48 A—by the normal activity of the creative mind, it is not—again I borrow Archer Hind's words—"in any sense whatsoever an independent force external to  $\nu\omicron\upsilon\varsigma$ ." Thus in the *ultimate* analysis  $\acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta$  merges in  $\nu\omicron\upsilon\varsigma$ : but if we stop short of this,  $\nu\omicron\upsilon\varsigma$  or  $\pi\rho\acute{o}\nu\omicron\iota\alpha$  and  $\acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta$  are conflicting powers, and they exactly correspond to the beneficent and the maleficent world-souls of the *laws*. In a word, the doctrine of *laws* 896 D is identical with that of *Timaeus* 47 E  $\mu\epsilon\mu\iota\gamma\mu\acute{\epsilon}\nu\eta\gamma\alpha\rho\ \sigma\upsilon\upsilon\tau\alpha\sigma\epsilon\omega\varsigma\ \epsilon\gamma\epsilon\eta\eta\theta\eta$ .  $\tau\omicron\upsilon\ \kappa\acute{o}\sigma\mu\omicron\nu\ \gamma\acute{\epsilon}\nu\epsilon\iota\varsigma\ \epsilon\acute{\xi}\ \acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta\varsigma\ \tau\epsilon\ \kappa\alpha\iota\ \nu\omicron\upsilon\ \sigma\upsilon\sigma\tau\alpha\sigma\epsilon\omega\varsigma\ \epsilon\gamma\epsilon\eta\eta\theta\eta$ .

And the reason why in the *laws* Plato stops short at the penultimate stage of the *Timaeus*, is not far to seek. Even in the *Timaeus*, the dialogue which sums up and completes the later theory of ideas, Plato's attitude towards ontology is not what it had been when he wrote the *republic*. Ontology is now, not so much the end sought, as rather a speculation, probable but incapable of proof, which accounts for the permanence of the natural kinds, the proper objects of classificatory science. Again and again in the *Timaeus* we are reminded that the cosmology there propounded is no more than a plausible hypothesis. This being so, it is not at all surprising that in the *laws*—which is confessedly sociological and legislative, and not metaphysical—Plato stops short of the ontological theory of the ultimate unification of the duality of mind and matter.

And, if there is no inconsistency in thought, neither is there any inconsistency in statement. For Plato is here speaking, not of  $\nu\omicron\upsilon\varsigma$  independent of matter, but of the  $\psi\upsilon\chi\alpha\acute{\iota}$  which reside in material things— $\epsilon\nu\ \acute{\alpha}\pi\alpha\sigma\iota\nu\ \tau\omicron\iota\varsigma\ \pi\acute{\alpha}\nu\tau\eta\ \kappa\iota\nu\omicron\upsilon\mu\acute{\epsilon}\nu\omicron\iota\varsigma$ . Thus, in affirming the duality of the forces which govern the world of

κινούμενα, and recognizing within that world, not only  $\tilde{\epsilon}\nu = \nu\acute{o}\upsilon\varsigma = \acute{\alpha}\gamma\alpha\theta\acute{o}\nu$ , but also  $\pi\lambda\eta\theta\acute{o}\varsigma = \dot{\iota}\pi\omicron\delta\omicron\chi\acute{\eta} = \kappa\alpha\kappa\acute{o}\nu$ , he says nothing which conflicts, even verbally, with the theory of the *Timaeus* that the plurality of cosmic existence merges in the one, universal, creative,  $\nu\acute{o}\upsilon\varsigma$ .

The doctrine stated in the *Timaeus* and implied in our passage from the *laws*, that is to say, penultimate dualism with unification in the background, reappears in two important passages. One of them is the solemn declaration in *Theaetetus* 176 D: "Indeed, Theodorus, evils can never cease to be—there must always be something opposite to the good: nor can evils establish themselves in heaven; but, things that are mortal and this region of sense are of necessity beset by them": together with the somewhat startling recognition of two *παραδείγματα*, the one  $\theta\epsilon\acute{\iota}\omicron\nu$ , the other  $\acute{\alpha}\theta\epsilon\omicron\nu$ , at 176 E. The other passage is *politicus* 269, where Plato supposes the universe to rotate in one epoch in one direction, receiving its motion from its creator, and in another epoch to rotate in the opposite direction, in virtue of its own inertia. Here too we have two forces: but the revulsion is consequent upon the motion communicated by the creator, and is not independent of it. Thus, as in the *Timaeus* and the *laws*, so in the *Theaetetus*, and the *politicus*, dualism appears in the world of sense only, and, out of space and time, the supremacy of  $\tilde{\epsilon}\nu = \nu\acute{o}\upsilon\varsigma = \acute{\alpha}\gamma\alpha\theta\acute{o}\nu$  is studiously preserved.

III. Mr MAGNÚSSON read a paper on "Helgakviða Hjörvarþssonar str. 18. 3—4:

*ráðes rekka es þú vilder Rón gefa,  
ef þér kvámet í þverst þvare."*

The older translations of this passage give its sense generally in words to this effect: "Thou (a witch hag, Hrimgerd) wouldst have given the king's men to Ran (the goddess of the sea) if the beam had not come athwart thee."—(A witch giantess had transformed herself into a whale for the purpose of capsizing King Helgi's ships.)—These interpreters took *þverst* as superlative of *þverr*, adj., athwart, *transversus* (Oxford dict. s.v. *þverr*, III.). But *þverr* is, when used of physical objects meeting athwart or at right angles, incapable of degrees of comparison, and *í þverst* 'into thwartmost' is an impossible phrase. The crux was solved by Prof. B. M. Olsen (Arkiv, ix. 231) who showed that *þverst* is nothing but an older form of *þvest*, mod. *þvesti*, the lean flesh of a whale covering the bone-structure.

As for *þvare*, it is by interpreters variously taken to be a name for some weapon, or for a pole, or a beam, all wielded by the hand of man in some way or another. But such an instrument wielded by hand-power could have done no harm to a whale. We have here to deal with an exceedingly ancient name for that *ram* arrangement which is discernible in rock carvings representing the boat of the bronze age of which copious specimens were found



in certain localities in Sweden. The same contrivance is clearly brought to light in the Nydam fir-boat, the keel of which stretched into a pointed spur slightly bent upward at some considerable length beyond the point where the stem and stern posts joined the keel plank. The meaning of a keel thus prolonged could be none other than to use it as a ram to bore through the hull of an enemy's ship. The Nydam boat, archaeologists calculate, must, at the latest, date from the earlier part of the fourth century. King Helgi's lifetime, considering his affinity to Helgi Hunding-slayer's family, may probably be referred to the fifth century. From that time then the *pvare*- (ram-) tradition which we have to deal with here ought to hail. That, of course, has nothing to do with the age of our Helgakviða as a poem. "If the *ram* had not run into thy flesh" seems to be the true rendering of the disputed line here.

## SECOND MEETING<sup>1</sup>.

At a General Meeting held in the small Combination Room, St John's College, on Thursday, Feb. 8, 1912, at 4.15 P.M., the Vice-President, Dr BURY, in the Chair, Dr W. W. GREG, Trinity College, was elected a Member of the Society.

Papers were subsequently read, (1) by Dr BURY, on "Some passages in Theophrastus, Plato and Clement," of which the following is an abstract.

Theophr. *Char.* v. 5. τοῖς μὲν συμπαίζειν αὐτὸς λέγων 'ἄσκός, πέλεκυς.' A critical review of the interpretations put forward by Casaubon, L. and S., Pauw, Edmonds, and Jebb shows that none of them is satisfactory; nor are any of the emendations proposed at all helpful.

*Ib.* ix. 8. δεινὸς δὲ καὶ...εἰπεῖν ὅτι λέλονται ἀπὼν κακεῖ οὐδεμία σοὶ χάρις. On the ground that we rather expect a term of abuse as a parting shot from the ἀναίσχυντος, it was proposed to read ὅτι "λέλονται ἄξιον, κάκκη, οὐδεμία σοι χάρις" ("it has been a cheap bath, you swab, no thanks to you!").

*Ib.* xvi. 8. κἂν γλαῦκες βαδίζοντος αὐτοῦ (ἀνακράγωσι), ταραττεσθαι. Instead of (ἀνακράγωσι) insert, before βαδίζοντος, βαῦζωσι: the verb proper for a dog's "bow-wow" is equally proper for an owl's "to-whoo."

*Ib.* xxvii. 12. καὶ μακρὸν ἀνδριάντα παίζειν κτλ. This is another "ludus ignotus." Is it possible that it alludes to walking on stilts?

*Ib.* xxviii. 2. καλεῖται γοῦν ἡ ψυχὴ Κρινοκόρακα· τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι εὐγενεῖς εἶναι. On the ground that τοιαύτας seems to imply some definite physical characteristic, we ought perhaps to read (ῆ) 'Ρινοκόρακα ("Miss Crow-beak").

<sup>1</sup> Reported in the *Cambridge University Reporter*, 20 February, 1912.



*Ib.* xxviii. 3. καὶ τὸ ὅλον ἀνδρολάοι *τινες*. Of the various alternatives suggested ἀνδρολάμοι (Unger), independently conjectured by the reader, makes the most effective sense.

*Ib.* xxviii. 4. τῇ γὰρ αὐτοῦ γυναικί...τῷ ψυχρῷ λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἡμέρᾳ. Read ἀναγκάζει τοῦ Ποσειδεῶνος ὁσήμεραι (an independent conj. of the reader, anticipated in substance by Edmonds in *Cl. Q.*): cp. *Char.* x. 9, xxi. 10.

Plato *II. Alcib.* 148 A—B. ἀλλὰ μαργόν τί μοι δοκεῖ εἶναι, καὶ ὡς ἀληθῶς πολλῆς φυλακῆς, ὅπως μὴ λήσῃ τις αὐτὸν κτλ. In place of the corrupt μαργόν, μέγα ἔργον (Dobree) and ἀργάλεον (H. Richards) have been proposed. But the context suggests that "baffling to the sight," "obscure," is the precise sense required: hence read ἀλλ' ἀμυνρόν.

Clem. Alex. *Strom.* vi. 42<sup>2</sup> (St.). ἐκ γοῦν τῆς Ἑλληνικῆς παιδείας...διαφόροις δὲ παιδευομένων διαθήκαις τοῦ ἐνὸς κυρίου...ὄντας ἐνὸς κυρίου ῥήματι. For ὄντας read ὑπακούοντες: the blunder was due to the preceding words being written τοῦ α̅ κού. Possibly also the second ἐνὸς κυρίου should be deleted.

*Ib.* 54<sup>1</sup> (St.). ...ὅπερ ὄντως ἐστὶ φιλοσοφία, †ὀρθῶς σοφίαν τεχνικὴν, κτλ. The corruption here may be most simply cured by reading σοφίας τευκτικὴν: in the context the distinction between φιλοσοφία and σοφία is clearly laid down (cp. 55<sup>1</sup>).

*Ib.* 57<sup>1</sup> (St.). γῆν (καὶ) σποδὸν ὡσεὶ ἄρτον ἔφαγον. (καὶ) is due to Stählin: the LXX. (*Ps.* 101<sup>10</sup>) appears to have σποδὸν only. Read therefore τὴν σποδὸν. For similar corruptions cp. v. 62<sup>5</sup> (with St.'s note), and v. 53<sup>3</sup> where τὴν τοῦ θείου λόγον ἔρημον should be corrected to γῆν τοῦ θ. λ. ἔρ.

*Ib.* 128<sup>1</sup> (St.). (εὐρομεν) τὴν εἰς οὐρανοὺς ἀνάληψιν (sc. Χριστοῦ) πρὸ τοῦ Ἱεροσόλυμα κτισθῆναι κτλ. A staggering assertion! Corrections of κτισθῆναι such as κριθῆναι, ληφθῆναι, ἀλωθῆναι lack probability: more effective and more liable to corruption is αἰστωθῆναι (κτισθ = κτισθ).

and (2) by Mr Gow, on "Theocritus *Id.* i. 29—31."

The accepted view of this passage is that Theocritus is speaking of a decorative pattern composed of ivy mixed with the flower ἐλίχρυσος. This view has the ancient authority of a scholiast and *Et. Magn.* (s.v. ἐλίχρυσος), but no satisfactory explanation has ever been given of the metaphor in the word κεκοινιμένος, nor are any of the proposed emendations plausible. It is also noticeable that Virgil (*Ecl.* iii. 38 f.) and Nonnus (xix. 128 f.), in passages modelled on Theocritus, substitute for ἐλίχρυσος another climbing plant—the vine. Further difficulties arise in the translation of ll. 30, 31, since the view of Ahrens and Cholmeley, that another band of decoration is meant, is untenable.

The solution seems to lie in a gloss on the word ἐλίχρυσος contained in Suidas and Zonaras. Here ἐλίχρυσος is explained, apparently without reference to the passage of Theocritus, as meaning the flower of the ivy. The ἐλίχρυσος is probably identical

with the καρπὸς κροκόεις of the following line and the reference is to a decorative pattern of great popularity in Theocritus's time. This pattern shows an undulating ivy-stem (ἐλιξ) with alternate leaves and flowers or fruit on either side. The flowers or fruit are represented by dots; hence the word κεκοιμημένος.

This pattern seems to originate on Attic B.F. pottery and is found occasionally throughout the R.F. period (cf. e.g. *J. H. S.* xxxi. pl. xvi.). From about 400 B.C. onwards it becomes extremely common on S. Italian vases (cf. Walters, *Ancient Pottery*, vol. ii. p. 222, fig. 156): it occurs also on silver vessels (e.g. on seven cups from Hildesheim: Winter and Pernice *D. Hildesh. Silberfund*, pl. xviii.).

### THIRD MEETING<sup>1</sup>.

At a General Meeting held in the Small Combination Room, St John's College, on Thursday, 22 February, at 4.15 P.M., the President (Professor HOUSMAN) in the Chair,

Sir JOHN SANDYS read a paper on "the mechanism of the κλειψύδρα, and the restoration and explanation of the text of 'Αθηναίων πολιτεία, c. 67 §§ 2, 3," of which the following is an abstract.

(1) The *clepsydra* is described by Empedocles, in a passage quoted by Aristotle, *De Respiratione*, c. 7, as a brassen vessel, into which the water could not pass upwards through the perforations (τρήματα), so long as the hand was placed on the πορθμός in the αὐλός, i.e. on the opening or mouth of the tube in the upper part of the vessel. (2) In Aristotle's *Problems*, xvi 8, it is described as having an αὐλός with a στόμα above, and perforations (τρυνήματα) below. The water does not pass through the perforations in either direction, up or down, ἐπιληφθέντος τοῦ αὐλοῦ, but as soon as the pressure on the αὐλός is removed, the water flows through (ἐκρεῖ). Thus, each *clepsydra* has a supply-pipe or αὐλός, and an outlet or ἔκρους. In the same passage, 'having stopped the pipe' is expressed by ἐπιλαβὼν τὸν αὐλόν. Hence, in *Αθ. πολ.* c. 67, the κλειψύδραι ought to be described as having αὐλοὶ and ἔκροι, and the true text must be, in § 2, εἰσὶ δὲ κλειψύδ[ραι] αὐλ[οὺς τε] ἔχουσ[αι καὶ ἔ]κρους, and, in § 3, ὁ ἐφ' ὕδωρ εἰληχῶς ἐπιλαμβάνει τὸν α[ὐλόν]. The current texts have αὐλ[ίσκους] ἔχουσ[αι ἔ]κρους (or μι[κρούς]), and ἐπιλαμβάνει τὸν α[ὐλίσκον]. But there is no authority for using αὐλίσκος instead of αὐλός, and, even if αὐλίσκος were right, μικροὺς would be superfluous; and, with the alternative ἔκρους, there is no authority for describing the ἔκρους as αὐλίσκους instead of τρυνήματα.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 5 March, 1912.

It was held by Anaxagoras (Arist. *Probl.* xvi 8 init.) that the air was the cause of the phenomena of the *clepsydra*. In a certain sense, this is right; the phenomena are really caused by what we now call 'atmospheric pressure.' The phenomena described in the two passages of Aristotle were reproduced, and the mechanism of the *clepsydra* explained, by means of a model consisting of a small cylinder of tin, closed at both ends by a circular disc, that at the upper end having one aperture, and that at the lower end several perforations. When this cylinder is filled with water, so long as the upper end is closed by placing the finger on the aperture, the water remains in the cylinder; but, whenever the upper end is opened by removing the finger, the water flows out through the perforations.

Two vases constructed on the same principle as the *clepsydra* have been found in Boeotia:—(1) figured by Pottier in the *Revue Archéologique*, 1899, p. 8; and (2) by Zahn in the *Athenische Mittheilungen*, 1899, p. 339. Coloured drawings of both vases were exhibited. Both of them have for their handle a semicircular tube, or αἰλός, with an opening at the top; and both have a perforated bottom. The principle on which they work is exactly the same as that described in Heron's *Pneumatika*, i 7, 'on a vessel for retaining or discharging a liquid at pleasure.' In the diagram to ii 27, the *clepsydra* is represented as a cylinder with an aperture in the semicircular handle above, and with a hole below.

The two vases above-mentioned are discussed by Maltézos in the 'Εφημερίς Ἀρχαιολογική for 1902, p. 17 f, where the principle on which the *clepsydra* was constructed is rightly understood, but, in applying that principle, the author is hampered by the existing texts of the 'Constitution of Athens.' Again, both of the vases are reproduced by Photiades on p. 55 of Ἀθηνᾶ for 1904; but, instead of following their lead, the author constructs a conjectural *clepsydra* which resembles a modern filter with a tap at the foot, and is inconsistent with the literary and archaeological evidence.

In the rest of § 2 we have a statement of the number of *choēs* (10 + 3, 7 + 2, 5 + 2, and 6) assigned to the speeches in a series of private law-suits, the number allowed depending on the amount of money involved. We naturally ask, what is the equivalent of the *chous* in minutes? Bruno Keil, in his treatise on the *Anonymus Argentinensis*, 1902, p. 237 ff, finds that the number of lines in the Private Orations of Demosthenes generally falls into multiples of 70, and suggests that the duration of one *chous* equals the time which it takes to deliver 70 lines of the Zürich text, that is four minutes. In these Private Orations, the time spent in reading depositions or other documents was not counted as part of the allowance. While they were being read, the attendant put his hand on the top of the αἰλός and stopped the percolation of the water which marked the lapse of the allotted time. But, in forensic orations of great public interest, only one trial was taken



in the course of the day, and the time of the trial was divided into three parts, for the prosecution and the defence, and for the assessment of the penalty, and there was no deduction for the time spent in reading the documents. The statement of Aeschines, *De Falsa Legatione*, § 126, πρὸς ἑνδεκα ἀμφορέας ἐν διαμετρημένῃ τῇ ἡμέρᾳ κρίνομαι, is best understood to imply that the day was divided into 12 ἀμφορεῖς, and that the first ἀμφορεὺς (= 12 choēs) was assigned to the preliminary allotment of the jury. 'Αθ. πολ. c. 67 § 4 tells us that the water was measured by the standard of the days in the month Poseideon (Dec.-Jan.). This was the month in which the days were shortest. During that month the length of the shortest days varied at Athens from 9<sup>h</sup> 38<sup>m</sup> to 9<sup>h</sup> 34<sup>m</sup>, and 12 ἀμφορεῖς, at 48<sup>m</sup> each, would give a duration of 9<sup>h</sup> 36<sup>m</sup>, which is the mean duration of the shortest days.

While the unit of a speech in the time of Demosthenes is a *chous* of 70 lines or 4<sup>m</sup>, the unit in the speeches of Lysias is a *chous* of 80 lines or 4<sup>m</sup> 34<sup>2</sup>/<sub>7</sub><sup>s</sup>. The duration of the *chous* depended on the length of the standard day. Therefore the standard day in the time of Lysias must have been one in which the 12 ἀμφορεῖς of 144 choēs, at 4<sup>m</sup> 34<sup>2</sup>/<sub>7</sub><sup>s</sup> each, were equivalent to 658<sup>m</sup>, i.e. 10<sup>h</sup> 58<sup>m</sup>. This is the length of the day at Athens on Oct. 22. Such a date would be suitable for selection as a standard day. It would correspond to the end of the summer navigation, and would mark the beginning of the winter life,—and the winter litigation.

Bruno Keil's opinion, in the form in which it is stated, is open to a serious objection. It implies that there was a change in the capacity of the *chous* between the time of Lysias and the time of Demosthenes. But the *chous* was a fixed measure of capacity in the market-place, and it seems impossible that its capacity should vary in the law-court. We ought therefore to assume that there was no change in its capacity during the fourth century B.C. But, at the later of the two periods, that of Demosthenes, it corresponded to a shorter day. The same amount of water had to be made to flow faster in the time of Demosthenes than it did in the time of Lysias. During the lapse of one *chous*, 80 lines could be spoken in the time of Lysias, but only 70 in that of Demosthenes. Therefore the water must have travelled faster by  $\frac{1}{8}$  of the former standard. Hence, with the change of the standard day, the *clepsydra* itself must have been changed. Thus, if the *clepsydra* had eight perforations in the time of Lysias, we have only to make it nine, and the water will pass  $\frac{1}{8}$  faster than before. By slightly accelerating the flow of the *clepsydra*, while the capacity of the *chous* remains unchanged, we remove an objection to the views of Bruno Keil on the change of the standard legal day in Athens between the age of Lysias and the age of Demosthenes.

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FOURTH MEETING<sup>1</sup>.

At a General Meeting held in the Small Combination Room, St John's College, on Thursday, 29 February, 1912, at 4.15 P.M., the President (Prof. HOUSMAN) in the Chair,

(1) Mr J. M. EDMONDS, Jesus College, was elected a Member of the Society.

(2) Mr HARRISON read a paper, of which a summary follows, on

*Thucydides and the Fifty Years.*

The narrative of the Fifty Years (i. 89—118) is not only a digression (97. 2) but an irrelevancy. It does not serve to explain why the Spartans in 432 B.C. 'feared lest Athens should advance to greater power' (88), for it omits Sparta's latest and gravest reasons for alarm; nor does it adequately shew even that 'most of Hellas was already at the disposal of Athens' (*ib.*). Its contents do not answer either to the loose description at the end (118. 2), or to the oddly strict description prefixed to the second part (97. 1).

The story of the revolt of Samos and Byzantium (115—117) is ill-proportioned, for it dismisses the share of Byzantium in a couple of clauses; nor is it adapted to the purposes of a preface to the Peloponnesian war, for it makes no mention of the debate at which the Peloponnesians so nearly resolved to interfere.

The date of Hellanicus, and the scope of his *Atthis*, were considered; and it was suggested

(i) that some of the deficiencies and disproportions of Th.'s narrative of the Fifty Years may be due to features of the *Atthis* of H., and, in particular, that its few precise measurements of time may be corrections of the inaccuracies of H. alleged in 97. 2: *e.g.* the interval between the battles of Tanagra and Oenophyta (contrast Plato *Menex.* 242 A, B);

(ii) that it should be regarded as ending with the Thirty Years Peace, the story of the revolt of Samos and Byzantium being an isolated appendix, which used information drawn from a family source (see 117. 2);

(iii) that this narrative, like others of Th.'s digressions, was an essay of his earlier years, subsequently thrown into the preface of his great work, but never adapted to its new function, and strung into its context by temporary and makeshift sentences which never received the final hand.

(3) Professor SKEAT read a paper on the words *centre*, *sphere*, and *continent*, as used by Shakespeare, Milton, and Greene; with reference to Medieval Astronomy. In the New Eng. Dict., s.v. *Continent*, is the definition:—"C. 3. The solid globe or orb of the sun or moon: obsolete." The definition does not suit either

<sup>1</sup> Reported in the *Cambridge University Reporter*, 12 March, 1912.

of the examples given, and is erroneous. According to the old astronomy, a *continent* was neither a solid orb, nor a solid globe, nor was it convex; it was rather a hollow sphere, and invariably concave. It was the sphere in which a planet was immoveably situate, and which, by its whirling around the fixed centre of the universe, that is, around the centre of the earth, produced the planet's motion. We have here to do with the old astronomy, when the apparent motions of the planets were considered to be real.

The question is mixed up with that of the four elements. Of these, earth was taken as the lowest or central element, round which were ranged the spheres of water, air, and fire. The extent of these spheres varied; in Milton's time, the sphere of water extended at least as far as the Sun, but that of air seems to have been within it rather than without it, as at first. The sphere of fire certainly extended to the Sun; but he does not say that it extended further. See *Paradise Lost*, bk. v. ll. 414—422. These spheres of the elements were, in fact, theoretical and variable; but the crystalline hollow spheres to which the various planets were firmly attached, were fully believed in. Of these spheres, that of the sun was the fourth; the lowest, nearest, and smallest, and therefore the swiftest, was that of the moon; a consideration which gives point to Shakespeare's expression:—Swifter than the moon's sphere; *Mid. Nt. Dream*, ii. 1. 7. In order to learn the sense of *continent*, the passages from Shakespeare and Milton are insufficient. We have also to consider two passages in Greene's play entitled *Friar Bacon and Friar Bungay*, ed. Ward, sc. ix. 29—41, 59—66; sc. xi. 9—16, which are much clearer, and can only be explained as above. All four passages can then be understood. The lines and references are (without the explanatory context) as follows:—(1) As doth that orb'd *continent* [keep, i.e. hold fast] the fire [i.e. the Sun]; *Twelfth Nt.* v. 1. 278; (2) The moon...From her moist *continent*; *Par. Lost*, v. 421; (3) All subject under Luna's *continent*; Greene, *Friar Bacon*, sc. ix. 62; *Three-formed Luna*...Trembling upon her concave *continent*; the same, sc. xi. 14. In (1), the continent is the hollow sphere that carries with it the sun; in (2), the moon is said to exhale moisture beyond the continent that carries it round; in (3) Luna's continent is the hollow sphere that surrounds the smaller spheres of fire, air, and earth; and in (4), Luna trembles in the fixed position which she occupies in her sphere.

The centre of the earth was the abode of fiends; Massinger, *Virgin Martyr*, v. 1 (Theophilus, addressing Harpax). It was immoveable; cf. Shak. *Troilus*, iii. 2. 187; iv. 2. 110. For the planetary spheres, see Shak. *Temp.* ii. 1. 183; *Mid. Nt. Dream*, iii. 2. 61; K. John, v. 7. 74; Antony, iv. 15. 10; Hamlet, iv. 7. 15; 1 Hen. IV. v. 4. 65; Romeo, ii. 2. 17; Hamlet, i. 5. 17; *Mid. Nt. Dream*, ii. 1. 153.

## EASTER TERM, 1912.

FIRST MEETING<sup>1</sup>.

At a General Meeting held on Thursday, May 2, 1912, at 4.45 P.M., at the Master's Lodge, Emmanuel College, the President (Prof. HOUSMAN), in the Chair,

F. E. ADCOCK, M.A., Fellow of King's College, was elected a member of the Society.

Papers were then read (1) by

Dr GILES on "Folk-lore and the Gnomic Aorist" in which he argued (1) that the original force of the Gnomic aorist had been generally misconceived by the grammarians, (2) that its earliest type was to be found in sentences like *ῥεχθὲν δέ τε νήπιος ἔγνω*, (3) that this was not originally a general statement but (4), as the augmented aorist implied, a statement of fact in past time: 'when the thing was done the fool knew it'; and (5) that this statement was originally the conclusion of a folk story illustrating the principle that experience teaches fools also. Evidence was adduced to prove that some races still carried on much of their conversation by such proverbial phrases, the story itself being sometimes still remembered and sometimes not. It was shewn that in Greek the Gnomic aorist is by no means so common as the present in the *paroemiographi*, and that the scholiasts knew or invented stories in connexion with some of the instances of the aorist. In English also the past tense is rare. In Ray's *Proverbs* (2nd edition, 1678) the past tense occurs only a very few times: 'Faint heart never won fair lady,' 'Land was never lost for want of an heir.' [Members of the Society quoted 'Care killed a cat'; this in Ray however appears as 'Care will kill a cat,' but he has another: 'Cry you mercy, kill'd my cat.']

From this origin it was easy to see how the later Gnomic uses developed and how the use in Homeric similes was connected.

And (2) by Prof. RIDGEWAY on two questions in the *Poetic* of Aristotle<sup>2</sup>:

I. On the supposed inconsistency of Aristotle in his treatment of Epic poetry. In 1448 a 21 he includes the narrative as well as the dramatic parts of Homer under Mimesis (*ὅτι μὲν ἀπαγγέλλοντα ††† ἑτερόν τι γινόμενον, ὥσπερ Ὅμηρος*) whilst in 1460 a 9 he says that Homer "alone of the poets knows *ὁ δὲ ποιεῖν αὐτόν*"

<sup>1</sup> Reported in the *Cambridge University Reporter*, 22 May, 1912.

<sup>2</sup> Published at full length in *Class. Quarterly*, Oct. 1912.



αὐτὸν γὰρ δεῖ τὸν ποιητὴν ἐλάχιστα λέγειν· οὐ γάρ ἐστι κατὰ ταῦτα μιμητής. οἱ μὲν οὖν ἄλλοι αὐτοὶ μὲν δι' ὅλου ἀγωνίζονται, μιμοῦνται δὲ ὀλίγα καὶ ὀλιγάκις, ὁ δὲ ὀλίγα φροιμασάμενος εὐθὺς εἰσάγει ἄνδρα ἢ γυναικα ἢ ἄλλο τι κ.τ.λ." Mr Bywater (*ad* 1447 a 15) says that Aristotle is guilty of a serious inconsistency, since in the first passage he includes narrative poetry under *Mimesis*, whilst in the second he excludes it from that category. But this is not so. Mr Bywater assumes that ἀπαγγέλλειν and αὐτὸς λέγειν mean the same thing, whereas the former means that the poet as ἄγγελος brings back the news from the battle, etc., which he has witnessed in spirit, whilst αὐτὸς λέγειν means his own personal feelings, which are certainly not *Mimesis*. Aristotle includes two elements of the Epic under *Mimesis*, narrative and dramatic, but besides these there is a third in Homer, his brief personal utterances (1) at the beginning of the *Iliad*; (2 and 3) (ἔσπετε νῦν μοι, Μοῦσαι), *Il.* xi. 218, xiv. 508; (4) the opening of the *Odyssey*, in all about 25 lines (ἐλάχιστα λέγειν). These invocations of the Muse are certainly not mimetic; in them he himself speaks (αὐτὸς λέγειν). Aristotle is therefore perfectly consistent.

Aristotle is contrasting the self-repression of Homer with the obtrusiveness of the Cyclic poets. So Horace contrasts the *scriptor Cyclicus* (with his *Fortunam Priami cantabo*, etc.) with Homer's opening of the *Odyssey* (*A. P.* 136 *sqq.*). The *personal* element to which Aristotle refers (1460 a 9) can be amply paralleled from ancient, medieval and modern poets. Virgil, hardly more obtrusive than his master, has only some four or five such passages, *e.g.* the first lines of *Aeneid* (*Ille ego*), Bk. ii. (*expediam*). Statius, on the other hand, is like the Cyclic poets, for he has a long personal prelude to the *Thebaid*, while the last 12 lines of that poem are autobiographical. Dante is the exact converse of his master Virgil, for whilst the latter makes Aeneas describe the *Inferno*, Dante performs that task himself. Spenser has a personal preface to the *Faerie Queen*, whilst Milton's invocation of the Muse (opening of *Par. Lost*), his reference to his own blindness, and the opening of Bk. ix., and that of *Par. Regained*, admirably illustrate Aristotle's meaning.

II. 1449 a 12 *sqq.* ἀπὸ τῶν ἐξαρχόντων τὸν διθύραμβον...λέξεως γελοίας διὰ τὸ Σατυρικοῦ μεταβαλεῖν ὧς ἐᾶσε μνῆσθαι κ.τ.λ. The words *dithyramb* and *Satyrical* in this passage are the foundation of the belief that Aristotle held that Tragedy proper arose from the worship of Dionysus and out of the Satyrical drama, for it was assumed that by *dithyramb* he meant solely the *dithyramb* of Dionysus. But nowhere in his writings does he say that Tragedy arose from the Dionysiac cult, nor does he in this passage say that it arose from the *dithyramb* of Dionysus, or from the ancient *dithyramb*, or from the *dithyramb* of Arion. Simonides had written a *dithyramb* on Memnon, Bacchylides two on Theseus and one on Apollo, and though Archilochus mentions a *dithyramb*



in honour of Dionysus, he did not say that he only could be honoured with such.

It can be shown from the *Poetic* that by the *dithyramb* from which Tragedy sprang Ar. meant a form common to gods and heroes, not one restricted to Dionysus. In 1447 a 21 he cites as an example of the dithyramb the *Cyclops* of Timotheus, the famous dithyrambic poet, whilst (1454 a 31, 1461 b 32) he refers to a dirge of Odysseus in the *Scylla* of Timotheus. Now though the *Cyclops* might be Dionysiac, there is no reason for supposing the *Scylla* to have been such, whilst it is admitted that from at least Simonides onwards heroes were commonly themes for dithyrambs. As Ar. knows only one kind of dithyramb, and as he cites as typical those of Timotheus, which comprise heroes as well as Dionysus, he did not regard Tragedy as springing from a dithyramb restricted to Dionysus, but from one which, being used of heroes and gods, thus included Dionysus.

Ar. says that it was only after many μεταβολαί that Tragedy reached its full form, and he gives these changes in more or less chronological order. Aeschylus (1) added second actor, (2) diminished the dance, (3) gave prominence to dialogue. Sophocles (4) introduced the third actor and (5) invented scene-painting. Then (6) the long plot was developed and (7) at a late period (ὁψέ) Tragedy freed itself completely from grotesque diction by getting rid of the Satyric drama, and thus attained to full dignity, and (8) the iambic replaced the tetrameter. If Tragedy proper arose out of Dionysiac cult and the Satyric drama, the change from the Satyric ought to come first in the series rather than almost last. All the preceding changes took place after B.C. 499, when Aeschylus made his debut. There is no evidence that Tragedy proper ever contained gross elements. On the other hand, by B.C. 450 the Satyric drama had nearly died out. The word ὁψέ used of its disappearance is also used (1449 b 1) of the first recognition of Comedy by the state. But this cannot have been very long before B.C. 460. Thus Ar. puts the disappearance of the Satyric B.C. 475-50. Tragedy with the ancients included both Tragedy proper and "Sportive Tragedy" (Satyric). Ar. means that it was not until the Satyric was replaced by plays like *Alcestis* that Tragedy became completely dignified. Aeschylus found out the merit of the iambic, and though that metre is dominant in *Persae* (472) Ar. regards it as more or less contemporaneous with the rise of the long plot and the disappearance of the Satyric, and indeed they would all fall roughly into the second quarter of the fifth century.

## MICHAELMAS TERM, 1912.

FIRST MEETING<sup>1</sup>.

At a General Meeting held in Mr Nixon's rooms, King's College, on Thursday, 24 October, 1912, at 4.45 p.m., the President (Prof. HOUSMAN) in the Chair:

I. It was resolved that the Society wishes to record its sense of the losses it has sustained by the deaths of Prof. SKEAT and Prof. VERRALL, and that messages of condolence be sent in the usual manner.

II. The following papers were read:

(1) By Prof. HOUSMAN, on some passages of Cicero:

Cicero *de fin.* v 30 '*eum ipse* (al. *ipsum*) qui sese diligit' and *de leg.* i 49 '*eum ipsi* (al. *ipsum*)...quod referunt gratiam'. In the text of Plautus these phenomena would be held to indicate *eumpse*; and Cicero, who uses *reapse* (corrupted in his MSS to *re ab se* or supplanted by *re ipsa*) and *sepse* (corrupted to *se ipse* and *sese*), may have used this third archaic form.

*ad Att.* ii 19 4. Punctuate 'sunt enim illi apud bonos inuidiosi, ego apud improbos: meam retinuissem inuidiam, alienam adsumpsissem'.

*ad Att.* xiv 10 1 '*meministine* (me) clamare illo ipso Capitolino die senatum in Capitolium a praetoribus *uocari* ? di immortales' etc. To obtain the necessary sense, usually procured by inserting *debere* or *oportere*, write *uocan(dum)*.

*de imp. Pomp.* 20 '*urbem...Cyzicenorum obsessam* (*oppressam* Harl. 2682) esse...et oppugnatam'. The *oppressam* of the best MS gives no true sense but indicates the spelling *opsessam*, as do the same variants at *in Catil.* i 6, *Verg. Georg.* iii 508, *Hor. epod.* 14 14, and the corruption *oppressus* at *Liv.* xxvi 12 3 and *Petr.* 141.

*de leg. agr.* ii 93 '*hominem uegrandi* (*ut grandi* codd.) *macie torridum*'. Neither *uegrandi macie* nor *macie torridum* seems defensible: write *uegrandem ac retorridum*.

*pro Cael.* 31 '*quam* (Σ, om. cett.) locum constituit'. QVAM is for ORAM: write '*horam*, locum constituit,' comparing *Hor. serm.* i 4 15 '*detur nobis locus, hora*', *Mart.* xi 73 2 '*constituisque horam constituisque locum*'. Similarly in *Iuven.* x 197 '*pulchrior ille | hoc atque ille alio*', where the best MS and some

<sup>1</sup> Reported in the *Cambridge University Reporter*, 5 November, 1912.

others omit the second *ille*, it appears that ORE has been lost after QVE : 'ore alio' is 'differently featured'.

(2) By Mr LAMB, on some passages of Plato, *Symposium*.

*Sympos.* 175 b.—ἐπειδάν τις ὑμῖν μὴ ἐφεστήκη. This clause is variously suspected, but it seems a natural qualification of the injunction παρατίθετε, which is mainly for the present occasion, but easily extends to a wider sense—'and this should be your rule'; on this follows—'when you come to the chance of having no one to direct you.' Reflected on to the present, this implies—'for no one is going to direct you'; and the next words—'a step I have never taken before,' are an 'aside' to the guests. The ellipse after παρατίθετε is 'as you usually do *not*, but should do'; and that the indulgence is unique sorts best with the elegant character of Agathon, who would surely be in the habit of keeping a personal control over the harmony of his *menu*.

177 a.—φάναι δὴ πάντας καὶ βούλεσθαι καὶ κελεύειν αὐτὸν εἰσηγεῖσθαι. The first καὶ (condemned by several critics) simply recalls the preceding εἰ βούλεσθε. Translate—'They all said they *did* desire it, and bade him offer his suggestion.'

177 b.—ἐν ᾧ ἐνήσαν ἅλες ἔπαινον θανμάσιον ἔχοντες. The turn of the phrase calls attention to the absurd personifying rhetoric of certain sophists.

181 a.—αὐτὴ ἐφ' ἐαντῆς πραττομένη οὔτε καλὴ οὔτε αἰσχρά. The word πραττομένη, so far from confusing the argument, is a deliberate piece of framework corresponding to ὡς ἂν πραχθῇ, marking off the unqualified action from the qualified : so further on—καλῶς μὲν γὰρ πραττόμενον καὶ ὀρθῶς. Translate—'Of every action it may be observed that as acted by itself it is neither honourable nor base...none of these things is honourable in itself : each only turns out to be such in the doing, according to the manner of it.'

190 c.—ἧ ὥσπερ οἱ τὰ ἀὰ ταῖς θριξίν. There is probably an Orphic allusion here (cf. the wind-egg in *Birds* 695). Clement 672 says of the egg whence Phanes arose—ἐνδοθεν γὰρ τῆς περιφερείας ζῶν τι ἀρρενόθηλν εἰδοποιεῖται (cf. *Sympos.* 191 d). Lobeck, *Aggl.* II. pt II. v. 4, quotes Damascius 260—λέγεται ἐξ αὐτοῦ (τοῦ ὠοῦ) βραγέντος εἰς δύο γενέσθαι οὐρανὸς καὶ γῆ, τῶν διχοτομημάτων ἐκάτερον.

197 c.—ἀνέμων κοίτην ὕπνον τ' ἐνὶ κήδει. The Homeric original (*Od.* v. 391) shows that with ἀνέμων here begins a separate phrase. The 'chiasmus' of this restatement seems an affectation proper to the speech of Agathon.

208 d.—The death of Achilles. The meaning of ἐπαποθανεῖν here and in 180 a (on the same topic) is not quite clear, and the other few instances of the word do not help. In 180 a the climax from ὑπερπαποθανεῖν seems to claim that the hero lost his life on the body of Patroclus, or *immediately* (as foretold, *Il.* xviii. 96) after his death. Aristotle (*Rhet.* i. 3. 1359 a 3) makes Achilles'



attempt to rescue Patroclus, *with the knowledge of consequent death for himself*, the admirable feature of his end. There seems to have been much vagueness in the popular view of the matter (cf. Soph. *Philoct.* 334—5). In the *Sympos.*, though Plato appeals (180 a) to Homer (*Il.* xi. 786) for the youthful age of Achilles, he seems to adopt an edifying version of his death which omits all the passionate extravagances recorded so harmfully (*Rep.* 391 a, b) by the poet.

210 c.—καὶ ἐρᾶν καὶ κῆδεσθαι καὶ τίκειν λόγους τοιούτους καὶ ζητεῖν οἵτινες κτλ. The words καὶ ζητεῖν can hardly be a gloss. The ample, lawyer-like manner of the whole passage easily admits the expansive 'and investigate' (wherever he may).

212 e.—ἐὰν εἶπω οὕτωςί. This should be printed ἐὰν εἶπω—οὕτωςί, understanding an omission of ἀληθῆ (cf. the next sentence, εὖ οἶδ' ὅτι ἀληθῆ λέγω), which is swept away by the fumbling drunken gesture (οὕτωςί). Translate—'So I can pull them off and twine them about the head of the cleverest, the handsomest of men, if I am to speak the—like this, you see!'

213 b.—ὡς ἐκέινον καθίζειν. The papyrus has κατιδε[ν], pointing to an original κατιδεῖν, which was corrupted by the influence of the preceding καθίζεσθαι. Cf. *Rep.* 614 b—ἔφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν.

215 c.—Μαρσίου λέγω τούτου διδάξαντος. Burnet keeps this reading of the MSS., but Badham's τοῦ for τούτου not only avoids the objection that Marsyas has just been, and is again forthwith, spoken of as ἐκέινος, but was liable to be altered to an absolute genitive because of its terse omission of εἶναι. Translate—'The music of Olympus' flute came, I tell you, from Marsyas his teacher.'

220 c.—τινες τῶν Ἰώνων. Rettig's Παιόνων is not supported by his references to Thuc. i. 59, 61, etc. The Ionians have been mentioned in 182 b as haters of true love, philosophy and athletics: it is a good point here that their curiosity led them to undergo such a Dorian hardship as sleeping out in the cold. Mehler's τῶν νεῶν (*ad Xen. Sympos.* 75) is only attractive for the same sort of dramatic reason, but less so.

222 e.—The weakness of Aristodemus' memory may perhaps account for a slight inconsistency. In 214 c, Alcib. was to speak on what he pleased, then prescribe what he pleased to Socr., and so on. Here it is assumed that as Alcib. had chosen to praise Socr., each must in turn *praise his neighbour*.

223 d.—καὶ (ἐ) ὥσπερ εἰώθει ἔπεσθαι. Hermann's εἰ (Aristodemus) seems right; but although ἔπεσθαι keeps Socr. before us as the implied leading figure (for καὶ ἐλθόντα κτλ.), the clause should be printed as a parenthesis.



SECOND MEETING<sup>1</sup>.

At the General Meeting held in Mr Nixon's rooms, King's College, on Thursday, 7 November, 1912, at 4.15 P.M., the President (Prof. HOUSMAN) in the Chair,

(1) Prof. RIDGEWAY was elected to serve as the Society's representative on the Classical Journals Board.

(2) Mr CORNFORD read a paper on "The so-called *Kommos* in Greek Tragedy."

As a technical term *Kommos* appears first in Aristotle, *Poetics* 12, a chapter the authenticity of which can only be upheld if the definitions in it are taken as referring to fourth century Tragedy. *Kommos* is defined as (1) *θρήνος*, (2) *κοινὸς χορῶν καὶ ἀπὸ σκηνῆς*, i.e. 'amoebaeon' between actors and chorus. It is now used by scholars to designate passages which are amoebaeon, whether they are *Threnoi* or not, in spite of the fact that *Kommos* means 'lamentation.' Also, the literal meaning of *Kommos* is used to support theories that Tragedy arose from a lamentation over a dead God or man. It is generally asserted that 'the *Kommos*' was originally an amoebaeon *Threnos*, but that amoebaeon composition was extended to the expression of other violent emotions. The only way to test this conjecture is to examine all amoebaeon passages in extant Tragedy, to see if this extension can be traced. We ought to find in the earliest dramas this form of composition solely or chiefly used for *Threnoi*, in the later more such compositions extended to other emotions. The facts are exactly the reverse. Taking the passages described as *Kommoi* in Masqueray's index (*Théorie des Formes lyriques*, 1893) we find (1) in Aeschylus, 13 *Kommoi* (excluding *P.V.* 1040 ff.) of which less than half (6) are in any sense lamentations, and one is actually joyful (*Eum.* 916 ff.); (2) in Sophocles, 15 *Kommoi* of which six are *Threnoi* or closely connected with a death, five are 'Complaints,' in which some character bewails his fate, four express other emotions; (3) in Euripides, 21 *Kommoi*: twelve *Threnoi* or closely connected with death, seven 'Complaints,' two, other emotions.

Conclusions: The author of *Poetics* 12 defines a term belonging to the fourth century theatre, when amoebaeon composition was practically confined to lamentations. It is unlikely that the technical term *Kommos* was current in the fifth century. No argument based on the literal meaning of the word lends any support to the theory that Tragedy was originally a lamentation. Amoebaeon composition was not at first restricted to *Threnoi*, but arises naturally wherever an *exarchon* has a distinct part in

<sup>1</sup> Reported in the *Cambridge University Reporter*, 17 December, 1912.

alternation with a chorus, as in the Round Dance in *Il.* xviii. 606; in the Marching Paean at Sparta (*Plut. Lyc.* 22); in the Song of Archilochos at Olympia (*Pind. Ol.* ix. 1 and Schol.), and in the Dithyramb (*Ar. Poet.* 4). The amoebaeon passages in Tragedy are probably survivals of the Dithyramb which went before Tragedy. Modern scholars would be well advised to drop the term *Kommos* for amoebaeon passages in fifth century drama. [The paper with the evidence fully stated appeared in the *Classical Review* xxvii (1913) p. 41.]

(3) Mr RICHMOND read a paper in which the following emendations were proposed:

(a) Statius, *Silvae* i. 6. 15,

et quo percoquit aebosia caunos.

If *aebosia* conceals *Ēbūsus* (a mere possibility), the line should be rewritten

et quod praecoqua Caunos aut Ebusos.

(b) *ibid.* i. 5. 39,

quoque tiri niueas secatur et sidonia rupes.

By a series of steps the following reconstruction was suggested,

quoique Tyri liuent Sagaritis adonia rupes;

where *adonia* (after *Attis*) are the purple flowers sprung from Adonis' blood, and *Sagaritis rupes* (*hyperbaton*) is Synnadic marble (cf. *Ovid, Fasti*, 4. 229, *Attis...in nymphea Sagaritide*, etc....).

(c) Horace, *C.* iii. 24. 4,

MSS. *apulicum, publicum*, from (*m*)<sup>pu</sup>are *ablicum* (sic). Read, *Tyrrhenum omne tuis et Balearicum*.

(d) *ibid.* 4. 10,

nutricis extra limina pulliae.

For *pulliae* read *pullulum* (= *alumnum*). The sense thus becomes entirely figurative, 'a chick wandered from the brood.' Cf. *Suetonius, Caligula* 13; *Apuleius, Met.* viii. (*Oudendorp*, p. 577)...*tam bellum scilicet pullulum, sed nobis quoque tuis palumbulis*, etc.

(e) Propertius iv. 9. 70,

hercule exterminium nec sit inulta sitis.

As Hercules is returning from Erythea, it seems possible that the *cognomen priscum* of that region, Oestrurnis (*Avienus, Ora Maritima* 90, and following), was here recalled, or gave rise to the corruption. *Herculis Oestrurni*, for Oestrurnii, in spite of the license, was tentatively suggested.

## (f) Panegyricus Messallae 142,

creteis ardet aut unda caristia campis, A.  
ardet *arectais* aut unda *perhospita* campis, F.  
*arhetis*

*unda arectais* (sic) = *unda caristia*.

*caristia* = *arectais* = *creteis*; *ardet* is from a parallel spelling of *are(c)tais*, *arhetais*.

The name concealed is Aret(h)isa, the lake in which the Tigris rose; Plin. N. H. vi. 127; Solinus 37. 6. The Tigris also flowed through lake Thospitis; Plin. l.c.; Strabo xvi. 746; Avienus Periegesis 1171; etc. Read therefore, *unda Aretisacis* aut per *Thospitida campis* (sc. *profluit*).

THIRD MEETING<sup>1</sup>.

At the General Meeting held in Mr Nixon's rooms, King's College, on Thursday, 21 November, 1912, at 4.15 P.M., the President (Prof. HOUSMAN) in the Chair,

(1) The PROVOST OF KING'S read a paper on "The Knowledge of Greek in Mediaeval England."

The reader gave a list of Greek MSS. in English libraries which showed traces of having been used by English scholars in the thirteenth century, and of others written in England before 1500. He called attention to the strong probability that the Vossian MS. of Suidas at Leyden, the direct parent of Harl. 3100 and Corp. Chr. Oxf. 276, is the actual MS. owned by Grosseteste, in spite of the fact that it contains no Latin marginalia. The direct evidence of MSS. showed that mediaeval scholars in England might have read a good deal of the Bible in Greek, some Liturgical and Patristic matter, some lexical and grammatical works, and some Aristotle (*Ethics* and *Parva Naturalia*). An examination of all Greek MSS. in England of a date anterior to 1500 was desirable with the view of further determining the amount of Greek literature then accessible.

(2) Dr BURY read "Notes on Horace, *Odes*, III. iv. 10; xiv. 4," of which the following is an abstract.

In III. iv. 5—20 Horace is claiming to be the Latin rival of Greek masters like Pindar in the portents that marked his birth, and he goes for his *fabulae* to the legendary history of Rome and its founder. "Apulia's Vulture-mount" represents the Palatine where Romulus took his vulture auguries (Liv. i. 7). The *fabulosa nutrix* of Romulus was the *diva indiges Rumina* (Ov.

<sup>1</sup> Reported in the *Cambridge University Reporter*, 17 December, 1912.



*Fast.* 2. 412), and Horace's nurse bore—if we believe him—the same auspicious and appropriate name, “antiquo enim vocabulo mamma rumis, ut opinor” (Varro, *R.R.* 2. 1. 20). For “*Pulliae*,” therefore, in iv. 10 read *Ruminæ*. In Varro *R.R.* 2. 11. 5 *runniæ* and *rumiæ* occur as variants: *P* is an easy corruption of *R*, and the *l* is due to *Apulo* in the line above.

In III. xxiv. 4 the readings *Apulicum* and *publicum* both seem to point to an original *pulicum*, and *ponticum* to an original *poulicum*. By the change of a single letter, *P* to *D*, we obtain a word which both explains the tradition and gives good sense—*d(o)ulicum* = δουλικόν. The choice of a Greek word may be due (a) partly to the fact that Horace is here preaching against the contamination of Roman by Greek manners (cp. the use of *trochus* in l. 55), but especially (b) to his wish to convey an allusion to the classical Greek example of barbaric wealth and ὕβρις—Xerxes, ὅστις Ἑλλήσποντον ἱρὸν δοῦλον ὧς δεσμώμασιν ἤλπισε σχῆσειν κ.τ.λ. (Aesch. *Pers.* 745, cp. 72, 722). *Tyrrhenum* (if we keep it) and *dulicum* at opposite ends of the same line will form a kind of acute oxymoron—“with the yoke of your masonry you make the sea of royal Tuscany—a slave”; for “Tyrrhenus” seems in Horace to connote majesty and sanctity (cp. *Tyrannus*, and III. 29. 1, iv. 15. 3). It is possible, however, that Horace followed the *Persæ* still more closely and wrote *ut mare dulicum* (= δοῦλον ὧς).

(3) Mr EDMONDS read a paper on “Some Passages of the *Republic*”:

363 a. ἀπὸ τοῦ εὐδοκμεῖν ὄντα τῷ δικαίῳ: Schneider's view that these words belong to the parents involves an intolerable repetition. For τῷ δικαίῳ read αὐτῷ, regarding τῷ δικαίῳ as an incorrect and unnecessary gloss intended to show that it was not Glaucon. Cf. 389 d, where an equally unnecessary, but in that case correct, gloss τοῖς νεανίαις has apparently, if we compare Stobaens, ousted αὐτοῖς after ἡμῖν in our texts.

401 a. For ἀδελφά τε καὶ μιμήματα read αὐτά τε καὶ μιμ. ‘both themselves and their art-representations,’ comparing the similar passage 402 c, which ends with the words καὶ αὐτὰ καὶ εἰκόνας αὐτῶν. The MS. reading involves a repetition of ἀδελφά ill-suited to the implied brevity of τὰ δ' ἐναντία τοῦ ἐναντίου. Moreover, if we keep it, we must regard ἀσχημοσύνη, ἀρρυθμία κ.τ.λ. as μιμήματα of a virtuous character, and we do not get, what the next sentence shows that we want, the *works of art* involving these defects. For the corruption cf. the papyrus fragment of Theocr. 13. 30, which for ἔθεντο reads ἱκοντο from the line above.

401 d. For τῷ καλῷ λόγῳ, which Plato could hardly have used to mean ‘the beauty of Reason’ or ‘beautiful Reason,’ read τῷ καλῷ simply. λόγῳ came in either (1) because a contrast was



thought to be intended with τὰ καλὰ ἔργα above, whereas what is wanted is 'beauty' inspiring τὰ καλὰ ἔργα, or (2) from a misunderstanding of ἐλθόντος τοῦ λόγου below (see on 402 a).

401 e. ὀρθῶς δὴ δυσχεραίνων κ.τ.λ. : no change is necessary, for the clause τὰ μὲν—καγαθός is parenthetical and simply a foil.

402 a. πρὶν λόγον δυνατὸς εἶναι λαβεῖν κ.τ.λ. : λόγον λαβεῖν is the opposite of λόγον διδόναι and means 'to receive account of,' 'to get at the reason-why of' a thing. Plato would have written λαβὼν δέ or ἔχων δέ for ἐλθόντος δὲ τοῦ λόγου, if it had not been for the personificatory metaphor which follows. Cf. 475 c νέον ὄντα καὶ μήπω λόγον ἔχοντα τί τε χρηστὸν καὶ μή. Here λόγος is 'the reason why,' not 'Reason.'

410 e. Comparison with the (chiastic) previous sentence shows that φιλόσοφος φύσις, not τὸ ἡμερον, is over-indulged and, if so, becomes soft, etc. ἡμερόν τε καὶ κόσμιον cannot be right, for ἡμερότης is joined with μαλακία above as a bad thing. For ἀνεθéntος αὐτοῦ read ἀνεθέν, for τραφέντος, τραφέν, and for the second ἡμερον perhaps ἡδύ. They all agree by a sense-construction (helped out by the parallel above, which involves an actual neuter τὸ θυμοειδές) with φιλόσοφος φύσις. These suggestions are borne out by Ficinus: 'quid autem? vim ipsam mitem et mansuetam nonne philosophi natura habet, quae si nimium coalescit, mollior fit quam decet, bene autem si enutritur, suavis et modesta.'

436 d. οὐ κατὰ ταῦτα ἐαντῶν κ.τ.λ. : Adam is right; τὰ τοιαῦτα belongs to κατὰ and ταῦτα is predicate. Richards objects that τὸ εὐθύ and τὸ περιφερές have not been mentioned and so cannot be referred to in τὰ τοιαῦτα. Probably anticipation of the next line made the writer feel that he had mentioned τὸ εὐθύ in τὸ κέντρον above, and τὸ περιφερές in περιφέρωνται.

436 e. If we keep ἡ εἰς δεξιὰν ἢ εἰς ἀριστερὰν κ.τ.λ. we must translate 'when, while revolving, the top is *in process* of inclining its axis from the perpendicular to the right or from the perpendicular to the left, etc. '; for the action of ἐγκλίνη must be coextensive with that of περιφερόμενον. This brings into review too short and unimportant a part of one spinning of the top. ἡ καὶ εἰς δεξιάν in some MSS. is perhaps a trace of the right reading καὶ εἰς δεξιὰν καὶ εἰς ἀριστερὰν κ.τ.λ. The north pole of the top describes a circle. For the illogical order cf. our 'north, south, east and west' for 'north, east, south and west.'

472 d. Read τὴν μοῖραν ἐκείνους ὁμοιοτάτην : the first hand of A has τὴν ἐκείνης μοῖραν ἂν ὁμοιοτάτην. The dittographic ἂν was helped by ἂν ἐκείνους in the line above, and when it came in (1) ἐκείνους must have been read for ἐκείνης and (2) ἐκείνους must have followed μοῖραν. In a line of 32 or 33 letters the syllables ἀνεκεινοῦς would be immediately one above the other, and according to Thompson *Palaeography*, p. 81, the standard line-length for calculating a scribe's pay at Bologna and other Italian universities in

the middle ages, was 32 letters. The corruption ἐκείνης was due to taking μοῖραν as meaning 'part' or 'share' and the shifting of the order followed naturally enough.

473 c. ὥσπερ κύμα ἐγγελῶν: ἐγγελῶν, as Richards sees, can hardly be right; read ἐκβαλόν, intransitive, of the wave 'breaking,' comparing Eur. *Iph. T.* 1042 πόντου νοτερόν ἐκβολον 'the wet breaking-place of the waves.' In 473 d ἐκβέβληκας ῥῆμά τε καὶ λόγον, though transitive and doubtless reminiscent of the Homeric use 'to utter,' may contain a tinge of reference to ἐκβαλόν here. It is tempting to imagine that Plato wrote κύμα for ῥῆμα, on his principle of coupling metaphor with meaning; but he uses ῥῆμά τε καὶ λόγον elsewhere, and so it must stand here.

503 c. Adam admits that Schneider's view, that οἶοι—ζῆν is the subject, gives the right sense, but says that it is otherwise forced and unnatural. Either read οἱ οἶοι, comparing e.g. *Protag.* 320 d τῶν ὅσα πυρὶ καὶ γῇ κεράννυται, or better, regard οἶοι as logical haplography for οἱ οἶοι, comparing 473 a εὐρεῖν ὡς ἂν ἐγγύτατα τῶν εἰρημένων πόλις οἰκήσειεν for εὐρεῖν ὡς ὡς ἂν or ὡς ἂν ὡς; 504 b ὡς for ὥστε ὡς; and 349 d τοιοῦτός ἐστιν οἷσπερ εἰκεν for τοιοῦτός ἐστιν οἷος οἷσπερ εἰκεν.

510 b. τὸ δ' αὖ ἕτερον τὸ ἐπ' ἀρχὴν κ.τ.λ.: omit the second τό; it was due to a notion that ἀρχή and τελευτή are the beginning and end of the *Line*, and that ἐπ' ἀρχὴν defines τὸ ἕτερον, 'the other part, viz. that towards the beginning.' (It is true we should say 'end,' but there is nothing in Plato to say the line is from left to right, and if it were vice-versa the point in question, as being on the left, might be called the beginning.) Burnet's parenthesis τὸ ἐπ' ἀρχὴν ἀνυπόθετον can hardly be right, (1) because the words must be part of the predicate, (2) because—and this is also an objection to Adam's view that ἀνυπόθετον agrees *directly* with ἀρχὴν—the words ἐξ ὑποθέσεως ἰοῦσα must then be 'passing out of the region of hypothesis,' which is unlikely just after ἐξ ὑποθέσεων meaning 'by means of hypothesis.' These objections do not hold if we take ἀνυπόθετον ἐξ ὑποθέσεως like (530 c) χρήσιμον ἐξ ἀχρήστου and as predicate; for then, though this ἐξ is still taken differently from the ἐξ above, the change of meaning is clearly marked and easily intelligible, as involving an ordinary syntactic figure. ὑποθέτου for ὑποθέσεως would make it easier; but in Plato's time the science of grammar was in its infancy, witness e.g. *Protag.* 343 d λέγει τὴν ἀλήθειαν for 'says the word ἀλαθείας' (adverb). Translate 'The second part the soul is obliged to investigate travelling towards an un-hypothetic first-principle instead of an hypothetic,' lit. 'a first-principle grown un-hypothetic out of hypothetic.'

# ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1912.

## Expenditure.

	£	s.	d.	£	s.	d.
Books and Binding :						
Dec. 14. Johnson	...	...	7	0		
" 16. Deighton	...	...	10	7	6	
" 24. Wilson	...	...	4	9	3	
Bowes and Bowes :				15	3	9
Dec. 14. Journal of Philology, No. 63						
Miscellaneous :				23	13	3
Jan. 20. Cowman (honorarium, etc.)			1	2	6	
Aug. 1. Egyptian Exploration Fund			1	1	0	
Nov. 2. Société de Linguistique			16	8		
Mar. 8. G. E. R. stamp and transfer			12	6		

## Purchase of Stock :

Mar. 12. £100 New Zealand 3½%	3	12	8
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## Printing :

Dec. 13. University Press	...	...	97	13	0
Balance, Dec. 31, 1912	...	...	15	16	0
	...	...	80	4	6

£236 3 2

Examined and found correct,

J. E. NIXON }  
J. R. WARDALE } Auditors.

## Receipts.

63 Subscriptions at £1. 1s. 0d. ...	...	...	65	2	0
1 Compounder ...	...	...	10	10	0
Interest :					
Great Eastern Railway Debentures	...	...	28	5	0
Bombay and Baroda Stock	...	...	2	19	10
India 3% ...	...	...	11	6	4
India 3½% ...	...	...	4	17	8
Metropolitan Water Board	...	...	4	18	6
New Zealand 3½%	...	...	1	15	0
Balance from last year ...	...	...	106	8	10*

£236 3 2

E. C. QUIGGIN,  
Hon. Treasurer.

\* Including £2s. 15s. 6d. in reserve for dinner account.

Arrears due (from 2 members) 1 Jan. 1912 = £8. 11s. 0d.

The whole number of members at present date (Jan. 1913) is 127. Of these 4 are honorary and 65 compounders.

The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3½ per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan Water Board Stock and £100 New Zealand 3½ per cent. Stock.



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# LAWS

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

---

By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
**Cambridge Philological Society.**

FEBRUARY 1913.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor B. L. Gildersleeve, Johns Hopkins University,  
Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.  
1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

1880. The Philological Society (London): Treasurer, H. A.  
Nesbitt, Esq., 16, South Hill Park Gardens, Hamp-  
stead, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Librarian, 19, Bloomsbury Street,  
London, W.C.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouth-  
shire, Cardiff.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.



- 1885. The Canadian Institute, Toronto, Canada.
  - 1885. The American Philosophical Society, Philadelphia, Pa.,  
U.S.A.
  - 1886. The University College, Dundee.
  - 1887. The Library, St John's College, Cambridge.
  - 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
  - 1896. The Library, Harvard University, Cambridge, Mass.,  
U.S.A.
  - 1898. The University of Göteborg, Sweden (Stadtsbibliotek,  
Göteborg).
  - 1900. La Bibliothèque de l'Université de Lyon, 18, Quai  
Claude-Bernard, Lyon, France.
  - 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9,  
Liège, Belgium.
  - 1909. The University of Upsala, Sweden.
  - 1910. The University of California, Berkeley, California, U.S.A.
- 

- 1899. †The University of Adelaide, S. Australia (Australian  
Book Co., 21, Warwick Lane, London, E.C.).
- 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs  
B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

### MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road,  
Cambridge.
- 1912. Adcock, F. E., M.A., King's.
- 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens,  
Bishop's Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O.,  
Antrim, Ireland.
- 1905. Angus, C. F., M.A., Trinity Hall.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College,  
Bangor, N. Wales.

† Subscribing libraries.

- \*Atkinson, Rev. E., D.D., Master of Clare.
1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.
1876. Balfour, Right Hon. G. W., M.A. (Trinity): Fishers' Hill, Woking, Surrey.
1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
1887. Bethune-Baker, Rev. Prof. J. F., B.D. (Pembroke): 23, Cranmer Road, Cambridge.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
1892. \*Burkitt, Prof. F. C., M.A. (Trinity): Westroad Corner, Cambridge.
1906. \*Bury, Rev. R. G., Litt.D. (Trinity): 25, Green Street, Cambridge; the Vicarage, Trumpington, Cambs.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., M.A., Christ's.
1898. Chadwick, Prof. H. M., M.A., Clare.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. M<sup>c</sup>G., M.A. (Emmanuel): British School, Athens.
1881. \*Donaldson, Rev. S. A., M.A., D.D., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.
1911. Duke, W. H., M.A., Jesus.
1912. Edmonds, J. M., M.A. (Jesus): 24, Halifax Road, Cambridge.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.
1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.

1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.  
 Fanshawe, H. E., M.A., Corpus.  
 \*Fennell, C. A. M., Litt.D. (Jesus): 32, Tenison Avenue.
1879. \*Flather, J. H., M.A. (Emmanuel): Camden House, 90, Hills Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1910. Fraser, J., B.A., 77 Crown Street, Aberdeen.
1883. Frazer, J. G., M.A. (Trinity): St Keyne, Grange Road, Cambridge.
1888. \*Giles, P., Litt.D., Master of Emmanuel.
1908. Gow, A. S. F., M.A., Trinity.
1880. \*Gow, Rev. James, Litt. D. (Trinity): 19, Dean's Yard, Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.  
 \*Green, Rev. W. C., M.A. (King's): Church Farm, Rickinghall, Diss.
1909. Greenwood, L. H. G., M.A., Emmanuel.
1912. \*Greg, W. W., Litt.D., Trinity.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1913. Hackforth, R., M.A., Sidney Sussex.
1900. Harrison, E., M.A., Trinity.
1904. Harrison, Miss J. E., Newnham.
1880. \*Heathcote, W. E., M.A. (Trinity): 12, New Walk Terrace, York.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.
1894. \*Horton-Smith, L., M.A. (St John's): Athenaeum Club, London, S.W.
1889. Housman, Prof. A. E., M.A., Trinity.
1882. Hügel, Friedrich Baron von: 13 Vicarage Gate, Kensington, London, W.
- \*Image, J. M., M.A., Trinity.
- \*Jackson, Prof. Henry, Litt.D., Trinity.
1896. James, M. R., Litt.D., Provost of King's.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): Southmead, Chaucer Road, Cambridge.
1908. Jex-Blake, Miss K., Girton.

1890. Kennedy, Miss J. E.: Shenstone, Selwyn Gardens, Cambridge.
1873. Kirkpatrick, Very Rev. A. F., D.D., The Deanery, Ely.
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1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1908. Matthaëi, Miss L. E., Newnham.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1911. Morris, G. G., B.A., Jesus.  
\*Moss, Rev. H. W., M.A. (St John's): Highfield Park, near Oxford.
1885. \*Moulton, Rev. J. H., Litt.D. (King's): Didsbury College, Manchester.
1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
1874. \*Nixon, J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Mark Ash, Abinger Common, Dorking, Surrey.
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1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.
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1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, J. P., Litt.D. (Trinity): 4, Princes Park Terrace, Liverpool.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. \*Quiggin, E. C., M.A., Caius.
1896. \*Rackham, Harris, M.A. (Christ's): 18, Hobson Street, Cambridge.



1906. Rapson, Prof. E. J., M.A. (St John's): 8, Mortimer Road, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.  
\*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Dedham House, Dedham, Essex.
1909. Richmond, O. L., M.A., King's.
1879. \*Ridgeway, Prof. W., Sc.D. (Caius): Fen Ditton, Cambs.
1908. Robertson, D. S., M.A., Trinity.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Wells, Somerset.  
\*Roby, H. J., M.A. (St John's): Lancrigg, Grasmere.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): Hills Road.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.  
\*Sandys, Sir John, Litt.D. (St John's): Merton House, Cambridge.
1908. Sheppard, J. T., M.A., King's.
1893. Sikes, E. E., M.A., St John's.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Temple Gardens, London, E.C.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.
1906. Strachey, Miss J. P., Newnham.
1908. Stuart, C. E., M.A., Trinity.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1909. Turner, A. C., M.A. (Trinity).
1880. \*Vince, C. A., M.A. (Christ's): 8, Lyttelton Road, Edgbaston, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1906. Wedd, Mrs N., Hygeia, Ventnor, Isle of Wight.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's): The Deanery, Manchester.

1885. Whitelaw, R., M.A. : The School, Rugby.  
1909. Williams, Miss A. M. (Girton): 7, Ullswater Road,  
West Norwood, London, S.E.  
1898. \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St  
Nicholas Hospital, Salisbury.  
\*Wright, Rev. A., D.D., Queens'.  
\*Wright, W. Aldis, M.A., Trinity.  
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list  
to the TREASURER of the Society.*







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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

XCIV—XCVI.

LENT, EASTER AND MICHAELMAS  
TERMS, 1913.



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# Cambridge Philological Society

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1913.

FIRST MEETING<sup>1</sup>.

The Annual General Meeting was held in Mr Nixon's rooms, King's College, on Thursday, 23 January, 1913, at 4.15 P.M., the President (Prof. HOUSMAN) in the Chair.

1. The following were elected Officers of the Society for 1913:

*President*: Prof. Housman.

*New Vice-President*: The Master of Emmanuel.

*New Ordinary Members of Council*: Dr Bury, Prof. Jackson, Sir John Sandys, Mr Sikes, Prof. Chadwick, Mr Stuart.

*Treasurer*: Mr Quiggin.

*Secretaries*: Mr Adcock, Mr Duke.

*Librarian*: Mr Campbell.

*Auditors*: Mr Nixon, Mr Wardale.

2. Mr HARRISON read two papers, of which summaries follow:

I. *On the textual criticism of modern authors; with special reference to Gibbon's Decline and Fall*<sup>2</sup>.

Many of the methods and principles on which MSS. are classified, and their errors explained, apply also to printed texts.

(a) The genealogical method, resulting in a *stemma codicum*, can

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 11 February, 1913.

<sup>2</sup> References to G. are given by chapter, and by volume and page of Prof. Bury's first edition.

be applied, for example, to Gibbon, by the aid of such corruptions as *suggirone* for *fuggirone* through *fuggirone* at li. v. 468 n. 186, and *manufactures to, manufacturers of, manufactures of, for manufacturers to*, at liii. vi. 73 l. 21. (b) Error sets in as soon as the author's eye is withdrawn, sometimes even before. (c) Proof-corrections and (d) corrigenda are apt to be overlooked or misapplied, like the marginalia of MSS. (e) Many mistakes can be classified as confusions of like letters or (f) sounds, (g) assimilations, (h) substitutions of the familiar for the unfamiliar, and so on; but (i) many more are inexplicable by hard and fast rules. (j) A reading is not necessarily right because it is above suspicion, (k) nor because it is common to all editions from the first to the last. Examples from Gibbon of errors which are original or old:—

(b) In these passages the first 4to has the better of the later 4tos and almost all other texts:

vi. i. 134 § 2 l. 5: read *office*, not *offices*.

ix. i. 219 l. 13: read *villages*, not *villas*.

xvi. ii. 74 l. 8: read *policy*, not *police*.

xvi. ii. 94 l. 16: read *or*, not *of*.

(c) xliv. iv. 457 n. 56: read *videntur*, *nimias* in spite of all the texts.

(d) xxxix. iv. 194—5: read, with G.'s corrigendum, *When the chair..., they appeared at his summons...*

lxx. vii. 255: read, with G.'s corrigendum, *taste...judgment*, not *taste...taste*.

(f) lxx. vii. 263 § 2 l. 20: read *formally*, not *formerly*.

(g) lxi. vi. 422 l. 19: read *the ramifications*, not *their r*.

(h) xxi. ii. 340 l. 1: read *dialectics*, not *dialects*.

(i) xxi. ii. 335 n. 10: we should probably read *cruelty* with the 4tos, not *credulity* with most later texts.

xxv. iii. 44 n. 120: read *porcorum*, not *procorum*.

xli. iv. 278 n. 18: read *of Sparta*, not *at Sp*.

xli. iv. 310 n. 80: read *successively*, not *sufficiently*.

l. v. 377 l. 18: read *credulity*, not *cruelty*.

li. v. 475 n. 203: read *date*, not *state*.

lxix. vii. 221 n. 33: read *Charles the Bald*, not *Bold*.

(j) liii. vi. 62 n. 2: read *lavish* not *slavish*.

(k) Conjectures:

xiii. i. 373 n. read *victor*. G. wrote *V* perhaps because he had in his mind Aurelius Victor, from whom he was quoting.

xxv. iii. 50 § 2 l. 12: read *cloud*? Cf. xxiii. ii. 436 n. 13.

xxxvii. iv. 83 l. 8: read *African*?

xl. iv. 252 n. 116: for *only* read *over*?



xliii. iv. 395 § 2 l. 15 and xlvii. v. 128 l. 12 (where see Victor Tunnunensis): for *freedmen* read *freemen*?

li. v. 421 l. 17: for *and prudent* read *imprudent*?

li. v. 476 l. 3: for *Spain* read *Spain and Italy* or *Italy and Spain*?

lxix. vii. 219 ll. 14 and 15: restore *know* <not> *how* from St Bernard, and read *impudent* with the 4to.

*The Oxford Book of English Verse:*

Spenser's *Prothalamium*, 5th line from end (p. 112): for *Brides* read *Birdes*.

Southwell's *Times go by Turns*, l. 9 (p. 151): for *time* read *tide*.

Campion's *Follow thy fair sun*, last line (p. 205): for *proved*, which seems meaningless and (thus spelled) unmetrical, read *proud*; i.e., in C.'s spelling, for *proued* read *proude*.

Milton's *Hymn on the morning of Christ's Nativity*, stanza 11, line 3 (p. 314): did M. write *shamfac't* or *shamefast*?

II. *On the Candid Friend.*

The meanings of the Latin *candor* and *candidus* are lost in the English words, which now apply to frankness and outspokenness. Of the phrase *candid friend* the New English Dictionary distinguishes an *ironical* use: 'one who claims to be a friend, and, in the name of candour, speaks unpleasant things'; and it quotes Canning's *New Morality*, l. 210 (*Anti-Jacobin*, 9 July, 1798),

Save, save, oh! save me from the *Candid Friend*!

and instances from 1867 and 1884. But Canning meant the friend who sees good on both sides of every moral question, and is therefore half-hearted both in his praise and in his blame; and, though there is irony in the passage, it is not of the kind supposed by the N.E.D. The modern use of the phrase, though it depends directly or indirectly on Canning's line, has perverted his sense.

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SECOND MEETING<sup>1</sup>.

A General Meeting was held in Prof. Housman's rooms, Trinity College, on Thursday, February 6, 1913, at 4.15 p.m., the President (Prof. HOUSMAN) in the Chair.

1. Mr R. HACKFORTH, Fellow of Sidney Sussex College, was elected a member of the Society.

2. Mr HICKS read a paper on Cicero, *Pro Caecina*. That Cicero had a bad case was inferred from improbabilities in his

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 18 February, 1913.

version of the facts, from the absence of appeal on some important points to witnesses, from his anxiety to take up side issues, and from the fallacy of his attempts to prove that the plaintiff had possession of the property he claimed. The resort to force on the part of Aebutius was intelligible on the assumption that he thereby forestalled an attempt of Caecina to make a forcible entry. In contending for a freer interpretation of the formula Piso anticipated the development actually taken by legal procedure at Rome; for at the later time the interdict *de vi armata* was only granted to a plaintiff if he could prove possession.

3. Mr SHEPPARD read a paper on Aeschylus *Septem*, of which the following is a summary:

Mr Mackail has remarked that in Sophocles *O. C.* a recurrent theme is the potency and significance of the spoken word (*σμικρὸς λόγος* 442, 569, 617). The Greeks often speak of *ἔργα καὶ λόγοι*, *δρᾶν τε καὶ λέγειν*, where we should mention only 'deed,' 'doing': this habit implies that their psychology was not like ours, but we must be careful not to find peculiar significance in expressions which to a Greek were normal, e.g. *τί χρὴ δρῶντ' ἢ λέγοντα* *P. V.* 'by what means,' cf. *Cho.* 315, *O. T.* 72 (where the order and rhythm, as Mr Harrison observed in the discussion, but not the language alone, give a special significance to *φωνῶν*), *O. C.* 68 *λόγῳ τε καὶ σθένει* (i.e. *βουλῇ τε καὶ ἔργοις*). Even so, it is true that there is a special significance attached to the 'little word' in *O. C.* (add 74, 138, 292, 550 *ὁμφῇ* of Oedipus, cf. 1351, 624, 1128). The silence of the Grove of the Eumenides, the terror of the name of Oedipus, the divine voice at the end, the coming of Polyneices, the injunction of secrecy, all help: notice also 30 sqq. (*χῶτι σοὶ λέγειν εὐκαιρὸν ἔστιν ἐνεφ'...σύνθημα...*).

But the same remark applies to *O. T.*, the story of the emerging from darkness of a *λόγος* misunderstood: cf. the personified oracles (151 sqq., 474 sqq.), the wild words of Oedipus (stressed e.g. by the contrast with the chorus, 505 *οὐποτ' ἔγωγ' ἂν πρὶν ἰδεῖν ὀρθὸν ἔπος...* and 512 *ὀφλήσει κακίαν*: enter Creon, 513 *δεῖν' ἔπη πεπυσμένος...521 κακός...*), his compulsion of Teiresias to speak (412—420 the key-words *λέγω...ἀρά...βοῆς...*), his cursing of himself (1381 *αὐτὸς ἐννέπων*), the words of Jocasta which shock the chorus (864, 814), the irony of 290, 354, 545, 296, 1147, the 'chance missile of reproach' which sent Oedipus from home (784 Jebb). Notice how Jocasta says *τὰ τῆς Τύχης κρατῇ* (977) and Oedipus *παῖδα τῆς Τύχης* (1080), each just before knowledge of the truth.

The *Septem* shows that in all this Sophocles was giving, as usual, new value to old *motifs*: 732 sqq.; the choral summary of the Trilogy, *τρὶς εἰπόντος...κρατηθεὶς ἐκ φίλων ἀβουλιᾷ* (ill council of friends, not as Tucker translates)...*παράνοια...ἀρίφρων...τέκνοις ἐφῆκεν...πικρογλώσσους ἀράς*. In the third play (as in the *Eumenides*) patriotism is added to interest for the family: but

here, since Eteocles saves his city though he does not save himself, the double interest heightens the tragedy, does not spoil the unity (memory of the Persians, not ethnological theories, in *μυθορόου* etc.). The first speech, as always in Aeschylus, of first importance: *Κάδμον πολίται* (drama of the city as well as of the hero), *χρὴ λέγειν τὰ καίρια ὅστις φυλάσσει πρᾶγος*—speak as well as act with discretion: that is why the long speeches are dramatic; they save the city, ruin the invaders. 2—4 unconsciously predict the sequel—the name Eteocles (cf. 807 ὦ μέγαλε Ζεῦ...813 κατ' ἐπωνυμίαν...), given for a good omen, turns out evil: he dies from a passion for *εὐκλεία* really *δυσκλεής*: so *Ἐτεοκλής* here leads up to 672 οὐτὸν εὐκλείαν ἐρεῖς (for *αἰσχύνῃ* in 670 Headlam referred to Thuc. I. 111: cf. I. 84 *αἰσχύνῃς εὐψυχία*), spoken by Eteocles not by the Messenger (Tucker). 1 is recalled in 605. Notice also the formal composition of the rhetoric: 1—9 *Κάδμον πολίται* ...*Ζεὺς...Καδμείων πόλει*, 10—20 *ὑμᾶς δὲ χρὴ* (repeating *χρὴ* of l. 1)...*γῇ πανδοκοῦσα...χρέος τόδε*, 21—35 *εὖ ῥέπει θεός...εὖ τελεῖ θεός*: this also makes the speech dramatic—for it is thus made an efficacious prayer, for in l. 69 we have *Ζεὺς, γῇ, θεοί*. In 99 the mention of the *μνημεῖα* skilfully turns the oath of 46—8 against the invaders (θ' of M, not δ' of Stobaeus, emphasizes this).

In the panic scene, the women are turned by Eteocles from dangerous expressions of fear, and Eteocles by the women from a certain rashness of language: the panic is his first test: he survives, but shows his danger. 180 The threat is wicked (as *Ag.* 1615, *Antig.* 36): 195 stress *θεοῖς, δαιμόνων, μακάρων*, so 209 *θεοὺς καλοῦσα*, 202 *πρὸς θεῶν* by chiasmus answering *πυργόν*. For 250 *τοῦπος αἰροῦμαι* cf. *Ag.* 1652—3: 252 *Ἑλληνικόν*, not 'intelligible to the enemy,' but safe, because Greek and therefore not hysterical.

It is in the 'champion' scene that Eteocles saves his city: he seems to be going to save himself: 389, 393 *μάντις*...turn the omen against Tydeus, insulter of Amphiaras: 399 *Μελάνιππος*, the name and night of good omen as against the Moon of Tydeus: 401 ὦν Ἄρης ἐφείσατο...Ἄρης κρινεῖ also ominous. Similarly against Eteocles, who insults Ares (456), goes, *σὺν τυχῇ τῷ assigned, Μεγαρέις*. The first five are all wicked, but the insults and excitement grow—(1) the *μάντις*, (2) the thunderbolt, (2) Ares, (4) indirectly (Hippomedon = Typhon), Zeus, (5) openly, Zeus. Amphiaras is different: his moralising and that of Eteocles are in contrast with the crisis: 571—2 *μητρὸς πηγῇ...πατὴρ γαῖα* (cf. 293—4) significant, they are stirred to aid the defence; it is not true that *γαῖα ἀλοῦσα* here = *τὸ τὴν γῆν ἀλῶναι*. οὐ γὰρ δοκεῖν ἄριστος κ.τ.λ. contrasted with the false *εὐκλεία* of Eteocles (for the audience). 587 *καρπὸς οὐ κομιστέος* answers 580 *βαθειᾶν ἄλοκα*...and 588 explains the phrase: hence the *asyndeton*: tr. 'the field is the field of Ate, and the harvest death.' The moralising here recoils on Eteocles himself, though for the city it turns the chances against the invader.



THIRD MEETING<sup>1</sup>.

A General Meeting was held in Prof. Housman's rooms, Trinity College, on Thursday, February 20, 1913, at 4.15 P.M., the President (Prof. HOUSMAN), in the Chair.

Dr GILES read a paper on "The centenary of a philologist and some of his still unsolved problems," of which the following is an abstract :

On the 15th of April, 1813, at the age of 37 died Alexander Murray, D.D., Professor of Hebrew and Oriental Languages in the University of Edinburgh. He is only referred to in most philological works as an eccentric person who proposed to reduce the whole of language to nine roots. His book, *The History of the European Languages or Researches into the affinities of the Teutonic, Greek, Celtic, Slavonic and Indian Nations*, most of which was written out for press before his death, was not published till ten years afterwards when works by Bopp and Grimm had already appeared; otherwise he might not have lost the credit which belongs to him of identifying with almost complete accuracy the bounds of the Indo-Germanic family of languages. The name for the family most frequently used in this country—Indo-European—was apparently invented by Thomas Young of Emmanuel, the well-known physicist, in an essay by whom in the *Quarterly Review* for 1813 it first appears. But Murray's conception of the bounds of this family of languages was much more accurate than Young's, who includes besides Basque and Finnish also Arabian, his term for Semitic. Probably Murray and his contemporary and friend at Edinburgh, John Leyden, who died two years earlier in Java at the age of 35 were the men of the widest philological knowledge of their time, and it was only the misfortune of early death which deprived them of the credit of establishing in detail the brilliant generalisation made by Sir William Jones in 1786, which laid the foundations of Comparative Philology. The career of both men was romantic in a high degree. Murray was the son of a shepherd and born in a lonely glen amid the Galloway hills, in those days visited only by smugglers, such as those celebrated in *Redguntlet*, on their way to and from the coast. There was no school within many miles, and the father taught the child to read by drawing the letters on the back of an old wool card with the burnt end of a heather "cove." In his Autobiographical Sketch supplied through the minister of Minigaff to the Principal of Edinburgh University Murray gives an interesting account of his efforts to obtain books and of the curious heterogeneous reading which he had accomplished before the age of fourteen when he himself became

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 4 March, 1913.



a schoolmaster. The tenants of lonely farmhouses in these trackless wilds employed the boy to teach their children, a task which his father was the more willing he should undertake because he had discovered that owing to short sight the boy was useless as a shepherd. A drunken schoolmaster taught him the Classical languages and amongst others who interested themselves in him was Robert Burns the poet. By the time he was seventeen he had read an amazing amount of Latin, Greek, Hebrew and English, made some progress in Anglo-Saxon and Welsh and gained acquaintance with a large number of out of the way alphabets, amongst others Abyssinian, which later, when he edited the second edition of Bruce's travels, was of much use to him. When Salt the traveller brought home in 1811 a letter to George III from the King of Abyssinia Murray was the only person in Britain who could be found to translate it. In 1793 he was taken by some friends to Edinburgh where a committee of Professors examined him for entrance to the University. The examination consisted of reading *ad aperturam libri* a passage of French, an ode of Horace, a page of Homer and a Hebrew psalm. He followed the usual course of a Scottish student of those days, passing first through the Arts faculty and next through that of Divinity. In 1802 he succeeded John Leyden for a short time as editor of the *Scots Magazine*, the chief literary organ in Scotland till the founding of the *Edinburgh Review*. He had maintained himself during his College course mainly by teaching Oriental languages to candidates for service under the East India Company. In this way presumably he became known to Alexander Hamilton who in 1808 had become a Professor at Haileybury, but who earlier, while imprisoned by Napoleon, had taught Schlegel and Fauriel Sanskrit and in this way first spread a knowledge of it in France and Germany. In 1808 Murray issued the prospectus of his book, in which *inter alia* he wrote, "I have been gratified to find, what has often been vaguely asserted, that the Greek and Latin are only dialects of a language much more simple, elegant and ancient, which forms the basis of all the tongues of Europe; and I hope to demonstrate on some future occasion, of Sanskrit itself."

The publication of Wilkins' *Sanskrit Grammar*, which reached him in May, 1809, gave him the opportunity of including Sanskrit also in his survey. As he wrote later to Principal Baird, "By means of the Sanskrit I have detected the ancient form of many Persic words, and the history of the several parts of the verb." From 1806 he had been a country parish minister at Urr, the long straggling parish in which the now flourishing village of Dalbeattie stands. He had, however, already ruined his health by overwork. In 1812 he was elected Professor of Hebrew and Oriental languages at Edinburgh, but died of consumption before the end of his first session. His book hardly does justice to the clearness of his views as expressed in the prospectus; the eccen-

tricities are too much in evidence, and the parts of most value from a modern point of view are mostly to be found in Appendixes. It is however fair to remember that the editor considered himself bound to keep the material in the order in which Murray had left it, and that if Murray had lived it might have been published in a much more satisfactory form.

One of Murray's unsolved problems was the geographical relations between the various Indo-Germanic peoples, and Dr Giles argued that the history of the western side of the Balkan peninsula required reinvestigation; that as Herodotus' statements (vii. 170) about the people of Praesus in Crete had recently been proved to be true, his statements as to the history of the migration of the other early inhabitants required further examination; that if they were approximately true the relation between Messapia and Illyricum may have been the exact opposite of that ordinarily supposed, Illyricum not Messapia being the colony; that in both medieval and modern times the coast population has been different from the inland; that modern Albanian was not proved to be the descendant of ancient Illyrian; that according to Appian and Strabo the Romans exterminated the greater part of the Illyrian peoples, and that it was conceivable that Albanian, a *satem*-language, was the descendant of a Thracian dialect and not of Illyrian, which so far as could be judged by Venetic and Messapian was a *centum*-language. If the country was as derelict as Appian and Strabo represented, it would be very natural that an infiltration of more Eastern tribes should gradually take place, and as Kretschmer points out the name of the Ἀλβανοί appears first in Ptolemy's map, and more to the East than the modern Albanians.

MR SIKES read a paper on the Comparative Method in ancient Anthropology, of which the following is a summary:

The Greeks used the evidence of barbarians, from (at least) the time of Xenophanes and Aeschylus, in dealing with many problems connected with the past and present of the human race. With regard to the past history of man, the method is implicit in Aeschylus; it is vaguely acknowledged by Herodotus, and is explicitly stated in plain terms by Thucydides (i. 5, 6), who probably borrows it from Protagoras, and (like Aeschylus) uses it as an argument for the theory of Ascent. Plato (*Crat.* 397 c, 425 E, *Laws* 680 B), Aristotle and Epicurus (cf. *Lucr.* v. 17, *Vitruvius* ii. 1. 4) all accepted the principle of "survival in culture," and assumed that Greek civilisation had been evolved from savage origins. With regard to the present or future of mankind, the method was variously applied: (1) ethically, in the controversy of φύσις-νόμος, in which the case for relativism was mainly based on the observed discrepancy of custom (cf. e.g. the *Διωσοὶ λόγοι* in Diels' *Vorsokr.*<sup>2</sup> ii. 1 p. 635), (2) politically, e.g. in justifying the existing relation of the sexes, or (more often) in advocating

reforms. Socrates and his circle, who were much concerned with the status of women, made little use of anthropology, but were fond of animal analogies. Plato (in the *Republic*), when arguing for the reform of sex-relations, is also, in the main, a follower of the zoological method. In the *Laws*, however, he supplements this with anthropological arguments to prove the equality of the sexes (*Laws*, 637 D, 804 E). The inference seems to be that Plato was a convert to anthropology in his later years, and that he did not here follow Socrates (as has been suggested) but was rather influenced by the Thucydidean school.

The misuse of anthropology is seen (1) in the *consensus gentium*, which, from Socrates onwards, was assumed on very insufficient induction, (2) in the Cynic "Return to Nature"—a theory, however, that was based on zoological rather than on strictly anthropological grounds.

### EASTER TERM, 1913<sup>1</sup>.

At a General Meeting of the Society on May 8, 1913, in Prof. Housman's rooms (Trinity), the President (Prof. HOUSMAN) in the Chair,

I. Prof. RIDGEWAY read two notes of which the following is the substance:

(1) Aesch. *Theb.* 458—9:

φιμοὶ δὲ συνρίζουσι βάρβαρον τρόπον  
μυκτηροκόμοις πνεύμασιν πληρούμενοι.

These lines refer to the mares of Eteocles, the Argive champion, but neither ancient nor modern scholars have been able to explain them. Eustathius and Hesychius explain the *phimoi* as instruments οἷς ἐμφυσῶντες οἱ ἵπποι φωνὴν σάλπιγγος προίεντο. The scholiast *ad loc.* says on *phimoi*: ἡχοῦσι, ἀποτελοῦσι κακὰ κατὰ τὴν συνήθειαν τὴν βαρβαρικὴν. οἱ πρὸς τοῖς ῥώθωσι τοῦ ἵππου σιδηρεαὶ τῶν χαλινῶν περιφέρειαί ὅσπερ κώδωνας εἶχον κενοὺς, εἰς οὓς ἐκ τῶν μυκτηρῶν εἰσὶν πνεῦμα ἦχον ἀπετέλει. ἐποιοῦν δὲ τοῦτο οἱ βάρβαροι, ἐμμοῦντο δὲ τινες τῶν Ἑλλήνων, ὅσπερ καὶ ὁ Ἑτεοκλῆς οὗτος.

Paley following the ancient explains the *phimoi* as either a funnel-shaped appendage to the bit or a short pipe inserted in each nostril.

He adds that from the words *βάρβαρον τρόπον* we may infer that the invention was Eastern—not a bad conjecture, although the invention was of a very different kind from that which he supposed.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 20 May, 1913.



In a fragment of a lost drama Aeschylus also speaks of *phimoi* ὃς εἶχε πώλους τέσσαρας ζυγηφόρους φιμοῖσιν ἀλωτοῖσιν ἔστομωμένας. As in Herodotus the verb στομῶ means "to gag," this passage means that the mares "were bitted with muzzles perforated with holes," and there is no allusion to any elaborate device for utilizing the breath of the panting mares to make a sound like a trumpet.

There can be no doubt that certain ancient peoples used muzzles instead of bits to control their horses. This is proved by Aelian for the people of North-western India (*An.* xii. 9). He says that the horses of the Indians are very difficult to ride save for those trained to do so from boyhood, and because their mouths were hard, it was customary to control and guide them not with bits, but with perforated muzzles (*κημοῖς κεντρωτοῖς*). He (Prof. Ridgeway) had given the reason for this (*Thoroughbred Horses*, pp. 153, 473).

The indigenous horses of Asia and Europe were distinguished by their vicious tempers from the Libyan bay horses, which were ridden without any bit because of their docility. The literary evidence is thoroughly corroborated by the material remains. Although he could cite no ancient horse-muzzle from Greece, there are no less than three specimens all from Italy (two from Ruvo) in the British Museum, of one of which a photograph was shown.

We may thus dispense not only with the elaborate speculations of ancient and modern scholars, but reject the conjecture of Weil *βάρβαρον νόμον* for *βάρβαρον τρόπον*.

(2) Aelian, *H.* V. xii. 14: Ἀλέξανδρον δὲ τὸν Φιλίππου ἀπραγμόνως ὥραϊον γενέσθαι λέγουσι. τὴν μὲν γὰρ κόμην ἀνασεύρθαι αὐτῷ, ξανθὴν δὲ εἶναι.

L. and S. explain *ἀνασεύρθαι* in this passage as meaning "drawn back." But this is directly opposed to the portraits of the great Emathian conqueror in all of which his hair is represented as curly or wavy.

*ἀνασύρω* in Act. means to draw or tuck up, in Midd. "to tuck up one's clothes." The Perf. Pass. in this passage therefore means that Alexander's hair was tucked up or crumpled up, i.e. curly or wavy.

The further statement that it was blonde is a valuable piece of evidence, since it proves that not only were some of the Thracian tribes, i.e. the Getae, Celtic, as indicated by Herodotus, but that the chieftain families of most of the indigenous Thracian and Illyrian tribes were of the same blonde race from beyond the Alps.

The great military qualities of Alexander, his father and other Macedonians, particularly their capacity for strict discipline, only equalled by that of the Romans, is thus explained.

We need not therefore be surprised to find that Cleomenes,



the Spartan king, declared with pride that he was not a Dorian, but an Achean.

II. Mr LAMB read a paper on "Madness and Stupidity in Abdera."

Mayor's note on Juvenal x. 50 illustrates 'the proverbial dullness of the men of Abdera' with three passages of Cicero and one of Martial: the last of these (Mart. x. 25. 4) ascribes to that people the feelings of a fool; but Cicero (*De Nat. Deor.* i. 120) seems to connect Abdera with wild, inconsistent fancy. So in the letters (*Ad Att.* iv. 16—T. & P. cxlix) Abdera stands for 'bedlam,' to describe the crazy conduct of formal business; and again (*Ad Att.* vii. 7. 4) 'Ἀβδηρικόν' means 'a madman's dream,' in reference to a plan which seems ingenious at first sight, but when logically tested is not sound. Thus it seems that the later tradition of blockish stupidity started, through a careless confusion, either in or after Cicero's time. It is true to say that with this tradition 'the cases of delirium reported by Hippokr. *epidem.* iii. and Lucian *quom. conscr. hist.* i. have no connexion' (Mayor): they may however suggest the origin of the earlier reputation, as known to Cicero. The delirious fever at Abdera (Hippocr. *l. c.*—five cases) may show that the place had a bad name for it in the fifth century, though otherwise it was prosperous and important (Herod. vii. 120; Diod. Sic. xiii. 72). By 310 B.C. it had become a tributary of Macedon: about this time we find, first, a curious story of its people being driven out by a plague of frogs and mice (Justin, xv. 2); and then, the account given by Lucian (*l. c.*) of the play-acting frenzy into which the delirious fever developed, after the people had attended a performance of the *Andromeda* in the summer heats. The comment of Vossius (*Pomp. Mela*, ii. 2) 'tam elegans insania non cadit in crassos et pituosos, nedum in ueruecea capita' is too hastily dismissed by Bayle (*s.v.* Abdera), as is the value of Lucian's story by K. F. Hermann (*Gesam. Abhandl.* 1849, pp. 104—5). It certainly looks as if the place had become notorious, both for the effects of the local fever, and for fantastic aberrations in daily behaviour. A further hint is to be gathered from the fragment of Machon in Athenaeus (viii. 41), where the Athenian minstrel Stratoniceus makes the embarrassing number of κήρυκες in Abdera (c. 250 B.C.) the matter of an indutrious pun. Perhaps the later notion of stupidity (e.g. Arnobius, v. 12—*fatua et stoliditatis frigidissimae*) arose from a misunderstanding of philosophical or reasoned objections (like Cicero's) to light-headed theory and conduct.

## MICHAELMAS TERM, 1913.

FIRST MEETING<sup>1</sup>.

At a General Meeting of the Society on Oct. 23, 1913, in Prof. Jackson's rooms (Trinity), the President (Prof. HOUSMAN) in the Chair,

I. Mr F. H. MARSHALL and Mr E. J. THOMAS, both of Emmanuel College, were elected Members of the Society.

II. Two Papers were read of which the following are abstracts.

(1) By Mr ADCOCK on Atimia. The earliest juristic sense of *ἄτιμος* is 'without blood-price' so that *ἄτιμος εἶναι* has the same meaning as *νηποινεῖ τεθνάναι*. This meaning is found in early laws concerning murder in Demosthenes *Aristocrates*, and in the law against attempts at tyranny in *Arist. Ath. Pol.* c. 16, § 10. For, as regards the latter law, Aristotle seems to have mistaken the character of the penalty which is this earlier *ἀτίμια*, as is shown by a comparison with its reenactment in the law of Demophantus (*Andoc.* 1. 96 ff.). The same penalty was imposed by Solon's law against political indifference in *Arist. Ath. Pol.* c. 8, § 5, where Aristotle is equally mistaken. A hint of a free use of this older and more severe *ἀτίμια* is given by the amnesty law of Solon (*Plut. Sol.* c. 19), which allows the return of persons *ἄτιμοι* probably through debt. This older juristic meaning is reflected in various literary uses of the word in early Greek authors, e.g. *Hom. Od.* 16. 431 compared with *Od.* 18. 280 (see Stallbaum on Plato, *Laws*, p. 885 B). Cf. also *Aesch. Ag.* 1278 οὐ μὲν ἄτιμοί γ' ἐκ θεῶν τεθνῆξομεν where the word *ἄτιμοι* seems to bear this meaning 'without blood-price' rather than the weaker *ἀτιμώρητος* of the Scholiast.

The word *ἀτίμια* is also applied, though not in a strict juristic sense, to the common Greek punishment of public humiliation or a 'sending to Coventry' for such offences as desertion in war (*Sparta*, *Hdt.* vi. 23, *Thucyd.* v. 34. 2, *Xen. Rep. Lac.* ix. 6: *Catana* or *Locri*, *Diod.* xii. 16). The word does not seem to be technical in this sense in early times, and certainly at Athens such a punishment was not simply described as *ἀτίμια*, but the restrictions it imposed were stated in detail. Probably until the fifth century the only juristic use of *ἀτίμια* was in the sense of 'outlawry.' In the fifth century the usage is not so certain. The word seems to bear its earlier meaning in the stele about

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 4 November, 1913.

Arthmius of Zelea (Dem. ix. 41), in one part of the Chalcis Decree (*C. I. A.* iv. 27 a) and in the sanctions of two decrees, that about Brea (*C. I. A.* i. 31) and the new ordering of the tribute (*C. I. A.* i. 37). The older meaning naturally persists in the sanctions of laws. Besides these definite juristic uses, ἀτιμος is found in fifth century literature in the sense of a political exile (Arist. *Birds* 766, [Xen.] *Rep. Ath.* iii. 13) emphasising the practical effect of outlawry. Probably the first limitation of the earlier ἀτιμία was imposed by its use after an ostracism; cf. Arist. *Ath. Pol.* 22, § 8, which implies a restricted form. By the end of the fifth century ἀτιμία is no longer found in the earlier sense, but the new weapon of purely political and civil ἀτιμία becomes used. Probably this institution is based on the older less formal punishment of sending to Coventry, but the moral and social stigma is replaced by purely political consequences. The widest, probably the earliest, application of this new institution is to state-debtors. For outlawry in cases where the old-fashioned punishment is invoked, a new technical vocabulary springs up, from words used to explain the older term ἀτιμος when its meaning became faint from disuse. Such technical terms are πολέμιος εἶναι, ἀγώγιμος εἶναι.

(2) By Mr DUKE on Seneca *Apocolocyntosis*. As authorities for the Emperor Claudius, Seneca, Tacitus and Suetonius correct each other. Seneca, who as Nero's tutor was probably in the palace at the time of Claudius' death, says (§ 2) that he cannot give the hour at which it took place. Either he does not know or he is pledged to silence. Tacitus gives only the mushroom story, but it is clear from Suetonius (*Claud.* § 44) that nothing certain was known. Suetonius says that Claudius' health, which had been bad, improved when he became Emperor (§ 31). Seneca hints (§ 6) that he suffered from malaria, but assumes that his health was always bad; while Tacitus says nothing about any illness. Seneca's account of the reason for the death of L. Iunius Silanus (§ 8) is probably correct and modifies Tacitus *Ann.* xii. 4, and Suetonius (§ 29). It was pointed out that Seneca's description of Claudius' reception in the underworld (§ 13) is an elaborate parody of his return from Ostia to the vintage festival celebrated by Messalina and Silius after their wedding (*Tac. Ann.* xi. 31; cf. *Ann.* xi. 35). The conclusion drawn was that Tacitus and Suetonius shew no acquaintance with Seneca, and that as an authority for Claudius Seneca is in some respects more trustworthy than Tacitus and Suetonius.

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SECOND MEETING<sup>1</sup>.

At a General Meeting of the Society on Nov. 6, 1913, in Prof. Jackson's rooms (Trinity), the President (Prof. HOUSMAN) in the Chair :

Dr JACKSON read a paper on some passages of the *Eudemian ethics*, of which the following is an abstract :

B viii. 1224<sup>b</sup> 2 ὅτι μὲν οὖν δοκοῦσιν οὗτοι μόνοι βίᾳ καὶ ἄκοντες ποιεῖν, κτλ. For μόνοι, write μόνον οὖ.

Γ i. 1229<sup>a</sup> 14 αὕτη δὲ [sc. ἡ στρατιωτικὴ ἀνδρεία] δι' ἐμπειρίαν καὶ τὸ εἰδέναι, οὐχ ὥσπερ Σωκράτης ἔφη τὰ δεινά, ἀλλ' ὅτι τὰς βοηθείας τῶν δεινῶν. This sentence must mean 'ἀνδρεῖοι of this sort are so in virtue of knowledge, not Socrates' knowledge of τὰ δεινά, but knowledge of the ways in which τὰ δεινά may be met.' Compare 1230<sup>a</sup> 8. In place of ἀλλ' ὅτι, read ἀλλὰ τό.

Γ ii. 1231<sup>a</sup> 23 ἀλλ' ἄνευ ὀνείδους τὰς ἀμαρτίας ψέγομεν ταύτας, καὶ ὅλως περὶ ὅσα μὴ λέγονται ἐγκρατεῖς· οἱ δ' ἀκρατεῖς οὐκ εἰσὶν ἀκόλαστοι οὐδὲ σώφρονες. So Susemihl punctuates. Substitute a colon for a comma before καὶ ὅλως, remove the colon after ἐγκρατεῖς, and place a comma after ἀκρατεῖς. We shall thus have —καὶ ὅλως περὶ ὅσα μὴ λέγονται ἐγκρατεῖς οἱ δ' ἀκρατεῖς, οὐκ εἰσὶν ἀκόλαστοι κτλ.

Η xi. 1244<sup>a</sup> 2 πότερον δεῖ ἐκείνῳ τὰ χρήσιμα ὑπηρετεῖν καὶ βοηθεῖν ἢ τῷ ἀντιποιοῦνται καὶ δυναμένῳ. For ἀντιποιοῦνται καί, read ἀντιποιεῖν τὰ ἴσα or ἀντιποιεῖν τι ἴσον. K = IC and AI = A are familiar equations.

Η xii. 1244<sup>b</sup> 15 ἀλλὰ μὴν καὶ τότε φανερόν ἂν εἶναι δόξειεν ὡς οὐ χρήσεως ἕνεκα ὁ φίλος οὐδ' ὠφελείας, ἀλλὰ δι' ἀρετὴν φίλος μόνος. For τότε write τοῦτο; excise ὁ before φίλος in 16; and for μόνος write μόνον. Was the author thinking of two iambic lines—

οὐ χρήσεως (γὰρ) οὐνεκα (ζητῶ) φίλον  
οὐδ' ὠφελείας, ἀλλὰ δι' ἀρετὴν μόνον?

For ζητεῖν, compare ζητοῦσιν in 18.

Mr EDMONDS read a paper on some passages of Plato, of which the following is an abstract :

Meno 99<sup>c</sup> θεῖους τε οὓς: Richards rightly reads θεῖους οὓς τε, but does not say how the corruption arose. Clearly θεῖους οὓς τε became by haplography θεῖους τε and then οὓς was restored in the wrong place because the corrector's eye was caught by θεῖους τε two lines below.

Protagoras 327<sup>c</sup> τῶν ἐν νόμοις καὶ ἀνθρώποις τε θραμμένων. Read καὶ κατ' ἀνθρώπους. Being a stereotyped phrase, κατ' ἀνθρώπους does not require—as in view of what is coming ἀνθρώποις

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 18 November, 1913.



would do—the qualification “worthy of the name”; and we thus get a better contrast with the ἀνθρώπους below who have no education, etc., ἐν νόμοις above corresponding chiasmatically with νόμοι below and κατ’ ἀνθρώπους “according to human institutions” above with παιδεία and δικαστήρια below.

Ibid. 327<sup>e</sup> The διότι clause, “because all men are teachers of virtue according to their lights,” is generally made dependent on τρυφᾶς “you are spoilt.” This involves giving the following καὶ the translation “and so”; for it is obvious that οὐδεὶς σοι φαίνεται “you think nobody is” is *logically* the result of the διότι clause. Burnet keeps εἶθ’ “and then”; but in that case the sentence it introduces never comes, for ὥσπερ ἂν εἰ introduces a dependent clause. Put a colon at Σώκρατες, omit καὶ, and read εἰ θ’, lit. “and you are just as, were you to seek a teacher of Greek, you wouldn’t find one.”

Symposium 212<sup>e</sup> τὴν τοῦ σοφωτάτου καὶ καλλίστου κεφαλὴν ἐὰν εἴπω οὕτωςι [or κεφαλὴν ἐὰν εἴπω οὕτωςι κεφαλὴν]. Recent suggestions involve the “deictic” use of οὕτωςι with ἀναδήσω. This is not satisfactory, especially as the following sentence is an explanation of the preceding superlatives and οὕτωςι ἀναδήσω taken thus breaks the sequence of thought. The phrase ἐὰν εἴπω οὕτωςι is to be taken as a colloquial form of an original main sentence added to a superlative, ἐὰν φήσω φήσω οὕτωςι “if I call it anything I shall call it that.” Cf. *Il l’a fait il y a dix ans*. The second φήσω soon dropped out (cf. ἐν τοῖς ἄριστος) and the phrase being now unintelligible as a separate sentence, came to be felt as *directly* qualifying the superlative, taking on at the same time the modernised form ἐὰν εἴπω οὕτωςι. Translate “of what *if* I call him anything I shall call the handsomest of men.” Cf. εἰ τις καὶ ἄλλος and πόσης οἴεσθε γέμει σωφροσύνης (below, 216 d). Cf. also *Laughed I thought I should have died*, and, a very close parallel, *He was a man, take him for all in all, | I shall not look upon his like again*. The supposition that εἴπω in this phrase was originally φήσω is not essential to this view. Any phrase which comes to be employed very frequently in a certain syntactical relation is probably liable to curtailment if that relation tends to obscure the original meaning. Cf. *So help me God I’m crazy*, ἄλλο τι (asking a question) for ἄλλο τί τ’, ὅσον τάχος “with all speed.” Our phrase may easily have come from ἐὰν εἴπω ἐρῶ οὕτωςι.

Theaetetus 183<sup>b</sup>; This is the culmination of Socrates’ *reductio ad absurdum* of the Heraclitean flux. εἰ μὴ ἄρα τὸ οὐδ’ ὅπως (or οὐδ’ οὕτως) μάλιστα δ’ οὕτως ἂν αὐτοῖς ἀρμόττοι ἄπειρον λεγόμενον. This is usually taken (excising δ’ οὕτως) “unless indeed the phrase *not at all* [or *not even so*] would suit them best, being indefinite.” οὐδ’ ὅπως is supposed to be a sort of extension of οὐκ ἔσθ’ ὅπως, though it is clear that Socrates, in this phrase, is not inventing the proposed new language, but giving a word from ordinary Greek which after all may be a possible answer for Heracliteans to make (to such a question e.g. as *Is virtue knowledge?*). But

the truth is, neither οὐδ' ὅπως nor οὐδ' οὕτως is indefinite, or at any rate not more indefinite than the preceding "not so," and the sense and humour of the passage call aloud for a climax. Keep δ' οὕτως after μάλιστα, and for οὐδ' ὅπως read οὐδέπω, "not yet." Among other advantages this will give point to the jest οὐπω συγχωροῦμεν below. "Unless indeed they can answer *Not yet*; put like this the answer might suit them very well, for *not yet* may go on for ever."

### THIRD MEETING<sup>1</sup>.

At a General Meeting of the Society held in Prof. Jackson's rooms (Trinity), on Thursday, November 20, 1913, at 4.15 P.M., the President (Prof. HOUSMAN) in the Chair,

1. Mr E. M. W. TILLYARD, M.A., Fellow of Jesus College, was elected a member of the Society.

2. Two papers were read

By Prof. HOUSMAN, on some passages in Manilius:

Manil. iv 6.

pauperiorque bonis quisque est, qui (*codd.*, quo *edd.*) plura requirit.

This is one of a string of questions introduced by the interrogative *quid* of v. 1 and ending only at v. 11; but neither the MS reading (which means 'why are all greedy men the poorer?') nor the vulgate text (which means 'why are all men the poorer the greedier they are?') is a question resembling the rest of the series and admitting the same reply; for the rest are enquiries why men distress themselves with toil and care and longing, and the answer is that they have no reason, inasmuch as everything is ordained by fate. Most editors therefore break the series and make v. 6 an affirmation; but thus to attach an affirmation to an interrogation by means of *que* is not even grammatical. Bentley changed *requirit* to *pararit*; Barthius expelled this verse and also the next, which cannot be detached from it. But it is enough to write *quia* for *qui*, understanding *bonis* as abl. not of respect but of cause (Hor. *carm.* iii 5 40 'altior Italiae ruinis'), *bona quemque pauperiorem faciunt*: 'why is every man the poorer for his possessions because of his desire for more?' i.e. 'why does every man crave for more, so that his riches make him poorer?' This *quia* does not answer the question *quid*, but states the impelling cause; *quid* asks for the justifying reason, which is not forthcoming.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 2 December, 1913.

A similar ablative of cause will set right v 404 sq.

censibus aequantur conchae, rapidumque notori  
uix quisquam est locuples;

where Salmasius proposed *lapidumque notori*, but the dative yields no sense. *Nitore* might easily pass through *nitore* to *notori*, and 'lapidum nitore uix quisquam est locuples' means 'lapidum nitor efficit ut uix quisquam locuples sit,' i.e. all our rich men beggar themselves to buy pearls. For the fact see Plin. *n. h.* XII 84, Tac. *ann.* III 53 5.

iv 53.

cum iam etiam posset alium componere Magnum.

This is the reading of LM: the *posses* from which commentators have failed to extort any tolerable sense is the reading of GL<sup>2</sup>, which are prone to metrical interpolation. The lengthening of *-et* is not like Manilius, for iv 280 is corrupt; but if *possent*, which Barthius quite by accident proposed, is substituted, an appropriate subject and sense can be supplied in this way:

cum iam etiam possent alium componere Magnum  
<Pellaei uicina loco monumenta tyranni>.

'when now was the time for Alexander's tomb to inter a second Magnus at the side of the first.' See i 770 'Magno maxima Pella,' Luc. ix 58 'membra...componere Magni,' anth. Lat. 455 'diuerso terrarum litore Magnos...compositus' (Pompey and his sons), and especially ib. 438 'iunxit *magnorum* casus fortuna uiro-  
rum: | hic paruo, nullo conditus ille loco est. | ite, nouas toto  
terras conquirete mundo: | nempe manet *magnos* paruula terra  
duces,' where the two conquerors signified are Alexander and Pompey.

iv 124 sq.

diues fecundis Aries in uellera lanis  
exutusque nouis rursum spem semper habebit.

*novis* depends neither on *exutus* nor on *spem habebit* but on *diues*: 'diues fecundis in uellera lanis et, postquam exutus est, nouis rursum lanis diues.'

iv 133—5 will best be punctuated:—

quis sine non poterant ullae subsistere gentes  
uel sine luxuria. tantum est opus, ipsa suismet  
adseruit Pallas manibus dignumque putauit.

See Hor. *serm.* I i 13 sq. 'cetera de genere hoc adeo sunt multa, loquacem | delassare ualent Fabium.'



By Mr HARRISON on 'Aristophanes, *Frogs* 1203, and a point of tragic metre.'

The words ἐν τοῖς ἰαμβείοις (1204), their presence and their position, compel us to ask whether Ar. is not sneering at the *metre*, besides other things, of Euripides. 1203 is metrically peculiar:—(1) it falls into three equal and similar parts; (2) it gives the only safe instance in Ar. of a tribrach in the 6th foot of an iambic trimeter (for 1231 is textually insecure: cf. 1216); (3) like no other trimeter in Ar. or elsewhere it can be scanned anapaestically from beginning to end. This must be designed. Ar. means to sneer at a feature of E.'s treatment of iambs: his admission of anapaests, under condition, in the 2nd, 3rd, 4th, and 5th feet. Sophocles also had used such anapaests, but in moderation. In this issue between Aeschylus and Euripides, however, S. has drawn a bye. In Aeschylus there are very few such anapaests: at the most 3, at the least 0. To ridicule E.'s abuse of such anapaests, Ar. in 1203 becomes αὐτὸς ἑαυτοῦ ἀναπαιστικώτατος: for the nonce he puts a tribrach, equivalent there to an anapaest, in the 6th foot. As in 101—2, for his purpose, his verse verges on prose, so here, for another purpose, his iambs verge on anapaests.



ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1913.

<i>Expenditure.</i>		<i>Receipts.</i>	
<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
Books:		60 Subscriptions at <i>£1. 1s. 6d.</i> ...	...
Dec. 31. Deighton	18 9 8	1 Compounder ...	...
Bowes and Bowes:		Interest:	...
Dec. 30. Journal of Philology	46 3 3	Great Eastern Railway Debentures	...
Miscellaneous:		Bombay and Baroda Stock	...
Jan. 10. Transfer Fee	2 6	India $3\frac{1}{2}\%$ ...	...
Jan. 11. Société de Linguistique	16 8	India $3\frac{1}{2}\%$ ...	...
Jan. 27. Placed on Deposit	100 0 0	Metropolitan Water Board	...
Mar. 17. Cowman (honorarium, etc.)	1 2 0	New Zealand $3\frac{1}{2}\%$ Stock ...	...
July 1. Egyptian Exploration Fund	1 1 0	1 Subscription for 1914 ...	...
	103 2 2	Arrears ...	...
Printing:		Sale of Publications	...
Dec. 30. University Press	36 9 6	Interest on deposit	...
Balance, Dec. 31, 1913	15 10 4	Balance from last year	...
	<i>£219 14 11</i>		<i>£219 14 11</i>

**Examined and found correct,**

I. E. NIXON

*Auditors.*

J. E. NIXON }  
J. R. WARDALE }

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due 1 Jan. 1914 = £1. 1s. 0d.

The whole number of members at present date (Jan. 1914) is 132. Of these 4 are honorary and 66 compounders.

The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India

33 per cent., £148. 5s. 7d. India 3½ per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan

Water Board Stock and £100 New Zealand 3½ per cent. Stock.

E. C. QUIGGIN,  
*Hon. Treasurer.*

Of these 4 are honorary and 66 compounders.  
 Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India  
 and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan

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# LAWS

## OF THE

### Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.



19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
**Cambridge Philological Society.**

FEBRUARY 1914.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.  
1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.  
1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

1880. The Philological Society (London): Treasurer, H. A. Nesbitt, Esq., 16, South Hill Park Gardens, Hampstead, N.W.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Librarian, 19, Bloomsbury Street, London, W.C.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouthshire, Cardiff.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.

1885. The Canadian Institute, Toronto, Canada.  
 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.  
 1909. The University of Upsala, Sweden.  
 1910. The University of California, Berkeley, California, U.S.A.
- 

1899. †The University of Adelaide, S. Australia (Australian Book Co., 21, Warwick Lane, London, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road, Cambridge.  
 1912. Adcock, F. E., M.A., King's.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O., Antrim, Ireland.  
 1905. Angus, C. F., M.A., Trinity Hall.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.

- \*Atkinson, Rev. E., D.D., Master of Clare.
1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.
1876. Balfour, Right Hon. G. W., M.A. (Trinity): Fishers' Hill, Woking, Surrey.
1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
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1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
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1902. Edwards, H. J., M.A., Peterhouse.
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1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.
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\*Sandys, Sir John, Litt.D. (St John's): St John's House, Grange Road, Cambridge.
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1893. Sikes, E. E., M.A., St John's.
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1909. Williams, Miss A. M. (Girton): 7, Ullswater Road,  
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Nicholas Hospital, Salisbury.
- \*Wright, Rev. A., D.D., Queens'.
- \*Wright, W. Aldis, M.A., Trinity.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list  
to the TREASURER of the Society.*







THE ROYAL CANADIAN INSTITUTE

PROCEEDINGS 23

OF THE

Cambridge Philological Society.

XCVII—XCIX.

LENT, EASTER AND MICHAELMAS  
TERMS, 1914.



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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1914.

FIRST MEETING<sup>1</sup>.

The Annual General Meeting of the Society was held on Thursday, 22 January, 1914, in Professor Jackson's rooms (Trinity).

1. The following Officers were elected for 1914 :

*President* : Mr Harrison, Trinity.

*New Vice-President* : Prof. Housman, Trinity.

*New Members of Council* : Miss Harrison, Newnham ; Mr J. M. Edmonds, Jesus ; Mr O. L. Richmond, King's.

*Hon. Treasurer* : Mr E. C. Quiggin, Caius.

*Hon. Secretaries* : Mr Adcock, King's ; Mr Duke, Jesus.

*Hon. Librarian* : Mr S. G. Campbell, Christ's.

*Hon. Auditors* : Mr Nixon, King's ; Mr Wardale, Clare.

2. The thanks of the Society were given to the retiring Officers.

3. The Treasurer's report was read and accepted.

4. Mr DUFF read two papers of which the following is an abstract :

(1) The misdeeds of Lucius Caesar (Suetonius *Iul.* 75).

It appears from *Bell. Africum* (cc. 88, 89) that L. Caesar was serving as quaestor at Utica in April 46 B.C. As Julius exhibited *uenationes* on a great scale at Rome later in this year, it is probable that L. Caesar intercepted a caravan of *africanæ*

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 3 February, 1914.

on their way to the sea and killed the *liberti* and *serui* who were guarding them. For the employment of (1) native *uenatores* to catch and cage animals, (2) *liberti* and *serui* to guard and export them, cf. Cic. *Ad Fam.* viii 9, 3; *ibid.* viii 8, 10. The way in which the animals were killed by L. Caesar is uncertain.

## (2) The art of Suetonius.

Suetonius is a more artistic writer than he gets credit for being. The method by which he tabulates his facts, though often obscured by the wrong punctuation of his editors, is carefully observed by him in general. But he sometimes breaks his own prescribed order, for dramatic effect. There is a notable instance in the life of Julius, where S. treats of the *mores* of his hero in cc. 49—54, but purposely omits his *clementia*, which is described, out of order, in c. 75. By this device he gives special prominence to the topic, and also secures a dramatic transition to the murder.

But S. does not seem to deserve the credit that Teuffel gives him for 'sober rationalism.' In the Life of Caesar there is a portentous dream (c. 7), a whole series of prodigies (c. 81), and two divine apparitions (cc. 32 and 84). He seems to have been credulous himself (Pliny *Epp.* i 18); and his age was probably more superstitious than that of Caesar and Cicero.

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## SECOND MEETING<sup>1</sup>.

At a General Meeting held in Professor Jackson's rooms, Trinity College, on Thursday, 5 February 1914, the President (Mr E. HARRISON) in the Chair,

Papers were read of which the following are abstracts:

(1) Dr GILES on "The prehistoric relations between Europe and India."

Recent theories which locate the original home of the Indo-Germanic stock on the shores of the North Sea or the Baltic are unconvincing, because there is not now, nor is there likely to be for a considerable time, sufficient evidence to support such theories. At present the area covered by speakers of Indo-Germanic languages is in many of its parts very imperfectly known; in particular ancient Thrace with its hinterland of Albania, eastern Asia Minor and the whole district round the Caspian require much more investigation, before the problem of the original home can be attacked in a truly scientific manner. Most scholars at present are in favour of locating the original home in Europe. While even this should at present be regarded

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 3 March, 1914.

as an open question, a more plausible hypothesis could be constructed for the middle Danube than for N.W. Germany. Modern Albanian is very possibly the descendant of ancient Thracian driven up into the hill country which according to Strabo and Appian had been depopulated by a series of Roman conquerors beginning with Aemilius Paulus. From Hungary the different branches of the original stock could easily have spread to their later habitats. Those which ultimately became known as the *satem* peoples—Aryans, Armenians, Phrygians, Slavs, Albanians, might have passed to the shores of the northern Ægean and the Black Sea, whence, like the Gauls of a later period, the Aryans, Armenians and Phrygians possibly passed by the Hellespont into Asia. The discoveries at Boghaz-keui suggested that in the fifteenth century B.C. the Aryans had not yet developed the differences which later distinguish the Iranians from the Aryans of India. One of the best authorities on Iranian in this country, Prof. Moulton of Manchester, seems to have somewhat exaggerated those differences in his interesting paper in *Essays and Studies presented to William Ridgeway* and to have made the problem unnecessarily complicated by supposing that the Indian branch was a second swarm leaving Germany at a later period than the Iranians and passing hurriedly over them into India. The possibility of transliterating whole sentences without change of vocabulary or syntax from Iranian to Sanskrit or *vice versa* shows that the differences between these languages are less than those between other languages of the family. It is also possible that the changes in the gutturals which Dr Moulton thinks so serious are largely a matter of chronology, and analogies from other languages suggest that they might have come about in a comparatively short space of time. If  $\hat{k}$  became in Aryan an *sh*-sound, its change to *s* in Iranian had many parallels [Professor Rapson in the discussion afterwards quoted Pāli and many modern dialects of India]; the Aryan original sound for  $\hat{g}$  was probably *j* as in Sanskrit, the change from *j* to *z* was not more remarkable than that between the early French *j* borrowed by English in such words as *judge* and the  $\tilde{z}$  in modern French *juger*. It is easier to explain the Iranian and Indian sounds by this hypothesis than by supposing with Brugmann that the Aryan sound was  $\tilde{z}$  from the first. More remarkable is the *h* of Sanskrit representing an Idg.  $\hat{g}h$ , which also appears in Iranian as *z*. If, as seems probable, palatalization began too early for Idg.  $\hat{g}h$  to pass directly into Skt *h*, Spanish supplies us with a close parallel to what may have happened. Spanish shows that *j* could pass through  $\tilde{z}$  into *h*, a change which, begun in the sixteenth century, had been completed by the beginning of the seventeenth. In Iranian then,  $\hat{g}h$  like other aspirates lost its *h* and was treated in exactly the same way as original  $\hat{g}$ , becoming ultimately in the Avesta *z*; in Sanskrit  $\hat{g}h$  passed into *jh* and thence to *h*, possibly through the stage  $\tilde{z}h$ , a stage which, judged



by what we see elsewhere, would more naturally succeed than (as Brugmann assumes) precede the stage *jh*. The history of prehistoric sound changes must necessarily be speculative, but the modern parallels quoted show that those postulated are none of them phonetically impossible or improbable.

(2) Mr QUIGGIN on Some Celtic River-names.

With the help of Holder's *Altcelt. Sprachschatz* and Hogan's *Onomasticon Goedelicum* it is now possible to investigate the river-names of the countries in W. Europe where Celtic nomenclature may be expected. Certain types occur with great frequency in individual areas (cf. Chadwick's paper on Some German River-Names in the *Essays and Studies presented to W. Ridgeway*), and it is of importance to discover whether those names which are common in Wales or England are represented in Gaul and Ireland. Thus *Alauna*, *Alaunos*, giving Welsh *Alun*, and in the rest of Great Britain, *Alne*, *Allen*, *Aln* and *Ale*, is not found in Ireland, nor does it occur as a river-name in Gaul, though a form allied to it is known, Gaul. *Alava* = Welsh *Alaw* (Anglesey). Similarly the common Engl. name *Stour* occurs in N. Italy and in Holstein, but is absent in Ireland and Wales, unless it form the first element of the *Sirhowey Brook* in Mon. Celtic terms for water are very wide spread, e.g. Gaul. (Verno-) *dubrum*, Germ. *Tauber*, W. *Dyfr* (-*dw*), Sc. *Dour*. A word for 'river, stream,' Ir. *glas*, W. *glais*, enters into a number of names, Ir. *Dubglas*, *Finnglas*, Sc. *Douglas*, W. *Dulas*, *Cynlais*, *Morleis* etc. In Wales the termination *-wy* is exceptionally frequent. This suffix may represent a whole series of endings found in Gaulish names of streams, e.g. (1) *-ēsis*, cp. W. *Taŵy*, if for \**Tafury* < *Tamēsis*, (2) *-esia*, (3) *-eia*, *-ēia*, (4) *-avios*, (5) *-evios*, *-ovia*, cp. *Conovium* > *Conwy*. In certain S. Welsh names *-wy* has lost a final *dd*, e.g. *Ebbw* for older *Ebwydd*. The form *Tywy* (*Towey*) may be explained in this way, cp. Ptolemy's *Τοβλίον ποταμὸν ἐκβολαί*. It is also possible that the name of the R. Wye, W. *Gŵy*, is itself an old name for 'water, river' < \**veis*. This name Chadwick connects with the frequent English form *Ouse*, German *Wiese* (l.c. p. 319). The Welsh suffix *-wy* has probably been extended to a number of forms in which it did not originally occur, e.g. Bryth. *Leuca* (Rav. Geogr.) = *Llugwy* (Carn. and Radnor), now called *Lugg* in Hereford. The other suffixes common in Wales *-i* (*-y*), *-ni* (*-ny*), are not easy to explain, but doubtless arise in certain cases from *-iso*, *-niso*, e.g. *Euenney*, older *euenhi* (Glam.), may represent \**Avantisa*, cp. Bryth. *Aventio* (Rav. Geogr.).

Certain familiar continental names appear to lurk in corners of Wales and Ireland, e.g. Fr. *Charente*, older *Carantonus*, *Caranto* = *Carant* (Worc.), Ir. *Carad*; Germ. *Wetter* = Ir. *Fēoir* (R. Nore); Gaul. *Asmantia* = W. *Amman*, Ir. *Anmat*. Similarly Gaul. *Amantia* = W. *Afan* (Glam.); Gaul. *Sumina* = W. *Syfyfyn-vey*



(Pemb.), for the retention of *s* in the Welsh name cp. Ir. *Socc* (R. Suck) = W. *Soch* (Carn.); Med. Lat. *Separis* (*Sèvre*) = Ir. *Sechair*. The name *Eden* is found in Merion., Cumberl., Fife and Roxburgh and cannot very well be separated from Ir. *Eithne* (Kerry, Westm.) in spite of Ptolemy's *Ituna*. W. *Yrfon*, *Irfon* (Radnor) is doubtless the same name as Sc. *Irvine*, earlier *Yrewin*. For the first element cp. Gaul. *Irumna*. Several Welsh forms contain the prefix *try* which may help to explain the formation of *Trisantonu*. The second element of *Trydonwy*, a river mentioned in a poem in the Red Book of Hergest, has a suspicious resemblance to the name of the Danube. It is tempting to associate the *Aeron* (Card.) < \**Agrona*, with Ir. *Āru*, *Āra*, g. sg. *Ārann*, the name of a well from which Tipperary takes its name and a frequent island name (Galway, Donegal, Scotland) < \**Agrjon*-, or possibly \**Agron*-, with a new nominative due to the resemblance to the word for 'kidney'.

### THIRD MEETING<sup>1</sup>.

At a General Meeting held in Professor Jackson's rooms, Trinity College, on Thursday, 19 February 1914, at 4.15 p.m., the President (Mr E. HARRISON) in the Chair,

1. The recommendations of Council in regard to the Society's Library were approved.

2. Mr EDMONDS read a paper on the Partheneion of Alcman. He showed that from a close study of the papyrus by means of a photograph it appears that our information upon it has been both inaccurate and incomplete. In the dark places both of the text and scholia the published readings are sometimes at variance with the traces; and in the scholia Blass and Diels have not only left undeciphered much that is decipherable, but have failed to suspect the existence of notes, mostly interlinear, which bid fair both to support the new readings and to throw light on the interpretation and the circumstances of the poem. The interlinear scholia, being written very small and much abbreviated, and apparently in an inferior ink which has almost faded away, were all at first very hard to make out, and many remain undeciphered; but as they are mostly in one hand, the tricks of abbreviation etc. became on greater familiarity a valuable guide, and the results as far as they have gone, though they need checking by another investigator, are probably in the main correct. If so, besides new and better readings in lines 83 ff. and 92 ff., several new facts would seem to emerge, among others that the chorus according to Aristarchus was ten in number, according to

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 3 March, 1914.

Didymus and the scholiast twelve, and that the performance, like that of the plays at the Dionysia, was competitive. Hagesichora would appear to have been leader and Agido second; it is noteworthy that nothing is said of semichoruses. It was also shown that in the mutilated first column, with the help of line 6, which is preserved elsewhere, and a system of letter-tracing, an approximation to certainty can be obtained in restoring lines 2—21, and that some of the suggested readings cannot be right. The tracing-process was extended to lines 31—35, but with less certain results, because there the gap is so much wider.

### EASTER TERM, 1914<sup>1</sup>.

A General Meeting was held in the Combination Room of Gonville and Caius College, on Thursday, May 14, the President (Mr E. HARRISON) in the Chair.

1. A letter was read from the Committee of the Museum of Classical Archaeology acknowledging the receipt of the report on the Society's Library.

2. Professor RIDGEWAY made his report as representative of the Society on the Journals Board.

3. Dr R. S. CONWAY submitted the text of the following Venetic inscriptions, whose date varied from 600—150 B.C. They were selected from the inscriptions studied by him in a tour in N. Italy in 1908, on behalf of the British Academy, the results of which would appear ere long in a volume entitled *The Pre-Italic Dialects*. He directed especial attention to the puncts in the middle of words which had given rise to much discussion (see Pauli, *Die Veneter*, pp. 191—215) and of which he proposed a new interpretation, as signs of accent, placed normally on either side of the last sound of the accented syllable.

#### I. FROM ESTE (*ancient ATESTE*)

##### A. EPITAPHS

##### (1) *On tombstones*

1. *eχo voltixenei vesos* (Pauli, 2)
2. *.e.χo ne.irkah iuua.n.tsah* (ib. 5)
3. *.e.χo vo.l.tiimnoh iuua.n.tiioh* (ib. 227)
4. *.e.χo .u.r.kli .e.χetoriioh a.kuti.oh* (ib. 250)

##### (2) *On urns*

5. *vehχatnah*
6. *vhrentah.s.tna* (ib. 232)
7. *va.n.teh vho.u.χo.n.tiioh .eχo* (ib. 230)

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 25 May, 1914.

## B. DEDICATIONS

(1) *On votive nails*

8. *vh.u.χia vñremahs.tnah z.o.to rehtiah* (ib. 34)
9. *meχo zoto rehtiah φu.k.ka kolivhiila* (ib. 27)
10. *meχo rehtiah zona.s.to vñuχiah va n.tkenia* (ib. 308)
11. *meχo zona.s.to vñu.χia vñu.u.χo.n tiaka šahn...  
eh rehtiiah* (ib. 22)
12. *vñu.u.χo.n.tah vñu.u.χo.n.tna zona.s.to rehtiiah*  
(ib. 33)
13. *azā.n. zona.s.to rehtiiah vñetia...* (ib. 31)
14. *aza.n. vñuχia .u.r.klehna rehtieh zona.s.to* (ib. 32)
15. *meχo zona.s.to rehtiiah nerika lemeto.rina* (ib. 23)
16. *meχo zoto ve.r.ko.n.zarna ne.r.kah n* (ib. 307)
17. *ka.n.ta ruma.n.na zona.s.to rehtiah* (ib. 26)
18. *meχona.s.to ka.n.ta roman rehtiiah* (ib. 25)
19. *.e.χetor e.r.iimonelo meχo zona.s.to šahnateh rehtiiah  
porah .u.zeroφo.s* (ib. 21)

(2) *On an alphabetic tablet*

20. *meχo zona.s.to e.φ. vñαφαhtsa porah .o. pasoφo.s.*  
(ib. 8)

(3) *On statuettes*

21. *meχo zona.s.to ka.n.te.s. vo.t.tehiio.s.a.k.ut.s.  
šahnateh rehtiiah* (ib. 200)
22. *meχo va.n.t.s. eχe.s.t.s zona.s.to r* (ib. 199)

## II. FROM PADUA

23. (On a VI century vase) *voθo klubiari.s.vñax.s.θo*
24. (On tombstone) *e.n.θ ollo.u.kiθ e.rmo.n.* (ib. 257)
25. (On tombstone) *puponeh e.χo rakoh e.kupeθari.s.*  
(ib. 261)

## III. FROM VERONA

26. (On a tombstone with the picture of a chariot) *ple.t.eh  
ve.i.χnoh kara.nmn.iioh e.kupeθari.s. .e.χo*  
(ib. 259)

Compare with this a vase found in Belluno, now lost, on which in Latin alphabet stood, according to its owner's copy,

27. *enoni ontei appioi sselboisselboi andetic obos ecupetaris*



## IV. FROM VICENZA

*A building inscription*

28. .o.s.t.s. *katu.s. iahio.s. zona.s.to .a. tra.e.s.t*  
*.e.r.monio.s. lehvo.s.* (ib. 267)

This selection had been arranged for purposes of interpretation, not in any chronological sequence. Few particulars were needed to render it intelligible. It was agreed that *.e.xo* and *mexo* were the equivalents of the Latin *ego* and *mē*; that the words ending in *-h* were either genitive or dative in function; that the words *z.o.to* and *zona.s.to* were the equivalents of Greek *ἕδωτο* and a conceivable \**ἑδωνάστω*, and that *vh* meant *f*; that the Venetic letters *z φ χ* represented respectively the sounds which in Latin had become *d*, *b*, and *g*; and that *rehtia*, which would correspond to Latin \**rectia*, was the name of the goddess whose temple at Ateste was the site of the dedications. The noun at the beginning of 13 and 14 seemed to be in the Accusative, and to represent the offering, so that it must mean *nail* or *pin* or the like. These curious objects made of bronze, with ornamental patterns and inscriptions down the length of their sides, had been compared by Dr Giles to the *clavi trabales*, attributed to the goddess of fortune (Hor. *Od.* 1. 35. 18); there was no doubt that this suggestion was correct, because some of the nails had little chains attached to their handles to which small objects like wedges were attached—the *cunei* of Horace's picture. Prof. Conway submitted the evidence now available to prove the existence of the symbol *θ* in the Venetic alphabet with a value not far removed from that of *t*; and Torp's conjecture that the word *.e.kupehari.s.* meant 'charioteer' seemed extremely probable. The Middle Aorist *vhaχ.s.θo* 'made' was an interesting form, and so was the name *iuva.n.tsa* 'Πρόνοσα' (but with the accent proper to the partic. of a tense with a weak form of the root, the Sansk. VI Class). The chief arguments for the accentual significance of the puncts lay (1) in the accentuation of the borrowed name *uma.n.na* (17), the Venetic spelling of *Rōmān[a]* (18); (2) in the verbal forms; (3) in the adjectives *katu.s.*, *lehvo.s.*, *kalro.s.*, with suffixes which belonged to the oxytone class in Greek; and (4) in the fact that it was very difficult to see what other significance could be attached to them. It was impossible from the evidence to think that they were either vowel or consonantal signs, or, as had been suggested, signs of syllabic division, or of vowel length, or of contraction or syncope. The system presented some resemblance to the notation used in the Rig-Veda, described by Whitney *Sanskrit Grammar*, § 87.

One point which had probably hitherto concealed the meaning of these signs, was the fact that the letter *h* whose form in the Venetic alphabet was *.|.* seemed to preclude the writing of the accent-sign in its own syllable, it being assumed



that the dots of the *h* could also represent the accent. The system seemed to represent a primary and subsidiary accent in many words, as in *.u.zeropho.s* possibly = *uberibus* 'from the first-fruits' or 'at harvest-time'; and when syncopation (in speech or writing) took place, as in *e.rmo.n* (24) beside *e.r.iimon* (19), the result presumably was that two adjacent syllables became accentually equalised, and if the contraction was real, there would be either a circumflex accent on the first syllable, or perhaps an even tone throughout the word. The notation used in Sanskrit for a circumflex accent (e.g. *tanvā́* from *tanūā*) was not dissimilar. But he inclined to the belief that the *m* in this word and the *t* in words like *va.n.t.s* (22) respectively stood for the syllables by which they were named, *em* and *tē* (cf. *ka.n.te.s*, 21, and Aequian *albsi patre* for *albē(n)si patri*). Besides the inductive evidence in all the insc. in favour of the supposition that the letter *h* precluded the use of these signs, there was the direct evidence of the alphabetic tablet (Pauli, No. 8) in which the other letters of the alphabet were represented with the accentual dots on either side of them, but no dots except its own given to the letter *h*. If this value of these puncts might be thought established it afforded interesting information as to the place of the accent in a language intermediate between Greek and Latin, such as the forms showed Venetic to be.

## MICHAELMAS TERM, 1914.

### FIRST MEETING<sup>1</sup>.

At a General Meeting held on Thursday, October 22, 1914, in Prof. A. A. Bevan's rooms, Trinity College, the President (Mr E. HARRISON) in the Chair,

1. Prof. RIDGEWAY read a note on the supposed use of *πρός* as an adverb in Herod. v. 67: *τά τε δὴ ἄλλα οἱ Σικωνῖοι ἐτίμων τὸν Ἀδρηστον καὶ δὴ πρὸς τὰ πάθη αὐτοῦ τραγικοῖσι χοροῖσι ἐγέραιπον*. This was invariably translated, "The Sicyonians both in other ways used to honour Adrastus and what is more they used to celebrate his sorrows with tragic dances." Prof. Ridgeway (*Origin of Tragedy*, p. 28) had taken it "honoured Adrastus and what is more gifted him with tragic dances referring to his sorrows," and his rendering had been severely criticised by Dr Farnell and others. But he took this view because there were four grammatical objections to the traditional one. (1) Herodotus used *πρὸς* as an adverb in the combinations *πρὸς δέ*, *πρὸς δὲ καί*, *πρὸς δὲ ἔτι*, and possibly *καὶ πρὸς* (VII. 154), but only here

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 3 November, 1914.

καὶ δὴ πρὸς. (2) But καὶ δὴ alone is regularly used by Herod. to express "and what is more," and thus the πρὸς is tautological. (3) There is no certain case of πρὸς as an adverb in Herod. before an accusative or dative, except in VII. 184 and VI. 125, where the sense prevents confusion. If it is in VII. 154 the collocation shows that it is not governing the acc., but Mr Harrison has pointed out that even here it may well be the preposition governing the adjacent accusative. (4) One unwarrantable assumption led to another which involves a use of γεραίρω not found elsewhere, and which led Liddell and Scott to place this passage by itself in a separate category, *s.v.* II. The verb means "to honour with a *geras*" and always takes an acc. of persons or other material things (e.g. βωμούς, Pind. *Ol.* v. 11). But in Herod. v. 67 it is forced to take an accus. of something abstract (πάθηα). Yet by making Ἀδρηστον the object of ἐγέραιρον as well as of ἐτίμων, there is no strain of any grammatical usage. Furthermore, as only here and in VII. 154 does πρὸς occur as an adverb before an accus., and is thus liable to confusion with the prep., Mr Harrison's view respecting VII. 154 seems right. If this be so, it turns out that Herodotus was careful to use πρὸς adverbially only in the combinations πρὸς δέ, πρὸς δὲ καί, πρὸς δὲ ἔτι, and in other cases where no confusion could arise.

2. Dr R. G. BURY read "Notes on some passages in Plato's *Laws*" of which the following is an abstract.

*Laws* 643 D-E. Most editors assume that καπηλείας καὶ ναυκληρίας are accusatives plural, but none of the restorations, based on this assumption, is satisfactory. It is better, therefore, to regard the words (with Stephanus) as genitives singular, and to restore the passage by writing εἰς <τά> τε καπηλείας κτλ. Cf. the confusion of τε and τότε in 698 c, and of το and τότε in 713 c. Further, in the same sentence the accus. sing. πεπαιδευμένον... ἄνθρωπον seems preferable to the gen. plur. given by the best MSS., in view of the frequency of similar errors in case-endings in the MSS. of the *Laws*.

*ibid.* 668 A οὐ γὰρ εἴ τῳ δοκεῖ ἢ μή τις χαίρει τῷ, τό γε ἴσον ἴσον οὐδὲ τὸ σύμμετρον ἂν εἴη σύμμετρον ὅλως.

Evidently the μή is here, as Stallbaum saw, *ineptum*; and it is silently dropped by Jowett. Possibly it arose from a confusion of compendia ( $\begin{smallmatrix} \eta \\ \mu = \eta \end{smallmatrix}$ ), and ought to be ἡμῶν (see Bast *s.v.*). But it is not enough to amputate the μή: if the editors had done their duty they would have applied similar treatment to the second τῷ. Either it should be cut out or we should read χαίρει, τούτῳ τό γε ἴσον κτλ.

*ibid.* 679 D καὶ ὅσαι δὴ κατὰ πόλιν μόνον αὐτοῦ, δίκαι καὶ στάσεις λεγόμεναι, λόγοις κτλ.

Burnet's punctuation here is barely intelligible, for what are

we to make of *μόνον αὐτοῦ*? Jowett connects *κατὰ πόλιν* closely with *λεγόμεναι*, but discreetly drops *μόνον αὐτοῦ*: Stallbaum puts the comma after *μόνον*. The construction only becomes clear when we observe—as Jowett certainly did not—that the point of the clause lies in the allusion to the familiar distinction between πόλεμος and στάσις (cf. *Rep.* 470 B, *Laws* 628 B, 629 D), since with *ἔσαι* we have to supply *πολεμικαὶ τέχναι*. Hence we must punctuate after *πόλιν*, and explain *μόνον* as drawing attention to the peculiarity of city dialect, *στάσις* in place of *πολεμικὴ τέχνη*.

*ibid.* 715 C τούτῳ φαμέν καὶ τὴν τῶν θεῶν ὑπηρεσίαν δότεόν εἶναι κτλ.

Evidently *θεῶν* is wrong, but neither Orelli's *θεσμῶν* nor Schulthess's *νόμων* is a probable correction. *θεῶν* is a stop-gap put in after the right word had dropped out, because it ended with *-ντων*: and the right word is *τεθέντων* (cf. *τοῖς τεθείσι νόμοις*, two lines above).

*ibid.* 717 A βέλη δὲ...τὰ ποῦ' ἂν λεγόμενα ὁρθότατα φέροιτ' ἂν;

For the awkward *λεγόμενα* Schanz proposed *φερόμενα*, H. Richards *γινόμενα*. A better substitute would be *τεινόμενα*: cp. *τείνειν βέλη* *Soph. Ph.* 198; *τ. λόγον* *Phaedo* 63 A.

*ibid.* 727 A θεῖον γὰρ ἀγαθόν που τιμὴ, τῶν δὲ κακῶν οὐδὲν τίμιον.

The customary construe of this makes no relevant sense, and none of the emendations proposed gets to the root of the difficulty. By reading *θείων*, and by construing *τιμὴ* as "honorific oblation" and *τίμιον* as "honorific," we can at least make some pertinent sense of the clause.

*ibid.* 890 A For *ἅπαντα* read *ἀγαπητά*, "the favourite talk": this by haplography became *απητα*, which is very close to *ἅπντα*. For similar instances cp. 687 C, 893 B, 928 B.

*ibid.* 949 D πάντων τῶν τοιούτων τὴν πρώτην ἀνάγκην ἱατὴν εἶναι τῆς ζημίας.

The context shows that no mention of "remedy" can be tolerated here. Hence such emendations as Stallbaum's *ιατικὴν* or Ast's *ἱασιν* are insufferable. It has also escaped the notice of the critics that there lurks a corruption in *τῆς ζημίας* as well as in *ἱατὴν*. Both may be cured at one stroke by reading *τάττειν εἶναι τὰς ζημίας*. For this phrase cp. 876 C; and for the corruption cp. *-τάτην* for *τάττειν* 766 A, and 836 B (also Bast, p. 740).

*ibid.* 960 C τὸ Λάχεσιν μὲν τὴν πρώτην εἶναι...δύναμιν.

In spite of Jowett's heroic attempt to construe this as it stands, most readers will agree with Stallbaum that it is "locus foede corruptus." Of the many attempts at restoration some assume verbal corruption only (of *λεχθέντων* and *τῷ πυρί*), others interpolation *plus* corruption. Thus Stallb. brackets all from



ἀπεικασμένα το πυρί besides correcting to νηθέντων and τολύπη and ἀπεργαζομένην. D. Peipers (in his *Quaestiones Criticae de Plat. Legg*, 1863) also suspects adscripts and ingeniously emends τῷ πυρί το τῇ σφύρα (cp. Hor. *C.* i. 35. 17; iii, 24. 5), reading τὴν Ἄτροπον δὲ τρίτην, σώτειραν τῇ σφύρα τὴν ἀμ. ἀπεργαζομένην δύναμιν. But none of these solutions is wholly satisfactory. It is a mistake to separate τρίτην from σώτειραν. The simplest device is to read ληχθέντων for λεχθέντων (with Bekker), to eject the next four words as a gloss, and to write κύρει in place of πυρί; of which the result is—τὴν Ἄ. δὲ τρίτην σώτειραν, τῶν ληχθέντων τῷ κύρει τὴν ἀμ. ἀπεργαζομένων (or -ην) δύναμιν. This is confirmed by the language of the parallel passage, *Rep.* 620 E (κυροῦντα ἡν λαχὼν εἴλετο μοῖραν).

*ibid.* 965 E. εἰ δ' ἄρα τὸ παράπαν δοκεῖ ἔαν, ὁρᾶν δὴ χρεών.

So Burnet. But the MSS. give not ὁρᾶν δὴ but ρηι, δρηι, ορηι. The most obvious correction is here, surely, the best, viz. ὀπη (*sc.* ποιητέον, or the like).

## SECOND MEETING<sup>1</sup>.

A General Meeting of the Society was held on Thursday, November 5, 1914, in Professor A. A. Bevan's rooms (Trinity), the President (Mr E. HARRISON) in the Chair.

1. Professor Sir ARTHUR QUILLER-OUCH was elected a member of the Society.

2. Professor RIDGEWAY was renominated as the Society's representative on the Classical Journals Board.

3. Sir JOHN SANDYS read a paper on emendations of the text of Pindar:—

(1) *Pyth.* x 69, ἀδελφεούς τ' ἐπαινῆσομεν ἑσλοῦς. An examination of the corresponding lines of the three previous Epodes shows that there is a short syllable missing immediately after ἀδελφεούς. To supply this syllable, it has been proposed to insert μέν, or νυν, or καί, or to read ἐπὶ τ' (or ἐπὶ δ'), or τε μάλ', or τε μέγ' αἰνῆσομεν, or, again, τε ποταινῆσομεν, or, lastly, ἀδελφείοισι τ' ἐπαινῆσομεν ἑσλοῖς. A far simpler remedy is sufficient. All that is necessary is to suppose that τ is the survival of ἔτ for ἔτι, and to read ἀδελφεούς ἔτ' ἐπαινῆσομεν ἑσλοῖς, 'we shall further praise his noble brethren.' For this use of ἔτι to mark the transition from one relation to another, cp. *Nem.* iv 80, μάτρῳ μ' ἔτι, and

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 17 November, 1914.



Plato's *Laws*, 919 E, πατρί καὶ μητρὶ καὶ τοῖς ἔτι τούτων εἰς τὸ ἄνω γένειν.

During the discussion of this proposal, Professor Housman proposed to go one step further, and to read ἀδελφεοῦς τ' ἔρ' ἐπαυήσομεν ἐσλούς.

(2) *Nem.* vi 51, βαρὺ δέ σφιν νείκος Ἀχιλεὺς ἔμπεσε. The flaw lies in the intransitive verb ἔμπεσε, which Mr Ernest Myers renders as transitive:—'Bitter was the battle that Achilles made against him.' If the intransitive is retained, the sense is either, 'heavy strife fell upon him in the person of Achilles,' or 'Achilles fell upon him, as a cause of heavy strife.' But most editions have substituted a transitive verb, such as ἔμπαιε, or ἔμπαιε, or δέιξε, or φάνε. ἔμπας and ἔπλεν have also been proposed. The most appropriate substitute for the intransitive ἔμπεσε is its transitive correlative ἔμβαλε. In *Iliad* iv 444 we have the exact phrase σφιν...νείκος...ἔμβαλε.

(3) *Nem.* viii 44—47, τεὰν ψυχὰν κομίζει οὗ μοι δυνατόν...σεῦ δὲ πάτρα Χαριάδαις τε λάβρον ὑπερείσαι λίθον Μοισαῖον. 'To bring thy soul back again is not possible'; then, carrying on the thought of 'possible,' Professor Bury translates: 'I can set a loud stone of music in honour of etc.' Fennell, on the other hand, says that it is wrong to understand λάβρον as 'loud,' and makes λάβρον equivalent to λάβρον ἐστὶ μοι, 'I am vehemently impelled (I have more than enough energy to) uprear a lofty stêlē of song on behalf of etc.' For this strange use of λάβρον no parallel is quoted, either from Pindar, or from elsewhere. λάβρος is applied to the 'ravining' jaws of a dragon (*P.* iv 244), to the 'wild' flame of fire (*P.* iii 40), 'to a "turbulent" mob' (*P.* ii 87), and to the 'noisy' cawing of crows (*O.* ii 86). In the present passage λάβρον is completely out of place. It can hardly be doubted that τε λάβρον is a mistake for τ' ἐλαφρόν, a suggestion involving nothing more than the interchange of β and φ. This correction had occurred to the reader of the paper many years ago, before he was aware that it had already been made by Cookesley in 1849, and by Bergk in 1853, whose proposal had unfortunately found no favour with other editors. For the construction there is an exact parallel in *Nem.* viii 74, εἶρειν στεφάνους ἐλαφρόν, 'to weave garlands is easy.' So here the sense is clearly:—'To call thy soul to life again is *not* possible..., but it is *easy* to uprear a Muses' monument of song for thy clan and thy family.'

(4) *Frag.* 154, ἐμοὶ δ' ὀλίγον μὲν γὰς δέδοται, ὅθεν ἄδρυσ. This corresponds, in position, to a passage at the end of Paean iv, most imperfectly preserved in the Oxyrhynchus papyrus, where some scanty marginalia δοταιθα have been expanded by Grenfell and Hunt into δέδοται θα[μνος δρυσ]. It seems far better to extract from Plutarch's ὅθεν ἄδρυσ the words ὅθεν ἄδρυα, 'whence

acorns.' ἄδρυα is a synonym for ἀκρόδρυα, which, according to the *Geoponica* 10, 74, means 'hard-shelled fruits,' and may well have been applied to 'acorns,' but this is not its inevitable meaning. We should therefore prefer the other alternative, ὅθεν ἡ δρῦς, 'whence the oak-tree,' which does not involve the change of a single letter. This suggestion, which had occurred to the reader of the paper during the summer, had, it seems, been already made by Reiske, whose solution had been regarded by Boeckh as a *coniectura sane incommoda*. But it may now be regarded as completely satisfactory, for a reason connected with the products of Keôs (the island in question) which was probably unknown in the time of Boeckh. It is now known on the testimony of Mr Bent's *Cyclades*, page 450, that the principal product of the island consists of 'oaks and acorns.' The oak-trees of this small island (of only 14 miles by 10) are 'one and a half million in number, and many of them are centuries old.' In this fourth Paean Euxantius, king of the small island of Keôs, declines the offer of a seventh part of the hundred cities of Crete. 'Let alone, fond heart' (he exclaims), 'the cypress of Crete; let alone the pastures around mount Ida. To myself hath been given but little land, *the home* (not of the cypress, but) *of the oak tree*, and my lot is free from sorrows, free from the strife of faction.'

Accepting Professor Housman's proposal δια[σαμον] in the first line of the first Epode, and his transposition δέδοται μὲν γὰς for μὲν γὰς δέδοται in the first line of the second, we should now read the two corresponding lines as follows:—

(21) ἦτοι καὶ ἐγὼ σκόπελον ναίων δια[σαμον]

(52) ἐμοὶ δ' ὀλίγον δέδοται μὲν γὰς ὅθεν ἡ δρῦς.

(5) *Frag.* 140<sup>a</sup>, 33, λιγυσφαράγων · ντ · γαντα, 'Εκαβόλε, φορμίγγων. The missing word may be restored by reading ἀντίνακτα, 'O thou Far-darter, that strikest up the clearly sounding lyres!' In a fragment of the Greek Anthology, τινάσσειν is used of striking the strings of the lyre. ἀν-τινάκτης for ἀνα-τινάκτης is paralleled in Pindar by ἀν-τείνειν, ἀν-τιθέναι, and ἀν-τειλάς.

(6) *Frag.* 153 δενδρέων δὲ νομόν Διώνυσος πολυγαθῆς αὔξαναι, ἀγρὸν φέγγος ὀπώρας. Plutarch quotes this passage twice with νόμον, and once with τρόπον. Editors in general have accepted Heyne's νομόν, 'pasture-land,' and have assumed that 'pasture-land' can be applied to any 'field,' even a plot of ground containing an orchard. But it is not the 'field of trees' that Dionysus is asked to increase, but their 'fruit,' or 'produce.' αὔξειν is applied by Sophocles to the 'ripening grape,' and to the 'produce of the land' (*Frag.* 239, 5, and *O.T.* 172); and, in the fragment of Pindar, 'produce' is not νομόν, but γόνον. One of the Anacreontic poems calls wine the 'offspring' of the vine, γόνον ἀμπέλου, τὸν οἶνον, and Pindar himself calls it

'the violent son of the vine,' βιατὴν ἀμπέλου παῖδα (*N.* ix 51). The sense of the fragment would then be:—'May gladsome Dionysus give increase to the produce of the fruit-trees, the pure radiance of the fruit-time.' The radiance of the early autumn comes from the shining of the ripe fruit amid the dark leaves of the fruit-trees.

(7) *Frag.* 249<sup>b</sup>, πρόσθα μὲν σ' Ἀχελωῖτον τὸν αἰοιδότατον εὐρωπία κράνα, Μέλ[ανό]ς τε ποταμοῦ ῥοαὶ τρέφον καλαμόν. For εὐρωπία, which makes no sense, we should read εὐρείατα, a Doric genitive equivalent to εὐρρείταο, the epithet of a river in *Iliad*, vi 34. ρ frequently remains single in Pindar. The sense is;—'Thou, the most musical reed, wast aforetime fostered by the spring of the fair-flowing Achelōis, and by the streams of the river Melas.' The river Melas in Boeotia was (like the better known Boeotian river, Cephissus) famous for its reeds. Both rivers are mentioned in this connexion in the *Historia Plantarum* of Theophrastus (iv 11, 8).

4. Mr HARRISON read a paper on some passages of Catullus:—

lxvi. 92—94. The MSS. are right. Read

sed potius largis effice muneribus  
sidera cur iterent 'utinam coma regia fiam!  
proximus Hydrochoi fulgeret Oarion.'

'But rather by thy lavish bounty give the stars reason to say one after another, "Let Orion flash next to the Water-bearer, if so I might become a royal tress!"' At the end of the poem the translated tress no longer pines for its old life, but, in cheerful anticipation of honours to come, asks that the queen's bounty may provoke the jealousy of the stars, and that they may pray, each for itself, 'Fiam coma regia, ruat caelum.' For *effice cur*, 'give them reason to,' cf. *e.g.* *Ov. Am.* 1. 3, 2. For *sidera*, 'the <other> stars,' cf. l. 73. For the sing. *fiam* after the pl. *sidera* cf. *e.g.* *Sen. Suas.* 2, 12—13. For the syntax of the last two clauses cf. *e.g.* *Hor. Carm.* i. 3, 1—8; 28, 23—29.

xxv. 5. Read *cum diua Murcia atriensem extendit oscitantem* or *cum diua uulturum atriensem ostendit oscitantem*.

xxix. 20. The conjecture *Nunc Galliae timetur et Britanniae* involves only slight changes (H and N are very similar in OG, -ur is often lost from the use of a compendium), and unlike its rivals satisfies the rhetorical needs of the passage (*prima, secunda, tertia, nunc*). The metrical objection is not decisive, for, though the poem looks like 'pure iambics,' it seems to have another spondee in l. 2 (*Māmurram*). Two spondees in twenty-four lines form a minority no smaller than other minorities in other metres; *e.g.* in *Hor. Carm.* i. 15, 36 the second syllable of the glyconic is for once short.



lxxxiv. In a previous paper (*Proc.* 1910, p. 2) Mr Harrison had suggested that the false aspirations attributed by Catullus to Arrius were *chommoda*, *insidiās-h*, *Hionios*. Dr Conway has recently (see p. 6 *supra*) called the Society's attention to the Venetic inscriptions of Verona (the home of Catullus and perhaps of Arrius) and neighbouring towns. A striking feature of Venetic is its wealth of aspirates, in  $\chi$ ,  $\phi$ ,  $\theta$ , *vh*, *ahs*, *ht*, *hn*, and especially *ah*, *oh*, *eh*, at the ends of words. May it have been from Venetic that Arrius, and vulgar Latin, caught the trick of superfluous aspiration? Aspiration of final *s* may have helped towards the loss of final *s* which took place on the way from Latin to Italian (*-as*, *-as-h*, *-ah*, *-a*).

5. Mr HARRISON read a paper, supplementary to Dr Ridge-way's (see p. 9 *supra*), on adverbial *πρός*. A *πρός*, certainly adverbial, is followed by a dative in Hdt. vi. 125, 5, and by an accusative in vii. 184, 1. But in vii. 154, 2, *πρός* is better taken as a preposition, since there is reason to think that Hippocrates did not lay siege to Syracuse. In Aristoph. *Lys.* 628, where the rhythm is against taking *πρός* as adverb, the wording and context favour the meaning 'and come to terms with men from Sparta against us,' even though this requires *διαλλάττειν* to be intransitive.

### THIRD MEETING<sup>1</sup>.

A General Meeting of the Society was held on Thursday, 19 November 1914, in Professor Bevan's rooms, Trinity College, the President (Mr E. HARRISON) in the Chair.

1. Mr A. D. KNOX, Fellow of King's College, was elected a member of the Society.

2. Professor HOUSMAN read a paper on Ovid *Ibis* 512 and *tristia* III 6 8. [The paper is published in full in the *Classical Quarterly*, Vol. ix. pp. 31-38.]

*Ibis* 511 sq.

lapsuramque domum subeas, ut sanguis Aleuæ,  
stella Leoprepidae cum fuit aequa uiro.

The addition of *uiro* without an epithet to *Leoprepidae* was criticised by Schrader and appears to be unexampled; for *uiro* and *Acacide* in Sil. XIII 800 are to be separated by punctuation, and *Democriti...iuri* in Lucr. III 371 stands on another footing. It was further objected by Merkel that *stella* cannot mean *stella Dioscurorum*; and moreover the *stella Dioscurorum* was a marine phenomenon which had nothing to do with rescuing Simonides from the falling house of Scopas. No more had the constellation Gemini, even if *stella* could mean a constellation; but it cannot, and the examples alleged in the dictionaries are false. The star

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 1 December, 1915.



then must belong not to mythology but to astrology. It cannot however signify Simonides' natal star, for a natal star is no *stella* but a sign of the zodiac; and if it signifies, as it seemingly must, a planet, the planet should be specified unless the introduction of astrology is to appear purposeless. The superfluous *uiro* conceals the missing name *Iouis*. The fall of houses was supposed to be caused by Saturn (Manetho vi 611 sq., Chaucer *Knight's Tale* 1605-8) and the consequences to be mitigated by Jupiter (cat. astr. Graec. II p. 123, Firm. *math.* vi 15 8-9).

Almost the same error occurs in *trist.* III 6 7 sq.

quique est in caris animi tibi candor amicis  
cognita sunt ipsi, quem colis, ista *uiro*.

'ipsi, quem colis, uiro' designates nobody, for there were many 'uiri' whom Ovid's friend 'colebat'; and Heinsius proposed *deo*, since it is agreed that the person meant is the emperor. *Ioui*, by an easier change, obtains the same sense; for there are eight places in the *tristia* where Augustus is so called.

3. Mr HICKS read a paper on the maxim of Protagoras, and examined the view of Dr Schiller in *Plato or Protagoras?* From the words ἀνέγνωκας γάρ που (*Theaet.* 152 A), it was urged that the sophist's treatise Ἀλήθεια was in circulation at the supposed date of the dialogue. This date is determined by the mention of a battle at Corinth, and disposes of the story that the book was proscribed and perished with its author in 411 B.C. The suggestion, that though the defence put forward, *Theaet.* 166 c, comes substantially from Protagoras himself, yet his arguments are seriously misrepresented by Plato, who failed either to understand or to express them adequately, is really comic in its absurdity. The further suggestion, that if Plato had invented the speech he would have made a better job of it polemically, taking care not to put into the mouth of his Protagoras anything his Socrates did not subsequently refute, is seen to be erroneous by a comparison of *Protagoras* 350 c, d. Moreover it is not the manner of the Platonic Socrates to take credit for other men's work; his happiest thoughts he attributes to hearsay or dream or inspiration. Lastly, Dr Schiller's admission that there is a difference between Protagorean and modern humanism was shown to be concerned not with a subordinate point of terminology but with the all important issue whether improved opinions and habits are validated by experience and thereby entitled to rank as true. It was then argued by direct reference in detail to *Theaet.* 166 c-168 B and *Crat.* 385 sq. that the views of Protagoras were most nearly akin to what is now designated subjectivism. The denial of an objective standard was more likely to originate with moral and political speculations than with the study of physical or physiological phenomena.

## ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1914.

<i>Expenditure.</i>		£	s.	d.	£	s.	d.	<i>Receipts.</i>		£	s.	d.
Books and Binding:								54 Subscriptions at £1. 1s. 6d. ...		...	...	...
Dec. 18.	Deighton	...	...	...	17	9	3	1 Compounder ...		...	...	...
Jan. 2.	Wilson	...	...	...	2	18	9	Interest:		...	...	...
Bowes and Bowes:					20	7	11	Great Eastern Railway Debentures		...	...	...
Dec. 18.	Journal of Philology	...			23	17	3	Bombay and Baroda Stock		...	...	...
Miscellaneous:								India 3 $\frac{1}{2}$ %		...	...	...
Feb. 27.	Purchase of £100. 9s. 6d. New Zealand 4 $\frac{1}{2}$ % Stock	...			100	0	0	Metropolitan Water Board		...	...	...
April 6.	Cowman (honorarium, etc.)	...	1	2	0			New Zealand 3 $\frac{1}{2}$ % Stock		...	...	...
Aug. 1.	Egyptian Exploration Fund	...	1	1	0			New Zealand 4 $\frac{1}{2}$ % Stock		...	...	...
Printing:					102	3	0	From Deposit Account ...		...	...	...
Dec. 30.	University Press	...	...	...	...	...	...	1 Subscription for 1915 ...		...	...	...
Balance, Dec. 31, 1914	...	...	...	...	77	2	8	Sale of Publications		...	...	...
					£239	5	10	Balance from last year ...		...	...	...
										£239	5	10

Examined and found correct,

J. E. NIXON  
J. R. WARDALE

Auditors.

January 26, 1915.

E. C. QUIGGIN,

Hon. Treasurer.

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due 1 Jan. 1915 = £6. 6s. 6d.

The whole number of members at present date (Jan. 1915) is 130. Of these 4 are honorary and 65 compounders.

The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3  $\frac{1}{2}$  per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan Water Board Stock, £100 New Zealand 3  $\frac{1}{2}$  per cent. Stock, and £100. 9s. 6d. New Zealand 4 per cent. Stock.

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# LAWS

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.



8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
**Cambridge Philological Society.**

FEBRUARY 1915.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor W. W. Goodwin, Harvard College, Massachusetts, U.S.A.
- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

- 1880. The Philological Society (London): Treasurer, H. A. Nesbitt, Esq., Paulatim, Bearsden, Glasgow.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Librarian, 19, Bloomsbury Street, London, W.C.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire, Cardiff.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.

- 1885. The Canadian Institute, Toronto, Canada.
  - 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
  - 1886. The University College, Dundee.
  - 1887. The Library, St John's College, Cambridge.
  - 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
  - 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.
  - 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).
  - 1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.
  - 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.
  - 1909. The University of Upsala, Sweden.
  - 1910. The University of California, Berkeley, California, U.S.A.
- 

- 1899. †The University of Adelaide, S. Australia (Australian Book Co., 21, Warwick Lane, London, E.C.).
- 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

### MEMBERS.

- 1891. Abbott, E., M.A., Jesus.
- 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road, Cambridge.
- 1912. Adcock, F. E., M.A., King's.
- 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.
- 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O., Antrim, Ireland.
- 1905. Angus, C. F., M.A., Trinity Hall.
- 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.

† Subscribing libraries.



1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.
1876. Balfour, Right Hon. G. W., M.A. (Trinity): Fishers' Hill, Woking, Surrey.
1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.
1887. Bethune-Baker, Rev. Prof. J. F., B.D. (Pembroke): 23, Cranmer Road, Cambridge.
1895. \*Bevan, Prof. A. A., M.A., Trinity.
1891. Brooks, E. J., M.A. (St John's): 20, Cornwall Road, Westbourne Park, W.
1892. \*Burkitt, Prof. F. C., M.A. (Trinity): Westroad Corner, Cambridge.
1906. \*Bury, Rev. R. G., Litt.D. (Trinity): 25, Green Street, Cambridge; the Vicarage, Trumpington, Cambs.
1874. Butler, Rev. H. M., D.D., Master of Trinity.
1902. Campbell, S. G., M.A., Christ's.
1898. \*Chadwick, Prof. H. M., M.A., Clare.
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1880. \*Dale, A. W. W., M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. McG., M.A. (Emmanuel): Plas Dulas, Llandulas, N. Wales.
1881. \*Donaldson, Rev. S. A., M.A., D.D., Master of Magdalene.
1884. Duff, J. D., M.A., Trinity.
1911. Duke, W. H., M.A., Jesus.
1912. Edmonds, J. M., M.A. (Jesus): Storey's Way.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.
1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.

- \*Fennell, C. A. M., Litt.D. (Jesus): 32, Tenison Avenue.  
 1879. \*Flather, J. H., M.A. (Emmanuel): Newton Road, Cambridge.  
 1877. \*Francis, H. T., M.A., Caius.  
 1910. Fraser, J., B.A. (Trinity): 77 Crown Street, Aberdeen.  
 1883. Frazer, J. G., M.A., Trinity.  
 1888. \*Giles, P., Litt.D., Master of Emmanuel.  
 1908. Gow, A. S. F., M.A. (Trinity): Eton College, Windsor.  
 1880. \*Gow, Rev. James, Litt.D. (Trinity): 19, Dean's Yard, Westminster, S.W.  
 1876. \*Grant, C. E., M.A., King's.  
 1884. Gray, Rev. J. H., M.A., Queens'.  
 1909. Greenwood, L. H. G., M.A., Emmanuel.  
 1912. \*Greg, W. W., Litt.D., Trinity.  
 1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.  
 1913. Hackforth, R., M.A., Sidney Sussex.  
 1900. Harrison, E., M.A., Trinity.  
 1904. Harrison, Miss J. E., Newnham.  
 1880. \*Heathcote, W. E., M.A. (Trinity): 12, New Walk Terrace, York.  
 1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.  
 1894. \*Horton-Smith, L., M.A. (St John's): Athenaeum Club, London, S.W.  
 1889. Housman, Prof. A. E., M.A., Trinity.  
 1882. Hügel, Friedrich Baron von: 13 Vicarage Gate, Kensington, London, W.  
 \*Image, J. M., M.A., Trinity.  
 \*Jackson, Prof. Henry, Litt.D., Trinity.  
 1896. James, M. R., Litt.D., Provost of King's.  
 1881. \*Jenkinson, F. J. H., M.A. (Trinity): Southmead, Chaucer Road, Cambridge.  
 1908. Jex-Blake, Miss K., Girton.  
 1873. Kirkpatrick, Very Rev. A. F., D.D., The Deanery, Ely.  
 1914. Knox, A. D., M.A., King's.  
 1910. \*Lamb, W. R. M., M.A. (Trinity): 5, Cambridge Terrace, Kew.  
 1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.

1881. Lendrum, W. T., M.A., Caius.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1913. Marshall, F. H., M.A., Emmanuel.
1908. Matthaei, Miss L. E., Newnham.  
Mayor, Rev. Prof. J. B., M.A. (St John's): Queensgate House, Kingston Hill, Surrey.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1911. Morris, G. G., B.A., Jesus: 79, Elm Park Gardens, London, S.W.  
\*Moss, Rev. H. W., M.A. (St John's): Highfield Park, near Oxford.
1885. \*Moulton, Rev. J. H., Litt.D. (King's): Didsbury College, Manchester.
1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
1874. \*Nixon, J. E., M.A., King's.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Mark Ash, Abinger Common, Dorking, Surrey.
1880. \*Parry, Rev. R. St John, D.D., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., M.A., Corpus.
1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.
1876. \*Peskett, A. G., M.A. (Magdalene): St Helen's, Southwold.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, J. P., Litt.D. (Trinity): The University, Liverpool.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1901. \*Quiggin, E. C., M.A. (Caius): Great Shelford, Cambs.
1914. Quiller-Couch, Sir A. T., M.A., Jesus.
1896. \*Rackham, Harris, M.A. (Christ's): 18, Hobson Street, Cambridge.
1906. Rapson, Prof. E. J., M.A. (St John's): 8, Mortimer Road, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.

- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Dedham House, Dedham, Essex.
1909. Richmond, O. L., M.A. (King's): The University, Cardiff.
1879. \*Ridgeway, Prof. W., Sc.D. (Caius): Fen Ditton, Cambs.
1908. Robertson, D. S., M.A., Trinity.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Wells, Somerset.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): Glebe Road.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
- \*Sandys, Sir John, Litt.D. (St John's): St John's House, Grange Road, Cambridge.
1908. Sheppard, J. T., M.A., King's.
1893. Sikes, E. E., M.A., St John's.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Temple Gardens, London, E.C.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.
1906. Strachey, Miss J. P., Newnham.
1908. Stuart, C. E., M.A., Trinity.
1913. Thomas, E. J., M.A., Emmanuel.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1886. Thompson, F. E., M.A. (Lincoln Coll. Oxon.): 16, Primrose Hill Road, London, N.W.
1913. Tillyard, E. M. W., M.A., Jesus.
1909. Turner, A. C., M.A. (Trinity).
1880. \*Vince, C. A., M.A. (Christ's): 8, Lyttelton Road Edgbaston, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1906. Wedd, Mrs N., 26, Trinity Street.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's): The Deanery, Manchester.



1885. Whitelaw, R., M.A. : The School, Rugby.  
1909. Williams, Miss A. M. (Girton): 7, Ullswater Road,  
West Norwood, London, S.E.  
1898. \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St  
Nicholas Hospital, Salisbury.  
\*Wright, Rev. A., D.D., Queens'.  
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list  
to the TREASURER of the Society.*









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THE ROYAL CANADIAN INSTITUTE

PROCEEDINGS

24

OF THE

Cambridge Philological Society.

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LENT, EASTER AND MICHAELMAS  
TERMS, 1915.

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# Cambridge Philological Society

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1915.

FIRST MEETING<sup>1</sup>.

The Annual Meeting of the Philological Society was held on Thursday, 28 January 1915, in Mr Nixon's rooms, King's College.

1. The following Officers were elected for 1915:

*President*: Mr Harrison, Trinity.

*New Vice-President*: Mr Nixon, King's.

*New Members of Council*: Dr Giles, Professor Ridgeway, Mr Sheppard.

*Hon. Treasurer*: Mr E. C. Quiggin, Caius.

*Hon. Secretaries*: Mr Adcock, King's; Mr Duke, Jesus.

*Hon. Librarian*: Mr S. G. Campbell, Christ's.

*Hon. Auditors*: Mr Nixon, King's; Mr Wardale, Clare.

2. The Treasurer's report was read and accepted.

3. Agreed to make a grant towards the publication of a number of the Belgian periodical *Le Muséon*.

4. Mr Hicks read a paper on doubtful meanings of λόγος in Aristotle. He called attention to the perplexity surrounding the interpretation of this term, used either with or without ὁρθός, in some important passages of the *Nicomachean Ethics*. After enumerating the various divergent renderings from time to time proposed by editors and others, he suggested the need

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 9 February, 1915.

for enquiry whether in a given context λόγος is or is not a technical term. For instance μετὰ λόγου, especially with δύναμις, has the force of an adjective, "rational." But κατὰ λόγον, in *De Anima* II 2, 414<sup>a</sup> 25, means nothing more than "as we might expect," a Thucydidean use, and κατὰ τὸν ὀρθὸν λόγον may mean no more than "to be quite accurate," εἴπερ τις ὀρθῶς λέξει, *Pl. Phaed.* 93 E, *Soph.* 239 A. If λόγον ἔχον ever passed current for "rational," this would favour the acceptance of λόγος itself as "reason," whatever the primary force of ἔχει λόγον may have been. A new or extended meaning, however etymologically derived, tends to become independent. One test of its complete establishment in the language is afforded by compounds. In this connexion the meaning of ἄλογος, εὐλογος, παράλογος is instructive. From *Pl. Rep.* 534 D, παῖδας ἀλόγους ὄντας ὥσπερ γραμμάς it was inferred that ἄλογος had already become a technical term for irrational lines in geometry; indeed Democritus wrote a treatise Περὶ ἀλόγων γραμμῶν.

Mr Hicks then examined passages of the *Politics*, in which it has been claimed that λόγος = "reason"; I 13, 1259<sup>b</sup> 26, 1260<sup>b</sup> 5; III 4, 1277<sup>a</sup> 7; VII 15, 1334<sup>b</sup> 12—25, pointing out that in the latter passage both λόγος and λογισμός were glossed by νοῦς, and that immediately afterwards the ἐξίς of the rational part of the soul, τὸ λόγον ἔχον, is called νοῦς. Next, in *De Anima* III 3, 428<sup>a</sup> 22—24 the argument must be: none but rational beings can be persuaded so as to form beliefs (or judgments). Lastly *De Anima* II 12, 424<sup>a</sup> 27, 31; III 2, 426<sup>b</sup> 3, the passages in which αἰσθησις is declared to be a λόγος, were examined in detail. The question is sometimes put, does λόγος here mean a form (εἶδος), or a ratio, λόγος τῆς μείξεως? It was shown that in II 12 form is meant, and in III 2 ratio; but these two meanings are not inconsistent. Both form and ratio are relative notions, form imposed on matter, ratio of parts. The analysis of whole into matter and form can be applied even to such a ratio as that which Aristotle often calls λόγος ἀριθμῶν, as well as to concord, συμφωνία, and when a numerical ratio is thus regarded, ὁ λόγος ἢ οὐσία ὁ δ' ἀριθμὸς ὕλη, *Metaph.* N 5, 1092<sup>b</sup> 17. Cf. *Metaph.* A 10, 993<sup>a</sup> 17 sqq.

5. Mr SHEPPARD read Notes on Aeschylus *Persae*, of which the following is a summary.

(1) Lines 1—11 are carefully balanced, and show that in line 13 θυμός is the subject of βαύξει. ἄνδρα means "himself, the man," and is only intelligible thus:—

Περσῶν τῶν οἰχομένων... πολυχρύσων... αὐτὸς ἀναξ... Δαρειογενὴς νόστω τῷ βασιλείῳ... πολυχρύσου στρατιᾷς... ἰσχὺς Ἀσιατογενὴς ὄψακε... ἄνδρα.

Being courtiers, they say: "I am anxious about the king and the army: the army is, as a tragic fact, gone; and as for himself,



my heart mutters him young." The symmetry makes the change of subject easy. So does the memory of *Odyssey* xx. 13 *κραδίη δέ οἱ ἔνδον ὑλάκτει*. Compare Plutarch *Mor.* 506 b.

(2) In line 232 read πάντ' ἐφήσομεν. Hesych. ἐφήμι:...ἐπιτρέπω, and ἐφήσι: ἐπιτρέπει. Compare *Od.* xix 502, xxi 279.

(3) 332. τοιῶνδ' ἀρχόντων νῦν. Weil read τοσόνδε rightly, and accepted Hermann's ταγῶν νῦν. This follows Hesych. ταγοί: ...ἀρχοντες. But νῦν is a late correction and frigid. Dion. Hal. *R. A.* v 74 has ἀρχούς for ταγούς. So ἀρχόντων may represent ἀρχῶν τῶν, and Aeschylus may have written ταγῶν τῶνδ'.

(4) 347—350.

Punctuate thus:

μή σοι δοκῶμεν τῇδε λειφθῆναι μάχῃ  
ἀλλ' ᾧδε.

The stress must be on τῇδε (schol. ἐνταῦθα, ἤγουν εἰς τὸ πλῆθος). The current punctuation could only give the meaning "Don't suppose we were defeated *in this fight*," which is absurd: also it leaves ἀλλ' ᾧδε inexplicable, and spoils the climax and asyndeton of θεοί.

## SECOND MEETING<sup>1</sup>.

At a General Meeting held in Mr Nixon's rooms, King's College, on Thursday, 11 February 1915, at 4.15 p.m., the President (Mr E. HARRISON) in the Chair,

1. Mr SHEPPARD read Notes on Sophocles, *O.T.*

(1) When Sophocles uses a word in a rare or unexampled sense the context generally makes the abnormal meaning plain, and very often the word is chosen because the normal sense can be felt, by the hearer though not by the speaker, working dramatically behind the abnormal. Thus in *Trach.* 491 ἐπακτόν is used with the sense of αὐθαιρετόν, but the familiarity of the ideas involved prevents the audience from feeling any harshness or obscurity. Cf. for example, Eur. *Fr.* 292, 339, Soph. *Fr.* 619, 530, the contrast of *Phil.* 1317 and 1326, the use of αἰτόγνωτος, ἐπισπαστός, αἰτάγρετος, and such effects as *O.T.* 1231. Yet ἐπακτόν is chosen here because the normal suggestion of something coming from without, strange, monstrous, perhaps connected with witchcraft, has a value for the audience, who know the sequel. The very subtle suggestion of the truth is developed when we hear the chorus which follows: there also syntax is strained for the sake of the dramatic effect. Similarly ἐκτόπον in 1132 is chosen, not at random, for ἄλλον. The irony is more subtle than that of μεμπτός in 445, but similar in kind.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 2 March, 1915.

(2) But these *abusiones* are generally easy. The common interpretation of *στέρξαντες* in *O.T.* 11, "having formed a desire," is indefensible. *O.C.* 1093 is quite different: there we have first an invocation and prayer to Zeus and Athene *ὦ...Ζεῦ πόροισ...*, then accusatives governed by *στέργω* (which, when we hear it, means "I lovingly revere"), then a sudden shift of construction, spontaneous and emotional, to *μολεῖν*. Sophocles would not have said *μολεῖν στέργω* for "I desire them to come"! In *O.T.* 11 the objections which are urged to *στέρξαντες* in the sense of "in a mood of stout endurance" miss the dramatic point: throughout this speech Oedipus alternately shows pity and appeals for courage: in 1 *τέκνα* (*πατὴρ δ' ὡς ἡπίος...*) is followed by *Κάδμου...* (cf. *Sept.* 1—9). So here he asks if the suppliants are brave, because he wants to make them brave.

(3) A good and easy example of the dramatic value of a normal sense felt beneath an abnormal is *O.T.* 88 *ἐξελθόντα*, "Ionic for *ἀποβάντα*," to the audience suggesting not, as Jebb says, "*exile*," but (literally) "coming out," the tragedy of Oedipus in fact: this is hardly felt at the moment, but we realise the skill of the poet when we hear e.g. 1011, 1182. The particular effect in 88 depends also on the ambiguity of *κατ' ὀρθόν*, for Creon only *καλῶς*, for us suggesting the fulfilment of other oracles.

(4) *O.T.* 52. Editors all think *κρατεῖς* is used by the familiar idiom without special effect as a synonym of *ἄρχεις*. Jebb: "It is as if he had written *εἴπερ ἄρξεις ὥσπερ ἄρχεις*." For the audience this is not true. An important dramatic element of the play is the tendency of the typical good king to show symptoms of tyranny: a study of 14, 31, 40, 201, 237, of the climax of the scene with Creon 626 ff., 903 ff. (Zeus as the only true King), 1196, 1522, shows the importance of this theme. It is this generally ignored element which makes the remark of the chorus (not of Sophocles) in 889 relevant to Oedipus.

(5) The point of the whole play is not that sin is punished, but simply the old truth well expressed in Pindar *Nem.* vii 55. No man has perfect happiness for all his life: what one must pray for, and the best one can hope to have, is a modest measure of good, with sense to use it well. This is the prayer that Oedipus leaves with his children. *καιρός* here means "measure" and it is a mistake to read *ἐφ* and talk about "opportunity," "chance." In view of the tragic effect of 979, repeated on a higher plane in 1080 ff., it would be strange if Sophocles had found no better thing for Oedipus to say to his children than "Live where chance and opportunity allow." He says "Live where Modest Measure is." This sense of *καιρός* is often missed: Hes. *Ἔργ.* 674, Pind. *Ol.* xiv 47, Bacch. *Fr.* 21, where Jebb might have been saved by Clement's reference to Euripides, *Anth. Adesp.* 508 (Jacobs).

(6) The first scene of *O. C.* is full of reminiscences: among them notice *στέργειν* (see note 2), *ἐξαρκούν* (see note 5), *μανθάνειν* ...*τελείν* (see note 4 and *O. T.* 216—222).

One particularly fine example may be added: the notion of the fire-bringing plague in *O. T.* 27, developed in the first chorus (where the gods who are invoked to fight the evil bring fire themselves...all, that is, except Apollo) and leading thus dramatically to the climax of 470, where Apollo has his fires to use against the sinner! Because of all this, there is value in the reminiscence *O. C.* 55, where the fire is kindly, civilising.

## 2. Mr KNOX read a paper On Editing Theocritus.

I 49 A metaphor from fishing: Opp. *Hal.* III 133, 295, IV 444, III 393: *δόλον* is "hook." Perhaps read *ἀνασπαστόν* (Lucian II 629), but see Babr. IV. 2, IX 2.

II 146 *ἀπαλᾶς* or *ἀμαλᾶς*?

VII 11 "that man of Kydon's town who fareth bravely at the Muses' side." *τόν* is correct.

IX 3 See Geoponica Bk XVII for the difficulties of the passage.

XI 60 *ποκά γ' ἀρνεύειν μεμάθοι* (teach) *με*? The correction *ευ* transferred to the wrong word.

XII 37 *ἱμαλ' ἀφῶντες* for *μὴ φαῦλον* (gloss as Bücheler saw on *ἐτήτυμον*): see Hesych. *syn.* *μαλαφῶν, μηλαφῶν*. Change due to Greek editors.

XIII 24 *ἀπ' οὖν τότε χοιράδες ἔσταν* with or without Jacobs' transposition.

68 Expel gloss (*μετέωρα ἐπὶ τῶν προτόνων* (*τὰ*) *ιστία αἶρον(τες)*) and read *ναῦς μὲν* (*ἐπὶ προτόνοισι*) *μετάρσια ἄρμεν' ἔχοισα* (*ἔνδον*) *δ' ἡμίθειοι μεσονύκτιον ἐξεκάθ(ενδον)*.

XV 49 "banded together of the refuse of rascality" of these same bands in Burton *1001 Nights* III 101. *κροτεῖν* = *συγκροτεῖν*, as Hesych. *Νεοκρότοις* (so read for *Νεοθρότοις*): *νεοαυξέσις* (= *νεωστὶ ἐσυγκεκροτημένοις*; *id.* *Συγκροτεῖ*: *συνα(ῦ)ξι*).

XXII 37 *λέγε δὴ* (for *λεγο*) *ποτε νυκτὸς ὄψιν*. (*ταῦ*) *τα τίς ἔσσει* *ἀγὰ* (for *ἔσσει δὲ λέγει*) *μάννεν ἐταίρω*; Herodas VIII)(Soph. *El.* 638. The *Ἐταῖρος* begins at v. 31.

39 See Plat. *Rep.* IX 571, 2, Cic. *Div.* XXIX 60, Clem. Al. *Paed.* II 9, Artemid. I 7, Tertull. *de anima* XLVIII. Nikephorus (p. 19 Rigalt), Chrysostom *de ingluvie et ebrietate*, Max. Tyr. XXVIII 1. Appul. *Met.* p. 58 Oudendorp.

XXIII 10 sqq. Only *εἶχεν* (12), *ὑβριν* (14 *τέφραν*?), and *δ' ἐξορπας* (15: read *ἐξ ὀρμᾶς δ'*) are seriously corrupt: see Foerster *Scr. Phys.* I 338; but there is probably a lacuna between 10 and 11.

31 *πανσθη*: cf. Reiske's em. in xv 98. (Author may have written *πανθη*.)

55 *τηλεφίλων* "that he had desired in absence."



XXV 117 πάππων for πάντων (*atavis regibus*).

Nicander *Alex.* 423 πώμοις and πίνειν arise from πολλήν, and the true reading is νείμαις. So in Phoenix fr. 1. 17 τωνγω arises from τωνγων (read ἐρείδομαι for ἀμείβομαι in 16).

### THIRD MEETING<sup>1</sup>.

At a General Meeting held in Mr Nixon's rooms, King's College, at 4.15 on Thursday, February 25, 1915, the President (Mr E. HARRISON) in the Chair,

1. Mr G. A. HIGHT was elected a member of the Society.

2. Mr KNOX read a paper on Atacta Alexandrina, of which the following is an abstract.

Phoenix Col. *Fr.* 1, v. 15 ἐγὼ δ', ὅκου πόδες φέρονσιν, ὀφθαλμούς | ἐρείδομαι [for ἀμείβομαι] μούσησι, πρὸς θύραις ἄδων, | καὶ δοντὶ καὶ μὴ δοντὶ, πλεῦνα τεττίγων [for τωνγω].

*Fr.* 2, v. 4 ὃς οὐκ ἰδ' ἀστέρ' οὐ Δίφαν ἐδίζητο. Δίφαν or the like is Persian for heaven, taken with vv. 5, 6 from (Ktesias) *ap.* Strab. p. 733, following or correcting Hdt. i 132.

*Fr.* 3 Θαλῆς γὰρ ἀστοῖς ἰστόρων (judges) ὀνήϊστος for ὅστις ἀστέρων. (ιστόρων M. Haupt.) [In Eur. *fr.* 773. 70 read κηρύσσω δ' ὅσιαν βασιλῆιον ἀστῶν θ' [for αὐτῷ δ'] αὐδάν = εὐφημούντων ὁ βασιλεὺς καὶ οἱ ἀστοί.]

Asklepiades. Add from Plut. *Mor.* 476 A

κούφη κεραία κεύσταλῃ παρήνεγκεν.

Apollonid. Nicaenus. Μῆνιν for Γλῆνιν?

Parmeno Byz. *Fr.* 1 ἀνὴρ γὰρ ἔλκων οἶνον ὡς ὕδωρ ἵππος | Σκυθιστί, φωνεῖν ['for speech' or φωνήν] οὐδὲ κόππα γινώσκων [ignorant of the α of the Scythian alphabet] (κεῖται δ' ἄναυδος ἐν πίθῳ κολυμβήσας κάθυπνος ὡς μήκωνα φάρμακον πίνων).....

Theophr. *Char.* κακολογία. Krinokoraka 'lily raven' hints at the practice of tattooing practised among Thracian noblemen and noblewomen: Dio Chrys. i 442, Artemid. i 8, Phanokles (Stob. *Fl.* LXIV 14).

Theocritus II 60 read αῖς ἔτι καινά—while their potency is unimpaired. xv 30 μὴ θῆν ἔτι, ληστρὶ (or the like)—πολύ is part of a gloss ἐπὶ πολὺ on θῆν or δῆν, for so they always explained them: e.g. on i 97, Hom. E 412.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 9 March, 1915.



Nicander *Alexipharmaka*.

- v. 94 χλιόωντι for κλώθοντι (correct L. & S.).  
 170 ψά νέον for οἰωνόν (correct L. & S.).  
 193 (λι)[ρω]μαλείαι.  
 395 δηλέεται for δὴν ἔσεται.  
 423 νείμαις for νν. ἡ. πώμοις and πίνειν.  
 500 πάλαι [O. Schneider for παραι] λαμυρή [for λαπάρη].  
 576 πολυαυδέος [νν. ἡ. πολυηχέος and πολυαλγέος].  
 590 Θρηϊκίην for οἰκείην. See Hasluck on the harbours of  
 Cyzicus, one of which, at any rate, was called a λίμνη, and another  
 'Thracian.'

3. Dr GILES read a paper entitled "Was Homer a Chian?" of which the following is an abstract.

(1) After the lapse of 120 years the theory of Wolf that the Homeric poems were put together out of a series of lays seems to have been given up by most scholars even in his own country. Nor can any of the variants or adaptations of that theory be said to have met with general acceptance.

(2) The theory of Fick published in his editions of the *Odyssey* and *Iliad* in 1883 and 1885, that a great part of the poems was originally composed in Aeolic and that they were ionicized by Cynaethus of Chios, has never obtained any general success, partly because Fick, by bringing in Cynaethus and other unnecessary matter, hardly did his main thesis justice, partly because most Greek scholars were not familiar enough with the history of the Greek dialects to follow his argument easily. Scorn was heaped upon him by declaring how ridiculous it would be to suppose any such change from one dialect to another to have taken place in the works of a popular poet in a modern language. As a matter of fact there is no lack of parallels in modern languages. The most popular Anglo-Saxon poetry was of northern origin, but is mostly preserved in the dialect of Wessex, though showing its history by the preservation of northern words when a change would have injured the alliterative metre. Some of the Arthurian legends of Middle English are preserved in the most diverse dialect forms (*Cambridge History of English Literature*, II p. 121). The snatch of song in *Othello* II sc. 3, which begins "King Stephen was a worthy peer," is a fragment of Scottish origin, the corresponding line in the original still extant being "In days when guid King Robert rang," not only the dialect but the situation being changed in the English version. A similar alteration occurs not infrequently in ballads. Such changes, however, arise in singing or recitation because the public of the time was a listening and not a reading public. The singer or reciter adapted the language and, if need be, the situation to his audience.

(3) Fick therefore need not have introduced Cynaethus. A great part of the legends dealt with north Greece, the language of which from the earliest times was Aeolic, though in Boeotia and in parts of Thessaly there was a large influx of Dorian in post-Homeric times. At the court of Peleus and of his pre-Dorian successors the minstrel would have sung in Aeolic and mainly of the achievements of Aeolic heroes. In the Peloponnese the corresponding dialect would have been more nearly akin to the later Arcadian. This also, as is seen especially in its isolated colony Cyprus, retained many Homeric characteristics. In the Homeric poems there is an Aeolic element which cannot be eliminated without violent change. Fick and others have collected the Aeolic words which remain where the Ionic word is of different quantity. Homeric *oratio obliqua* is unlike Attic, because it puts present tenses depending on a past tense into the past. A similar construction is found in quite late Thessalian (Whibley's *Companion to Greek Studies*, p. 571).

(4) But the poems as they have come down to us need not therefore have taken their present form in Thessaly. In comparatively primitive societies ballads are composed at the moment to celebrate the prowess on particular occasions of individual heroes. The Epic which combines these deeds into a continuous tale comes later. When this happens so late that the historical facts have become obscured inextricably with myths of all sorts we have not epic but romance. In one of the few epic poems that have been composed in Britain we can see this. Barbour in his *Brus* says of the prowess of the English Sir Andrew Harcla :

I will nocht reherss all the maner :  
For quha sa likis, thai may heir  
3oung women, quhen thai will play  
Syng it amang them ilka day.

(xvi 519.)

Barbour himself was the epic poet—a generation later. The exploits of Bruce's earlier contemporary were not celebrated till Blind Harry's *Wallace*, some 180 years after the events. Barbour on the whole is historical, though his confusion of his hero with the claimant of the Scottish crown, who was really his hero's grandfather, can hardly have been unintentional: Harry's statements are very largely mingled with romance.

(5) The earliest movement of a Hellenic stock into Asia was apparently that of the Aeolians into the N.W. corner of Asia Minor. They were followed later by the Ionians and these still later by the Dorians. Among the birthplaces assigned in ancient times to Homer the most favoured were Smyrna and Chios. Smyrna relied upon the name Melesigenes and maintained a cult of Homer. Simonides quotes from Homer as the man of Chios, but Chios itself relied upon the hymn to Apollo 172 *τυφλὸς ἀνὴρ*,

οἰκεῖ δὲ Χίῳ ἐν παιπαλοέσση and on the clan of the Homeridae. Both Smyrna and Chios originally belonged to the Aeolic area. Smyrna remained Aeolic till a comparatively late period (Herodotus i 150). Chios became Ionic very early, though its first Hellenic population was Aeolic (Diodorus v 81). If the Homeric poems took their existing form in a place where Ionic had superseded but not entirely exterminated Aeolic and were founded on earlier Aeolic lays the peculiarities of Homeric language can well be accounted for. The mistake made by the earlier Homeric critics was in supposing that Homer represented the beginnings of a literature. The style is not that of a beginner nor is the language. The endings in -οιο which long survived in Northern Greece are in Homer convenient archaisms. The great poet who framed the poems on the whole as we know them came at the end of an epoch, not at the beginning. Many changes in his work were no doubt brought about by inaccurate recitation and by adaptation to Ionic or Athenian audiences. Hence Aristarchus' view that Homer was Athenian.

### EASTER TERM, 1915<sup>1</sup>.

A General Meeting was held on Friday, 14 May 1915, at 4.45, in the Lodge, King's College, Professor RAPSON, Vice-President, in the Chair. Papers were read, of which the following are abstracts:

1. By Dr JAMES: Transmission of an Old Text (Pseudo-Philo *Antiquitatum Biblicarum liber*).

The authorities are: the printed edition (1527) made from two (lost) mss. from Lorsch and Fulda which closely resembled each other; the Phillipps ms. 461 (cent. xii) from St Eucharis' Abbey at Trèves; the Vienna ms. lat. 446 (cent. xii) of German origin; the Vatican ms. (Vat. lat. 488) of cent. xv, seemingly copied from a ms. also of German origin; extracts in three mss. Phillipps 391 cent. xii (from Trèves) Trèves Library 117 (cent. xv) and Fitzwilliam McClean ms. 31 (xiii, from Eastern France); and in the "Chronicle of Jerahmeel" (Hebrew, translated from the Latin in cent. xiii-xiv), edited by Dr M. Gaster.

Evidence was adduced to show that all the extant authorities for the text (which is a version from Greek probably going back to a Hebrew original) are ultimately derived, through minuscules, from a single imperfect manuscript written in uncials and undivided, which seems to have been preserved at or near Trèves, and contained also the Latin version of the genuine *Quaestiones et Solutiones in Genesim* of Philo.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 1 June, 1915.



The extant authorities fall into three groups—(a) the mss. used for the printed edition; (b) the Trèves mss., Phillipps 461 and 391 and Trèves 117; (c) the Vienna, Vatican and McClean mss., to which the Hebrew is akin. Groups (a) and (b) are closely connected, and on the whole superior to (c).

The circulation of the book was apparently confined to Western Germany and Eastern France. There seems to have been a copy in the library of S. Riquier: Petrus Comestor of Troyes is the only author who is known to quote the text. Trithemius late in cent. xv had seen it.

2. By Mr J. M. EDMONDS: Suggested Restorations of Sappho and Alcaeus.

The passages in question were taken from *Oxyrhynchus Papyri* vol. x. It was pointed out that the restoration of such fragments can be plausibly done, only if all the available means are taken to get as near as possible to the truth. The most important of these means—next, of course, to a knowledge of the Aeolic dialect and a knowledge of Lesbian poetry (and some restorers fail to use even these)—are, first, the filling of gaps not by the look-and-see method, but by the actual tracing of letter-groups from a photograph of the extant part of the papyrus (for the correct estimate is based on the width of the space between any particular pair of letters as much as on the width of any particular letter), and secondly, the making of the restoration of each line consistent in every way, graphically (e.g. initial gaps must correspond in length), artistically (e.g. the suggestion must make part of an artistic whole), and idiosyncratically (i.e. it must be the sort of thing the author might have said), with the restoration of the whole piece. For instance, in the case of initial gaps, it is no use taking A's restoration of one line and B's restoration of the next, unless they correspond in every respect. Much less is it any use, as is so often done, to fill initial gaps by merely counting the number of dots given by Grenfell and Hunt. It all depends, of course, on *what* letters are substituted for the dots, or rather on *what* letter-groups. The happy-go-lucky restoration of these and similar fragments which prevails both in England and abroad is no less than a disgrace to modern scholarship. In the present case the further precaution was taken of discussing every doubtful letter with Dr Hunt and admitting no proposal which he had not agreed to be palaeographically possible. Dr Hunt's kindness in answering queries and also in supplying photographs is here thankfully acknowledged.

Of Sappho 1231, frag. 1, col. ii, alternative suggestions were given. If τῶνδε is 'to Greece,' the 'Atridae' are Agamemnon and Menelaus returning from Troy, and Sappho, accordingly, is about to return from Greece to Lesbos; if it is 'to Lesbos,' the 'Atridae' are Orestes' sons or great-grandsons—accounts vary—



setting out to found the first Greek colony in Lesbos, and Sappho, accordingly, is in Lesbos, about to return from Pyrrha (?) to Mitylene. The former view involves the difficulty that Agamemnon in fact arrived home only to be murdered, and Menelaus only after long wanderings, and this unhappy aspect of the comparison has to be suppressed. The latter view, however, is almost impossible to reconcile with the existing remains of l. 18 of the poem, *ἡραν*λ, with a trace, probably, of a wrongly inserted ι after the η; while in the former, good sense is made—'even as they with the help of thee and thy fellow gods (*σὸν ὕμμι*) set sail (*ἦραν* Atticised for *ἄραν*) from Ilium, so be thou my aid, gentle Hera, in this homeward voyage of mine.' The 4th stanza may be plausibly filled with a prayer that Sappho may live 'as before' her 'pure and beautiful' life among the 'maidens' of Mitylene, whom she has so often taught to dance and sing for the wedding festivals over which Hera presided.

Restorations were also suggested of frag. 9, describing the jettisoning of cargo in a storm, frag. 13, a farewell to two departing friends, frag. 14, a comparison of a bosom friend to Hermione and Helen, frag. 15, an appeal to the beloved Gongyla to come back, and frag. 50, the justification of a girl friend who defies the gossips.

Of the first Alcaeus Papyrus, 1233, a restoration was suggested for part of frag. 3, an address to the summer sun. In frag. 4 l. 9 it was shown that the true reading is *εἰσδ[ύ]ων* (= *εἰσδύων*), not *εἰδέδ[ρ]ων*, the Papyrus having ε followed by what may be either ε or σ, with υ inserted above, and the space after the δ being too wide for ρ but fitting *vy* exactly. In the next line the restorer supposed that there had been *twofold* haplo-

<sup>προ</sup>graphy, *λαμπροῖτον*[. . . .]ντες standing for *λάμπροι προτόνοις* 'ισοντες, 'to sit far-seen upon the forestays.' This gets over the difficulty of the asyndeton between *θρώσκοντες* and the participle at the end of l. 10, by making the latter (future) dependent on the former (present). In restoring frag. 8 it was supposed that at l. 5 a new poem begins, praising the fatherland for the *ἄπαλοι παῖδες* who took the field as courageously as those who were grown men. 'I am not complaining that I am grown-up' continues the poet; 'I would not pluck out a hair of my beard *παρὰ μοῖραν* Διός; but the fact remains that men have men's troubles to face, whereas boys have no call to rush into the battle-mellay.'

Of the second Alcaeus Papyrus, 1234, restorations were given of frag. 2, col. i, taking *βάσμος* as 'a stone of the base' and reading *αὐτοισιν ἐπά[κρισιν]*, 'is now the headstone over them'; and of the two more complete scholia, the first containing a reference to Pittacus' brother-in-law, *Δρ[άκ]ων*, and wife, [. . . .]η. In frag. 2, col. ii, among other suggestions, it was proposed to read *πλάφλ[α]σμ[οί τ'] ἔσαχθεν | ἔνθα νόμος θάμ[ε] ἔωθ[ε] φ[ώ]νην*, 'and wassailings are brought in where the law is wont to

speak.' In a restoration of three stanzas of frag. 4, the suggestion for l. 7 involved ἐς φαίκρους [δόμους] 'into the glittering (gaudy) houses' (cf. Soph. φαίκός explained by Photiūs as = λαμπρός), and for l. 10 μεγάθε[ι] π[ίθ]εις 'swayed by pride-of-place.'

In all, restorations were proposed of sixty-six lines of Sappho and sixty lines of Alcaeus, with three scholia. [Restorations were also given of 1234 frag. 1, which, as no photograph could be procured, it was pointed out must be regarded as provisional. Since the paper was read, new portions of the fragment have been fitted on by Dr Hunt (see *Oxyrh. Papp.* xi), which show that his estimate of the number of letters missing from the beginning of ll. 2-6 was misleading, and that my readings based on that estimate must be revised. I could not ask for a better proof of my main contention, viz. that such estimates are unsafe guides to the restorer; and I must ask members of the Society to note that the very great majority of the restorations given in the paper of which this is an incomplete account were based not upon such estimates, but upon photographs and letter-tracing. J. M. E.]

## MICHAELMAS TERM, 1915.

### FIRST MEETING<sup>1</sup>.

A General Meeting was held on Thursday, October 21, in Mr Wardale's rooms, Clare College, the President, Mr E. HARRISON, in the Chair. In the absence of both the secretaries, Mr Adcock and Mr Duke, on Government service, Mr J. M. EDMONDS was appointed to act as Secretary of the Society till the Annual Meeting in January.

Professor RIDGEWAY read a paper on the Sudden Rise of the Old Attic Comedy, which is printed in full in an Appendix on "The Origin of Greek Comedy and the Sudden Rise of the Old Attic Comedy" in his *Dramas and Dramatic Dances of Non-European Races* (Cambridge, 1915), pp. 401-22.

Mr HARRISON discussed the following passages.—

(1) Soph. *fr. Troili* (561 N.):

ἔγηνεν ὡς ἔγηνεν ἀφθόγγους γάμους  
τῇ παντομόρφῳ Θέτιδι συμπλακείς ποτε.

"Speechless" (not "unspeakable," ἀφθέγκτους) suggests that the mortal was forbidden to speak to the goddess his wife. Has not folklore other examples of such a taboo between a mortal

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 2 November, 1915.

and a divine companion or mate? Compare the ballad of Thomas the Rhymer :

For, speak ye word in Elffyn-land,  
Ye'll never win back to your ain countrie.

Ap. Rhod. iv. 866—879 borrows from Hom. Hymn. ii. 236 ff., but does not, like the hymn, justify the wrath of the goddess when the mortal utters a cry : perhaps Ap. had at the back of his mind the detail to which ἀφθόγγους points.

(2) Eur. (*fr.* 891 N.) ap. Ar. *Pol.* 1310 a 33 : ὥστε ζῆ ἐν ταῖς τοιαύταις δημοκρατίαις ἕκαστος ὡς βούλεται, καὶ εἰς ὃ χρῆζων, ὡς φησὶν Εὐριπίδης. Read εἰς ὃ χρῆ ζῶν “living for what he pleases,” “living with what end in life he likes.” For χρῆ and χρῆς, personal, see Soph. *Ant.* 887 with Jebb’s note, *Aj.* 1373, *El.* 606, and cf. Ar. *Ach.* 778. Equally necessary is χρῆ in Eur. *fr.* 918 N., though Cicero must have read χρῆ since he adapts the passage to a plural subject, with παλαμάσθων and τεκταινέσθων (*ad Att.* viii. 8). For εἰς cf. Xen. *Cyrop.* viii. 1. 33 εἰς κάλλος ζῆν, *Ages.* ix. 1 τῷ εἰς κάλλος βίω.

(3) Ovid, *Fasti* v. 1—110. As the debate is reported, we are left to infer from 107—8 that the second and third speakers had two supporters each ; and *sorum* in 107 is misleadingly vague. The third best ms. has *suarum*. Read *duarum*, and mark the loss of a couplet after 78. In 80 *prima sui chori* probably means “senior of the Nine” : cf. Hes. *Theog.* 78.

## SECOND MEETING<sup>1</sup>.

A General Meeting of the Society was held on Thursday, November 4, in Mr Wardale’s rooms at Clare College.

Dr JACKSON read a paper, “Notes and Queries concerning *Eudemian ethics* III v, vi.” The following is a summary.

1232<sup>a</sup> 30 After ὥστε καὶ τῷ σεμνῷ καὶ τῷ μεγαλοπρεπεῖ ὅμοιος εἶναι δοκεῖ, for Susemihl’s comma, substitute a full stop : and, with Spengel, for ὅτε, write ἔτι.

<sup>a</sup> 33 δοκεῖ δὲ τοῦτ’ εἶναι μέγала, ἃ διώκει ὁ τὴν κρατίστην ἔχων ἔξιν περὶ τὰ τοιαῦτ’ εἶναι ἡδέα. For διώκει, write δοκεῖ.

<sup>a</sup> 36 ἅπερ ὁ φρόνιμος ἂν κελεύσειε καὶ ἡ ἀρετή. For ἅπερ, read ἥπερ. Keep καὶ ἡ ἀρετή : for, as ὁ φρόνιμος is also ἀγαθός, and ἡ ἀρετή implies φρόνησις, these are alternative presentations of the moral faculty.

1232<sup>b</sup> 1 With Spengel, for ἀνδρεία, write ἀνδρεῖος, and compare Bast, p. 773 &c.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 30 November, 1915.



1232<sup>b</sup> 1 μέγα γὰρ οἶται εἶναι τῶν αἰσχροῶν. For οἶται, read <οἶεσθαί τι> οἶται, and compare *Nicomacheans* Δ viii 1125<sup>a</sup> 15.

<sup>b</sup> 4 μεγαλοψύχον δὲ δοκεῖ τοῦτο διὰ τὸ περὶ ὀλίγα σπουδάζειν, καὶ ταῦτα μεγάλα, καὶ οὐχ ὅτι δοκεῖ ἐτέρῳ τινί. For δοκεῖ in 4, write δοκεῖν; and for ὅτι, ὅ τι.

<sup>b</sup> 14 οὕτω μὲν οὖν δόξειεν ἂν ἐναντίως ἔχειν. τὸ γὰρ εἶναι τε μάλιστα περὶ τμηγν καὶ καταφρονητικὸν εἶναι τῶν πολλῶν καὶ δόξης οὐχ ὁμολογεῖσθαι. So the ms. Keep τὸ and καί, and for τε μάλιστα, write τὰ μάλιστα.

<sup>b</sup> 32 ἔστι δὲ μικρὰ καὶ ἄξιόν τινα τηλικούτων καὶ ἀξιοῦν ἑαυτὸν τούτων. For μικρὰ καί, read μικρῶν εἶναι. The genitive termination ὦν, if superposed, might easily be lost: and  $a = \epsilon$ ,  $\kappa = \nu$ , are recognized equations. For the collocation μικρῶν εἶναι ἄξιον τηλικούτων, compare 35 μεγάλων ἀξιοῦν ἑαυτὸν τῶν ἐντίμων ἀγαθῶν.

1233<sup>b</sup> 11 οἷον τὴν θεωρίαν οὐκ ᾔετο Θεμιστοκλεῖ πρέπειν ἦν ἐποιήσατο Ὀλυμπιάζε διὰ τὴν προνύρξασαν ταπεινότητα ἀλλὰ Κίμωνι. Plainly a subject is wanted for ᾔετο. In the *Journal of Philology* xxxii 222 Bywater shows that τ'—tau with an apostrophe—sometimes did duty for τις, and was occasionally misread as τε. Having established this, he proceeds to deal with a passage in Hippocrates I, p. 109, 6 Kuehlwein, where some mss have δύναιτό τις ἂν, and others, the best, δύναιτ' ἂν. Bywater conjectures that this δύναιτ' ἂν is compressed from an earlier δύναιτό τ' ἂν, i.e. δύναιτό τις ἂν. I think that in the passage before us a τις, which followed ᾔετο, has been similarly lost.

Dr GILES read a paper entitled "Some Greek Medical Terms and Euripides' Conception of the Madness of Heracles," of which the following is an abstract.

Some years ago it was pointed out (*Proceedings C. P. S.*, 1908, p. 16) that in the comparatively high civilization of Peisistratus' age the crofter at the χωρίον ἀτελές on Hymettus was still working with the πάτταλος or dibble, the most primitive of all agricultural implements. It is *prima facie* not unlikely that some primitive traits may be found also in other departments of Greek life, and not least in medicine, which to modern times has retained amongst the common folk many traces of its early relationship to sympathetic magic.

(1) The following history of ἀκέομαι 'heal' was suggested some two or three years ago by an enquiry from Dr Postgate as to whether there was any evidence to connect ἄκος with the root *ak-* meaning 'sharp,' which is widespread in the Indogermanic languages. The etymologies given in the dictionaries are vague, or, as in the case of Ebeling's derivation in the Homeric Lexicon (from ἄ causative and κερ- the root of κέμαι), impossible. Prellwitz (ed. 2) connects with the Skt. *yaças* "Herrlichkeit."



But in that case the word ought to have a rough breathing. Moreover it is as a general rule unwise to connect primitive words with highly abstract notions. Boisacq suggests a connexion with ἀκέστρα 'a darning needle.' The primitive treatment of wounds, however, shows that Dr Postgate's suggestion is justified. Among the Wa-kikuyu the edges of a wound are drawn together and a long thorn is run through them and wound about with a long thread of fibre, which keeps the thorn in position till the wound heals. It is then removed much as a surgeon removes his stitches. Thus ἄκος is originally a prick or thorn so used, and from it is formed a verb \*ἀκεσ-ιομαι whence the early ἀκείομαι, surviving for metrical reasons in the participle in Homer's time. Boisacq's ἀκέστρα seems not to occur before Lucian, though no doubt the name and the object are both much older and by chance are not found in earlier literature: cp. the English word *deech* which, as the late Sir James Murray pointed out, is found in English literature only at intervals of nearly five hundred years.

(2) The verb ἰάομαι and its kindred words are in all probability connected with ἰός 'poison,' Latin *virus*, Skt. *viṣa-*, though as Curtius long ago pointed out there is no evidence in Greek for an initial *ϕ* (unless the reading of the first hand in Bacchylides III. 68 is evidence for a verb *ϕιαίνω*). The connexion with ἰαίνω is not probable in point of sense, to say nothing of the difference in the quantity of the *ι*, which in *ιαρός* seems not to be shortened before Euripides. The development of meaning in ἰάομαι is an early example of the great medical principle *similia similibus curantur*. In the Highlands the water in which a flint arrow has been steeped is regarded as an infallible cure for hurts supposed to be inflicted by that 'elfbolt,' and similar sympathetic magic is found all over the world. The early Greeks as we know from the case of Philoctetes and from *Od.* I. 260-2 used poisoned weapons, and a similar preparation was the best anti-toxin.

(3) The etymologists have not been fortunate over the history of λύσσα, λύττα 'madness.' The word is rare in Homer, being used only of a kind of Berserker rage which affects Hector in *Iliad* IX. 239 and 306 and Achilles in *Iliad* XXI. 542. But it has two derivatives in Homer *λυσσώδης* (*Il.* XIII. 53) and *λυσσητήρ* (*Il.* VIII. 299 *τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα*). The treatment of madness by the Greek tragedians is an interesting study. It is clear that Euripides had devoted special attention to it. In the *Orestes* 396 the hero tells us that conscience (*σύνεσις*), remorse for matricide is what ails him. But in the *Hercules Furens* Heracles has no such reason to have a mind diseased. He has returned victorious from the labours undertaken in virtue of his promise to Eurystheus, and Euripides avoids the hackneyed story (adopted by Sophocles in the

*Trachiniae*) of the shirt of Nessus. Hera alone is responsible. She sends against him a deity Λύσσα, who goes only under compulsion. As a result Heracles is seized with a fit of maniacal fury, the character of which is portrayed with great precision. The symptoms may fairly be described as "great mental disturbance, with fits of maniacal excitement, in which he strikes at every one about him, and accuses them of being the cause of his sufferings—these attacks being succeeded by calm intervals in which he expresses great regret for his violent behaviour." This quotation, however, is drawn from the article on *Rabies* in the *Encycl. Britannica* (11th ed.). In later writers, medical and other, λύσσα is the technical term for hydrophobia, and a full account is given in Dioscorides' *Theriaca*. The origin of the word λύσσα is from \*λυκ-ια and means the wolf disease. A memory of the relation between the words may be preserved in Theocritus iv. 11, πείσαι κα Μίλων καὶ τῷς λύκος αὐτίκα λυσοῖν. [Whether Euripides had a similar play of words in mind is uncertain, though the wicked king in the play is named Lycus, and the punning on Pentheus and πένθος in the *Bacchae* shows an undoubted example of the kind. According to Wilamowitz Lycus was an invention of Euripides and did not occur in the myth before his time.]

### THIRD MEETING<sup>1</sup>.

A General Meeting was held on Thursday, November 18, in Mr Wardale's rooms at Clare College. In the absence of Mr Quiggin on Government service, Mr WARDALE was elected Deputy Treasurer.

1. Professor HOUSMAN read a paper on some passages of Ovid, of which the following is an abstract:

Ovid her. vi 110

cur tua polliciti pondere uerba carent?

*polliciti* is not a neuter substantive but a masculine participle, and the construction is that of amor. i 8 108 "ut mea defunctae molliter ossa cubent."

trist. iii 11 61 sq.

crede mihi, si sit nobis collatus Vlixes,

Neptunique minor, quam Iouis, ira fuit.

Attempts to get rid of *que* in the pentameter have failed: write then in the hexameter "*felix nobis collatus Vlixes.*" *si sit* is a marginal explanation that *collatus* is equivalent to the protasis

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 7 December, 1915.

of a conditional sentence, as in Prop. i 5 7 "non est illa uagis similis conlata puellis": see also Quint. vi 2 22 "comparata ei felix Polyxena."

trist. v 2 23

litora quot conchas, quot amoenos hostia flores  
quotue soporiferum grana papauer habet.

*hostia* here and often is a false spelling of *Ostia*, whose wealth of flowers is described in Riese's geogr. Lat. min. p. 83 24-30.

ex Pont. i 2 101

utque diu sub eo sic sit sub Caesare terra.

*terra* has come from the verse above and has ousted *semper*. *Caesare* means "a Caesar" as in Luc. iii 168.

ex Pont. i 6 23-4

qualicumque modo mihi sint ea facta, rogare  
desine.

*qualiscumque* interrogative is not Latin; the best ms has *qualiacumque*; write *qualia quoque*.

ex Pont. ii 5 11

optastique breuem salui mihi Caesaris iram.

*salui*, though much assailed with conjectures, is necessary to preclude a dangerous ambiguity, and means "ita tamen ut ipse saluus esset." So *isdem sub dominis* trist. iii 1 58, and so *senior* met. xv 838, where Ovid probably wrote "cum senior *meritis* (*similes* mss) aequauerit annos."

ex Pont. ii 7 3

proxima subsequitur, quid agas, audire uoluntas.

*uoluntas* is rightly defended (against *uoluptas*) by Vahlen, but wrongly explained. *proxima...uoluntas* answers to *uult...primum* in verse 1, and the sense is "secundo loco uult."

ex Pont. iii 4 64

si duce non facta est digna corona suo.

*suo*, absurdly changed to *tuo* by recent critics, refers to *corona* and is good sense and idiomatic Latin. See iii 8 14, 9 22, trist. ii 578, Manil. iv. 912, Mart. ix 76 4, xi 52 6.

2. Dr R. G. BURY read a paper on "The Origin of Atomism," of which the following is an abstract:

The current view that "Atomism is an offshoot of Eleaticism," and that Leucippus is dependent on Parmenides, has already been severely criticized by Gomperz and Mr A. W. Benn. Gomperz is probably right in deriving Atomism "partly from the Pythagoreans." This may be shown (1) from a comparison of their main tenets, and (2) from a survey of Atomistic terminology. As



to (1), both Atomists and Pythagoreans are rigid dualists, and both build up the world out of primary monads which are qualitatively invariable; but they differ in this that while the point-monads of the latter are all alike and only acquire shape-variety when pluralized into triangles, gnomons &c., the atom-monads possess shape-variety from the start, and represent a telescoped form of the multiplied monads, or σχήματα, of the Pythagoreans. The explanation of this characteristic difference may be found in the *ναστόν* theory of Leucippus. As to (2), the following terms may be regarded as linking the two schools:—*ιδέα* (cp. A. E. Taylor, *Var. Socr.* p. 248)—*ὄγκος* (cp. *Theaet.* 155 A, *Parm.* 164 A)—*Ἀνάγκη* as applied to the Atomic law of motion, or *δίνος* (cp. *Rep.* 617 B, with Adam's N. *ad loc.*)—*ἀποτομή* (cp. *Meno* 85 A, *Parmen. Fr.* 3)—*σκήνος* (= σῶμα)—*περιπάλαξις* (cp. *Phaedo* 82 D where we should read, with Diels, *παλάττοντες*: cp. *Aelian V. H.* 3. 11). In *Arist. Met.* I 4 *διαθιγή* (= τάξις) is given as one of the differentiae of the atom: the right word is probably *διαθήκη* (cp. the def. of *διάθεσις* in *Met.* IV 19, and *Democr. Fr.* 9). In the same context, the words τὸ δὲ Z τοῦ N θέσει should not be altered, with Diels, to  $\Xi$  and H, since all the letters used are probably taken from the technical term NACTON. The assumption that *σπέρματα* was an early Atomistic term is warranted by *Arist. de An.* I 2 (*πανσπερμία*: cp. *de Caelo* III 4), by *Lucretius's semina rerum*, and by the play on *σπαρτοί* in *Plato (Soph.* 247 c). The clue to the origin of Atomism may be found in the peculiar term *ναστόν* (cp. *Galen VIII* 931), which conveys the central notion around which, with the aid of Pythagorean concepts, the whole Atomic theory was built up. *I.e.* Leucippus derived his physical theory in the first instance from the study of the phenomena of compression ("kneading") and of porous or spongy matter. It is the study of porosity that gets us at once to the double notion of "the Full and Empty"; and on this stock of Ionian physics were grafted by Leucippus his Pythagorean borrowings. But to the Pythag. σχήματα L. applies afresh his *νάσσειν*-concept, "kneading" the geometric shapes into voidless atom-shapes—telescoping them, as it were (cp. *συνιόντα καὶ πιλούμενα Ar. Phys.* IV 6). In short, Leucippus, if labelled at all, is best described as "an independent Pythagorean"; and Atomism is in no real sense dependent on Eleaticism.

3. Mr HARRISON read "Addenda on *Soph. fr. Troili* (561 N.)."

The view of ἀφθόγγους γάμους which he had taken on October 21 (see above, p. 12) was probably due, by unconscious memory, to B. Schmidt: *Volksleben der Neugriechen*, p. 116; *Neue Jahrb. f. kl. Altert.* XXVII (1911), p. 648 ff. Schmidt adduces from Crete a folk-tale, clearly descended from the legend of Peleus and Thetis, in which the Nereid never exchanged a



*single word with her husband* until the incident which caused them to part. The Cretan tale is told also by Sir Rennell Rodd, *The Customs and Lore of Modern Greece*, p. 178. Schmidt is followed by W. Mannhardt (*Wald- und Feldkulte*, II<sup>2</sup> 60), who refers to Walter Map, *De Nugis Curialium*, c. XII, for a similar silence; and he will be followed by Mr A. C. Pearson in his edition of the fragments of Sophocles. Professor Burkitt quoted to the Society another such silence from the story of the Persian Prince Beder and a Princess of the Sea.

ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1915.

<i>Expenditure.</i>	<i>L</i>	<i>s.</i>	<i>d.</i>	<i>L</i>	<i>s.</i>	<i>d.</i>
Books and Binding:						
Jan. 1. Wilson	...	...	...	3	3	9
University Press:						
Mar. 26. (Transactions VII)	...	...	...	45	0	0
June 2. ... ..	...	...	...	8	3	
June 22. Purchase of £100 3½% War Loan	...	...	...	45	8	3
Miscellaneous:				94	1	9
April 9. Cowman (honorarium, etc.)	...	...	...			
July 31. Egyptian Exploration Fund	...	...	...	1	2	5
Nov. 25. Subscription to Le Muséon	...	...	...	1	1	0
Balance, Dec. 31, 1915	...	...	...	2	3	5
				25	0	0
				26	10	7
				<u>£196</u>	<u>7</u>	<u>9</u>
Examined and found correct,						
J. E. NIXON { Auditors.						
E. HARRISON }						
January 26, 1916.						

\* Including £2. 15s. 6d. in reserve for dinner account.  
Arrears due 1 Jan. 1916 = £12. 12s. 0d.

Arrears due 1 Jan. 1916 = £12. 12s. 0d.

The whole number of members at present date (Jan. 1916) is 125. Of these 4 are honorary and 61 compounders.

The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3.3 per cent., £148. 5s. 7d. India 3½ per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan Water Board Stock, £100 New Zealand 3½ per cent. Stock, £100. 9s. 6d. New Zealand 4 per cent. Stock, and £100 War Loan 3½ per cent.

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TO

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# LAWS

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.



8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

---

By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
Cambridge Philological Society.

MARCH 1916.

---

\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

1881. Professor B. L. Gildersleeve, Johns Hopkins University,  
Baltimore, Md., U.S.A.  
1892. Professor K. Brugmann, Leipzig, Germany.  
1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

1880. The Philological Society (London): Treasurer, H. A.  
Nesbitt, Esq., Paulatin, Bearsden, Glasgow.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Librarian, 19, Bloomsbury Street,  
London, W.C.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouth-  
shire, Cardiff.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.

1885. The Canadian Institute, Toronto, Canada.  
 1885. The American Philosophical Society, Philadelphia, Pa.,  
 U.S.A.  
 1886. The University College, Dundee.  
 1887. The Library, St John's College, Cambridge.  
 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
 1896. The Library, Harvard University, Cambridge, Mass.,  
 U.S.A.  
 1898. The University of Göteborg, Sweden (Stadtsbibliotek,  
 Göteborg).  
 1900. La Bibliothèque de l'Université de Lyon, 18, Quai  
 Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9,  
 Liège, Belgium.  
 1909. The University of Upsala, Sweden.  
 1910. The University of California, Berkeley, California, U.S.A.
- 

1899. †The University of Adelaide, S. Australia (Australian  
 Book Co., 16, Farringdon Avenue, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs  
 B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

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1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road,  
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 1912. Adcock, F. E., M.A., King's.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens,  
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 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O.,  
 Antrim, Ireland.  
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† Subscribing libraries.



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1912. Edmonds, J. M., M.A. (Jesus): Storey's Way.
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1902. Edwards, H. J., M.A., Peterhouse.
1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.

1879. \*Flather, J. H., M.A. (Emmanuel): Newton Road, Cambridge.
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1888. \*Giles, P., Litt.D., Master of Emmanuel.
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1884. Gray, Rev. J. H., M.A., Queens'.
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1912. \*Greg, W. W., Litt.D. (Trinity): Park Lodge, Wimbledon, S.W.
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1889. Housman, Prof. A. E., M.A., Trinity.
1882. Hügel, Friedrich Baron von: 13 Vicarage Gate, Kensington, London, W.
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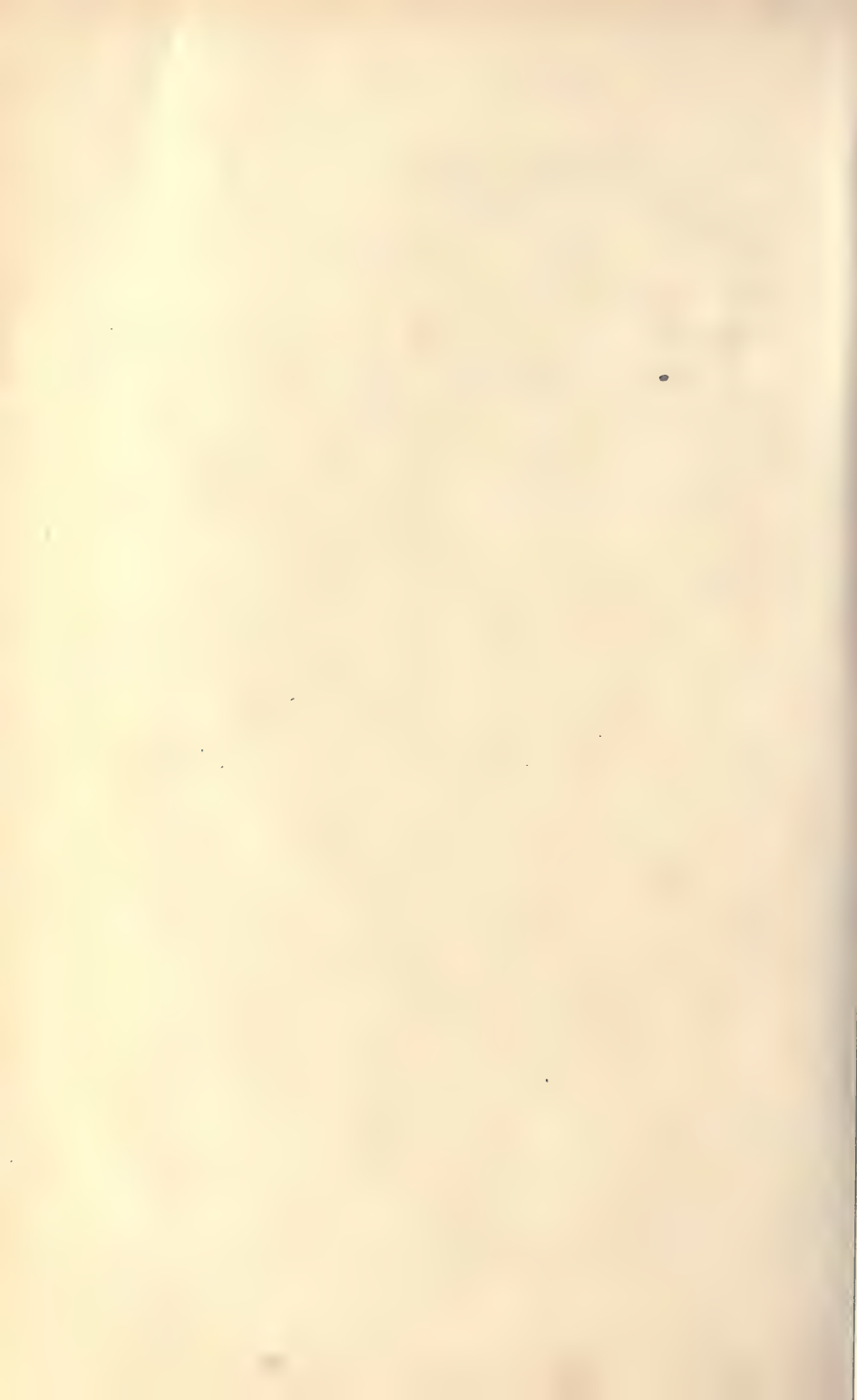
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1879. \*Welldon, Most Rev. J. E. C., D.D. (King's): The Deanery, Manchester.
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1909. Williams, Miss A. M. (Girton): 7, Ullswater Road, West Norwood, London, S.E.



1898. \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St  
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\*Wright, Rev. A., D.D., Queens'.  
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list*  
• *to the TREASURER of the Society.*



## PROCEEDINGS

OF THE

Cambridge Philological Society.

THE ROYAL CANADIAN INSTITUTE

CIII—CV.

D<sup>16</sup>LENT, EASTER AND MICHAELMAS  
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1917

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# Cambridge Philological Society

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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1916.

FIRST MEETING<sup>1</sup>.

The Annual General Meeting of the Society was held on Thursday, 27 January 1916, at the Lodge, Emmanuel College, the President, Mr E. HARRISON, in the chair.

There were elected Officers for 1916 :

*President* : Dr Bury.

*Vice-President* : Mr Wardale.

*Members of Council* : Prof. Jackson, Prof. Bevan, Sir John Sandys, and Mr Harrison.

*Hon. Treasurer* (re-elected) : Mr Quiggin.

*Hon. Deputy Treasurer* : Mr Wardale.

*Hon. Secretaries* : Mr Adcock (re-elected) and Mr Edmonds.

*Hon. Librarian* (re-elected) : Mr S. G. Campbell.

*Hon. Auditors* : Mr Campbell and Mr Sikes.

Mrs WEDD read a paper on Some Passages of Euripides and others, of which the following is an abstract :

*Eur. Med.* 1261-1270.

*Ch.* μάταν μόχθος ἔρρει τέκνων,  
ἀρα μάταν γένος φίλιον ἔτεκες, ὦ  
κνανεᾶν λιποῦσα Συμπληγάδων  
πετρᾶν ἀξενωτάταν ἐσβολάν ;

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 22 February, 1916.

δειλαία, τί σοι φρενῶν βαρὺς  
 χόλος προσπίτνει καὶ δυσμενῆς  
 φόνος; ἀμείβεται  
 χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιά-  
 σματα † ἐπὶ γαῖαν αὐτοφόνταις ξυνψ-  
 δὰ θεόθεν πίνοντ' ἐπὶ δόμοις ἄχη.†

Mrs Wedd suggested that the reference to the Symplegades is carried on into the sentence beginning δειλαία: thus προσπίτνει = *crushes*, and φόνος ἀμείβεται (*middle*) = *passes through, emerges from* (sc. φρένας). In this case the murder is ironically compared with either Argo or the dove, and the fiasco of the love-match is emphasized.

In line 1269, for ἐπὶ γαῖαν read ἐπάγοι τ' ἄν. ἐπάγειν to be taken in technical huntsman's sense = *let loose the dogs*, thus suggesting the Erinyes-motif.

*Eur. Hel.* 357—359.

*Hel.* θῦμα τριζύγοις θεαῖσι  
 τῷ τε σήραγγας Ἰδαί-  
 ας ἐνίζοντι Πριαμί-  
 δα ποτ' ἀμφὶ βουστάθμους.

[σύραγγ' αἰοδαὶ σεβίζον LP: σήραγγας Ἰδαίας ἐνίζοντι Badham: συρίγγων αἰοδαῖς σεβίζοντι Wilamowitz.]

Read θῦμα τριζύγοις θεαῖσι  
 τῷ τε σ', Ἥρα, γᾶς Ἰδαί-  
 ας ἐνίζοντι Πριαμί-  
 δα ποτ' ἀμφὶ βουστάθμους.

"A victim of the three goddesses, and of Paris, who once entertained *thee*, Hera, nigh his hut in the land of Ida." Helen, here the virtuous wife who never went to Troy, reproaches Hera, patroness of faithful wives, and hints that her neglect has been bought with a price, the hospitality of Paris. Above (l. 348—350), Helen invokes Eurotas, witness of her marriage-vows; now, Hera, who has betrayed her.

*Eur. I. A.* 720—724.

*Cl.* κάπειτα δαίσεις τοὺς γάμους ἐς ὕστερον;  
*Ag.* θύσας γε θύμαθ' ἀμὲ χρὴ θύσαι θεοῖς.  
*Cl.* ἡμεῖς δὲ θοῖνῃ ποῦ γυναιξὶ θήσομεν;  
*Ag.* ἐνθάδε παρ' εὐπρύμνοισιν Ἀργείων πλάταις  
*Cl.* καλῶς ἀναγκαίως τε· συνενέγκοι δ' ὅμως.

For καλῶς ἀναγκαίως τε read καλῶ's ἀναγκαῖά σφε, "I shall be inviting them to a sorry feast." Perhaps there is a further reference, with tragic irony, to the *inevitability* of the feast, i.e. to the scone-cup: cf. Plautus *Rud.* II 32.

[I am inclined to accept Mr S. G. Campbell's suggestion, ἀναγκαίαν in agreement with θοῖνῃ. R. E. W.]

*Eur. I. A. 1166—1170, and 1177—1179.*

κἄν τις σ' ἔρηται τίνος ἑκατί νιν κτενεῖς,  
λέξον, τί φήσεις; ἥ 'μὲ χρὴ λέγειν τὰ σά;  
'Ελένην Μενέλεως ἵνα λάβῃ. καλὸν † γένος †,  
κακῆς γυναικὸς μισθὸν ἀποτεῖσαι τέκνα.  
τᾷχιστα τοῖσι φιλτάτοις ὠνούμεθα.

For γένος read γέμος, a *fine bargain*: cf. Aesch. *Ag.* 1222, a passage which Euripides may well have had in mind. The babes of Thyestes were the innocent victims of passion: was Iphigenia, says Clytaemnestra, to be sacrificed by her father, the son of Atreus, in order that Menelaos might recover his wife—a bad lot?

The commercial metaphor is borne out by μισθὸν ἀποτεῖσαι and ὠνούμεθα.

Therefore perhaps μισθὸν, the MSS. reading, should be retained in line 1179, and the latter part of the line emended.

Ἀπώλεσέν σ', ὦ τέκνον, ὃ φυτεύσας πατὴρ,  
αὐτὸς κτανών, οὐκ ἄλλος οὐδ' ἄλλη χερί,  
τοιόνδε <νόστον> καταλιπὼν πρὸς τοὺς δόμους.  
[μισθὸν L P.]

Here some technical commercial expression may have led to corruption. As πρὸς τοὺς is in *rasura* in L, it may possibly have ousted προδοὺς in the commercial sense of "payment in advance." By transposing προδοὺς, therefore, and δόμους, we might read

τοιόνδε μισθὸν, καταλιπὼν δόμους, προδοὺς.

i.e. Agamemnon had not even secured the delivery of the goods.

In this case ἐπεὶ in the following line would refer back to the main sentence τίν' ἐν δόμοις με καρδίαν ἔξειν δοκεῖς (1173), all that intervenes being of the nature of a parenthesis.

*Aeschines in Ctes. § 233.*

ἔπειτ' ἔξεισιν ἐκ τοῦ δικαστηρίου ὁ τοιοῦτος κριτῆς ἑαυτοῦ μὲν ἀσθενῇ πεποικῶς, ἰσχυρὸν δὲ τὸν ῥήτορα. ἀνὴρ γὰρ ἰδιώτης ἐν πόλει δημοκρατουμένῃ νόμῳ καὶ ψήφῳ βασιλεύει. ὅταν δ' ἐτέρῳ ταῦτα παραδῶ, καταλέλυκεν τὴν αὐτὸς αὐτοῦ δυναστείαν. ἔπειθ' ὁ μὲν ὄρκος, ὃν ὁμωμοκῶς δικάζει, συμπαρακολουθῶν αὐτὸν λυπεῖ. δι' αὐτὸν γὰρ, οἶμαι, γέγονε τὸ ἀμάρτημα. ἡ δὲ χάρις πρὸς ὃν ἐχαρίζετο ἄδελος γεγένηται. ἡ γὰρ ψήφος ἀφανὴς φέρεται.

The words δι' αὐτὸν γὰρ, οἶμαι, γέγονε τὸ ἀμάρτημα do not give satisfactory sense: what is wanted is an antithesis to ἄδελος γεγένηται.

For δι' αὐτὸν read διαύτητον: "for the scandal of the verdict has, I suppose, been noised abroad, whereas the recipient of his favour is unconscious of favour received, the vote being recorded in secret."

It is true that *αὐτέω* and compounds are poetical, but this is a highly coloured passage.

*Aristoph. Ran. Hypoth. IV (fin.).*

[τοῖς δὲ γελοίοις τούτοις ὁ ποιήτης μεθόδῳ δεινότητος ἀνύει πάνν γενναῖα καὶ σπουδαιότατα. τῇ γὰρ ἐξ Ἑιδου μετ' Αἰσχύλου πρὸς τοὺς ζῶντας ἀναφορᾷ φησι προπεμπόμενος ὁ Διόνυσος, ἐντολὴν ἔσχε· Πλούτωνος καὶ Περσεφόνης, καὶ τάχος τῶν αὐτῶν ὅπως τὴν πολιτείαν ἰσώσῃ τῶν Ἀθηναίων καὶ διαλύσῃ τὰς ἔχθρας καὶ τοὺς διὰ τὴν ἐν Ἀργεννούσαις μὴ γενομένην ἀναίρεσιν τῶν ἐχθρῶν [νεκρῶν Velsen] φυγάδας γενομένους καὶ ἀτίμους, αὐθις πολίτας καὶ ἐντίμους ποιήσιν.]

In last sentence take *φησι* as parenthetical, delete comma after *Διόνυσος* and semi-colon after *ἔσχε*, and read for *τάχος* some form from *τάσσω*, perhaps *ταγὰς* = arrest-warrants. "Dionysos got an injunction from Plouton and Persephone, and warrants from the same parties, etc." (altering *ποιήσιν* to *ποίησῃ* and reading *νεκρῶν* for *ἐχθρῶν* with Velsen), cf. the closing scene of the play (1504).

*Pluto.* καὶ δὸς τὸντὶ Κλεοφᾶντι φέρων  
καὶ τὸντὶ τοῖσι πορισταῖς  
Μύρμηκί θ' ὁμοῦ καὶ Νικομάχῳ,  
τόδε δ' Ἀρχενόμῳ.  
καὶ φράζ' αὐτοῖς ταχέως ἤκειν  
ὥς ἐμὲ δευρὶ καὶ μὴ μέλλειν.

Is it conceivable that, by the time of the writer of the Hypothesis, *τάχος* itself might have come to mean a *dépêche*? The staging, however, of the scene requires at least *three* documents, so a plural seems to be wanted.

*Plautus, Amph. I l. 169.*

*Mercury.* Olet homo quidam malo suo. *Sosia.* Hei, num nam ego obolui?

*Mercury.* Atque haud longe abesse oportet; verum longe hinc afuit.

*Sosia.* Illic homo superstitiosust.

Here the sadly lacking point may have been present in the original Greek in the form of a reference to the campaign against the Teleboae.

"He can't be far off: but he *was* in the Far-Cry Land" or "but it's a long, long way to Tipperary."



SECOND MEETING<sup>1</sup>.

A General Meeting of the Society was held on Thursday, 10 February 1916, at the Lodge, Emmanuel College, the President, Dr BURY, in the chair. The Society recorded an expression of its regret at the death of one of its oldest members, Mr J. E. Nixon.

Dr R. G. BURY read '*Platonica*,' of which the following is an abstract:

*Phileb.* 13 B κακά δ' ὄντα αὐτῶν τὰ πολλὰ καὶ ἀγαθὰ δέ, ὡς ἡμεῖς φαμέν, ὁμῶς σὺ προσαγορεύεις ἀγαθὰ αὐτά. Some codd. insert πάντα after ὁμῶς. Since the regular use of καὶ...δέ is to corroborate or intensify ('nay more'), the first ἀγαθὰ can hardly stand, as is pointed out by Mr H. Richards (in *Platonica*). Uncomplimentary epithets like ἀκάθαρτα, μανικά or πάγκακα might be thought of; but a neater correction, killing 'two birds with one stone,' would be πάντα, assuming that ἀγαθὰ ousted πάντα, and that a marginal πάντα was inserted later in the wrong place. With πάντα the construction will be τὰ πολλὰ καὶ (τὰ πολλὰ) πάντα δέ ('most of them, nay by far the most'), as in Hdt. i. 203, ii. 35.

*ibid.* 52 D καὶ τὸ μέγα καὶ τὸ ἱκανόν. In spite of Mr Richards, ἱκανόν can hardly be right. I have long thought that the right word is τὸ ποικίλον. If the first two letters of ποικίλον were accidentally omitted, -ικίλον would almost inevitably become ἱκανον. For ποικίλον cp. *Phil.* 12 C, ποικιλώτερα καὶ μείζω *Rep.* 426 A, πολὺ καὶ ποικίλον *Rep.* 604 D, *Theaet.* 146 D, *Laws* 704 D.

*ibid.* 66 D Φίληβος τὰγαθὸν ἐτίθετο ἡμῖν ἥδονήν εἶναι πᾶσαν καὶ παντελῇ. For the suspected παντελῇ Badham proposed πάντη, Richards παντελῶς. I conjecture παντοίαν (AN = ΔH): cp. *Phil.* 30 B πᾶσαν καὶ παντοίαν σοφίαν, *Theaet.* 157 A πάντα γίνεσθαι καὶ παντοῖα: and see also the criticism of ἥδονή as an omnibus-term in *Phil.* 12—13.

*Phaedr.* 228 B ἀπαντήσας δὲ τῷ νοσοῦντι περὶ λόγων ἀκοήν, ἰδὼν μὲν ἰδὼν ἦσθη κτλ. In *Class. Quarterly* (Oct. 1915) Mr Richards proposes αὐτόν in place of the second ἰδὼν. May it be a corruption of some part of ἥδονή, and should we write ἥδονῇ ἦσθη or, better, ἥδονῆς <ἡττή>θη? Cp. *Thuc.* iii 38 ἀπλῶς δὲ ἀκοῆς ἥδονῇ ἡσώμενοι καὶ σοφιστῶν θεαταῖς ἐοικότες. For the confusion of η and ι in Platonic mss, see Adam's *Republic*, vol. ii, pp. 524—5.

*ibid.* 237 B καὶ ποτε αὐτὸν αἰτῶν ἔπειθεν τοῦτ' αὐτὸ ὡς κτλ. αἰτῶν T, ἐρῶν B, λέγων cj. Richards, πειρῶν Winckelm. By combining the readings of the two mss we arrive at δι' ἐπῶν,

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 29 February, 1916.

which—taking *ἐπη* in the sense of ‘pleading,’ or ‘words of advice’ (see L. and S. *s.v.*)—gives a suitable sense.

*Protag.* 327 C ὅστις σοι ἀδικώτατος φαίνεται ἄνθρωπος τῶν ἐν νόμοις καὶ ἀνθρώποις τεθραμμένων. Various suggestions have been made to remedy καὶ ἀνθρώποις. Perhaps καὶ ἄνους is a corruption of ἱκανῶς. Conversely, in *Phileb.* 23 D, Badham corrected τις ἱκανός of codd. to τις ἄνος.

*Theaet.* 149 D καὶ ἐὰν νέον ὃν δόξη ἀμβλίσκειν ἀμβλίσκουσιν. Among the latest emendations are Naber’s καὶ νᾶνον ἄν and Richards’ καὶ ἄμεινον ἄν. I suggest, for νέον ὃν, νεοττόν: a chick is equally a chick whether in the shell or out of it. Cp. νεοττίον of ‘yolk of egg’ (see L. and S. *s.v.*), and νεοττός of a human ‘chick’ in *Laws* 776 A.

*ibid.* 175 C εἰ βασιλεὺς εὐδαίμων κεκτημένος τ’ αὖ χρυσίον. For τ’ αὖ Burnet has (after Iambl.) τ’ αὖ πολύ, while Madvig and Schanz read ταῦ (= πολύ, Hesych.). Richards (*Platonica*) proposed τὸ Ταυτάλου χρυσίον. On the same lines we might propose τὸ Γύγου χρ.—Gyges, too, being a proverbial ‘money-bug.’

*Epp.* 316 D τὸν δὲ ἄφρονα ὀρώντι μετὰ πονηρῶν καὶ πολλῶν ἀνθρώπων καταλελειμμένον. Richards proposes a transposition, πολλῶν καὶ πονηρῶν, or else φαύλων for πολλῶν. Why not πολεμίων, a compendium of which might easily be confused with πολλῶν (see Bast, p. 834)?

Mr EDMONDS read a paper on Suggested Restorations of Alcaeus, of which the following is an abstract.

(1) It was claimed that we have grounds for supposing Sappho’s works, as known in antiquity, to have comprised something like 12,000 lines, and that the total for Alcaeus was probably comparable with this (Harpocration’s words introducing fr. 103, where the MSS vary between νή, ῆ and κ’, should be read ἐν πεντηκοστῇ ὀγδόου ‘in the 50th ode of the 8th book’). These large numbers emphasise the folly of supposing these great poets never to have repeated themselves. The fragment called by Bergk 23,

ἄνδρες γὰρ πόλιος πύργος ἀρεῖυτος,

has found its true place in the Berlin-Aberdeen papyrus (see *Cl. Rev.* Dec. 1909), and it thus becomes plain that the three passages of Aristides and one of Nicolaus quoted by Bergk on that fragment deal with a different passage or different passages altogether. It was shown that of the four passages two contained metrical citations of Alcaeus, one in the Alcaic metre, the other in that of Catullus 61, a metre used by Sappho and Anacreon. The first reads as follows in the MSS, ...ὅτι οὐκ οἰκία καλῶς ἐστε-  
γασμένοι οὐδὲ λίθοι τειχῶν εὖ δεδομημένοι οὐδὲ στενωποί τε καὶ νεώρια

ἡ πόλις, ἀλλ' ἄνδρες χρῆσθαι τοῖς αἰὶ παρόνσι δυνάμενοι, and should be thus emended

οὐκ οἰκίαι κάλως τετεγάζσμεναι  
λίθοι τε τειχέων εὖ δεδομήμενοι  
οὐδὲ στένωποι καὶ νεώρι  
ἂ πόλις, ἀλλ' ἄνδρες χράεσθαι  
τοῖς αἰ παρείσι δυνάμενοι....

'Not houses finely roofed or the stones of walls well-built, nay nor canals and dockyards, make the city, but men able to use their opportunity.' For τεγάζω cf. Hesych. τέμματα· στεφανώματα, and τέγη = στέγη [read also τέγματα for τάγματα with Bergk's τετραμαρήων Alc. fr. 153 'in buildings of bricks four-hands-thick']. τε would easily fall out before τειχέων, and emendation would then give οὐδὲ before λίθοι. δομέω elsewhere is late, but need not therefore be denied to Lesbian (an alternative would be ἡὺ δεδομήμενοι). στένωποι either 'streets' or the canals or creeks of Mytilene, called εὐριποί Long. 1. 1, Paus. 8. 30. 2. With the ictus-lengthened δυνάμενοι cf. e.g. ἀσύνετημι and ἀσύνετος Alc., and Theocr. Aeolic poems passim. ἄνδρες is to be presumed for Lesbian from Theocritus' ictus-lengthened ἄνερως, 28. 19.

The second citation appears in the mss of Aristides thus, ὡς ἄρα οὐ λίθοι οὐδὲ ξύλα οὐδὲ τέχνη τεκτόνων αἱ πόλεις εἶεν, ἀλλ' ὅπου ποτ' ἂν ὦσιν ἄνδρες αὐτοὺς σώζειν εἰδότες ἐνταῦθα καὶ τείχη καὶ πόλεις (cf. Nicol. *Progygn.* 1 277 Walz, which also has ξύλα), and should be thus emended

οὐ λίθοι ξύλα τ', οὐ τέχνα  
τεκτόνων πόλις, ἀλλ' ὅπα  
ποττά κ' ἔωσιν ἄνδρες  
αὐτοῖς σώζην εἰδότες, ἐν-  
ταῦθα τείχεα καὶ πόλις.

'Not stone and timber, not the craft of the joiner makes the city; but wheresoever there are men who know how to keep themselves safe, there are walls and there a city.' For ποττά cf. Sa. 1. 5, κατέρωτα (Fick κατερόττα, Hesych. κατερότα).

(2) No editor of the Herculanean fragment (Bergk 50) has seen the ms. Two photographs procured through the kindness of Prof. Bassi have proved invaluable in correcting the Oxford and Naples transcripts and in bridging the gaps. The papyrus is to be read as follows....]ηδαιρεσ- | το]νεμμεναιπ[ω]νην | τῷδεκενη  
τ[οσο]σπερι | τασφρενασινουσουδι- | ωτοιοσκατωγαρκεφα- | λανκατισ-  
χετοι|Φον | θαμιαθυμοναιτιαμε- | νοσπεδατονομενας | τακεινητοδον  
κετι | Ξα[νδα]νενπεπειτα- | τωκαιτοιαυτακαιβυ- | κο[....., and thus transcribed



— ἐδόκ]η δ' ἄρεστον ἔμμεναι  
 πώνην· τῷ δέ κεν ᾗσι τόσος  
 πέρ ταις φρένας οἶνος, οὐ δίω τόος·  
 κάτω γὰρ κεφάλαν κατίσχει  
 5 τὸν Φὸν θάμα θῦμον αἰτιάμενος  
 πεδά τ' οὐόμενος τὰ κεν θῆ.  
 τὸ δ' οὐκέτι Φάνδανεν πεπαιτάτω.  
 καὶ τοιαῦτα καὶ Ἰβυκο[s].

Translate: "...And to drink seemed to him a pleasant thing; but one that hath so much wine as *that* about his wits, such an one lives no life at all: for he hangs his head, chiding oft his own heart and repenting him of what he hath done. And so it ceased to please him when he came to his ripest." And the same sort of sentiment occurs in Ibycus.' 1. 1 αἶρεστον a corruption of ἄρεστον due to confusion with αἰρέσθαι. 1. 2 the unmetrical ᾗ is easily corrected to ᾗσι, which has Lesbian parallels. 1. 3 the unmetrical ι of περὶ projects into the margin and may have been added later; τόος for τοῖος has Lesbian parallels; κατίσχει became κάτω because of Φάνδανεν below, where, however, the poet recurs from the general to the particular subject. 1. 6 πεδά τ' οὐόμενος = μετοιόμενός τε (the gloss πεδαλεόμενος· μεταμελόμενος seems to refer to this passage); οἶμαι is ὄφθαι, which, however written, could in Lesbian be ὀομαι, ὄφομαι, or ὄφομαι; οὔμαι here is a way of writing the second; -νας for -νος is a mere blunder. The last 9 letters of the quotation must contain a personal dative to go with Φάνδανεν; πεπαιτάτω is a good metaphor for a certain stage of drunkenness. With ll. 2 and 3 cf. *Od.* 9. 362 of the Cyclops, περὶ φρένας ἤλυθε οἶνος. In 1. 3 δίω must mean 'he lives.' Aeolic presumably could say both ζῶω and ζώω (cf. κάλῃμι, καλέω, καλήω and Boeot. δαμῳόντες = ζημι-οῦντες). δίω seems to show the converse of e.g. ζά = διά and to be equivalent either to ζῶ = ζῶει or ζῶ 3rd person of ζῶμι, with both of which cf. σάως fr. 73. In any case there is a parallel from Heracleian Doric, which shows certain peculiarities generally classed as Aeolic, ἐνδεδίωκε. In Theocr. 29. 19 for the unmetrical ἀς κε ζόγης, of which the ζ is written with some hesitation in the best ms, we should probably read δίως = διώγης.

### THIRD MEETING<sup>1</sup>.

A General Meeting was held on Thursday, 24 February 1916, at the Lodge, Emmanuel College, the President, Dr BURY, in the Chair. Papers were read, of which the following are abstracts.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 14 March, 1916.



## 1. By Mr HICKS :

Aris. *Metaph.* A 9, 992 a 19. ἔτι αἱ στιγμαὶ ἐκ τίνος ἐνυπάρχουσιν; τούτῳ μὲν οὖν τῷ γένει καὶ διεμάχετο Πλάτων ὡς ὄντι γεωμετρικῷ δόγματι, ἀλλ' ἐκάλει ἀρχὴν γραμμῆς. Plato's refusal to allow independent existence to the point is coupled with his use of the phrase ἀρχὴ γραμμῆς. Here ἀρχή means "beginning," not "cause." For directly afterwards we read ἀνάγκη τούτων εἶναι τι πέρας 992 a 23. Either ἀρχή or πέρας might be used to denote an extremity: cf. εἰσὶ δέ τινες οἱ ἐκ τοῦ πέρατα εἶναι καὶ ἔσχατα τὴν στιγμὴν μὲν γραμμῆς, ταύτην δ' ἐπιπέδου, τοῦτο δὲ τοῦ στερεοῦ οἶονται εἶναι ἀνάγκην τοιαύτας φύσεις εἶναι N 3, 1090 b 5, and Δ 1, 1012 b 34. Against taking ἀρχή = αἰτία it may be urged

(1) that an ἀρχή for line has just been cited 992 a 11 μήκη μὲν τίθεμεν ἐκ βραχείου καὶ μακροῦ, and if another ἀρχή were introduced, namely the point, the divergence would not have escaped the critic.

(2) that the reasoning becomes faulty, for if Plato regarded the point as a mere assumption, a non-entity, he would not have derived from it the line or anything else that he regarded as reality. But the decisive objection is

(3) that so far from deriving lines from points the geometrical analysis of body current in the Academy started with the solid from which surfaces, lines and points were obtained by successive sections. The point is the intersection (διαίρεσις) of line by a plane or another line, and it appears and disappears without generation or destruction in consequence of the section: *Metaph.* B 5, esp. ἔτι δὲ φαίνεται ταῦτα πάντα διαίρεσις ὄντα τοῦ σώματος κτλ. 1002 a 18 sqq. Aristotle aptly cites the analogy of the νῦν in time 1002 b 6.

*Metaph.* A 9, 991 b 23, 992 a 3. The terms ὁμοειδής and διάφορος applied to the units of certain numbers mean what mathematicians express by the terms "homogeneous" and "heterogeneous," but in M 7 sq. where the writer goes over the same ground the terms σύμβλητος and ἀσύμβλητος are used, obviously with the same sense. Aristotle is fond of variety; see ὁμοιομερεῖς 992 a 7. It is an error to suppose that συμβάλλειν could supplant προστιθέναι or προσλαμβάνειν, so that σύμβλητος = addible. If units are homogeneous it follows that they can be added, but this derivative property is no part of the essence, as Aristotle would say.

*Metaph.* A 9, 993 a 4. Some held that the syllable "ζα" could be analysed into σ + δ + α; others took it to be ἕτερον φθόγγον καὶ οὐδένα τῶν γνωρίμων. Did these judges refer to the pronunciation of "ζα" by the same or different people? If the first alternative be taken, the critics must be supposed to discriminate between "σ" as sonant and "σ" as surd; and yet it must have been sonant in σβέννυμι and σμύρνη. In view of

certain metrical peculiarities, of Elean and other dialect inscriptions, of the spelling  $\sigma$ ,  $\delta$  retained, or revived, by Theocritus, and the eventual change to the value of Zeta in modern Greek, it is much better to adopt the second alternative. The "unfamiliar sound" heard on some lips may have been that of Zeta or Delta in modern Greek, or (which I suggest with all deference) that of J either as in English or as in French.

Plut. *Vit. Numae* xi p. 67, *Quaest. Plat.* viii 1, p. 1006. In these passages Plutarch states that Plato in his old age adopted the Pythagorean view of the central fire around which all the heavenly bodies, including the earth, revolved. It should be pointed out that this tradition, for which in one passage Theophrastus is cited, has an important bearing on the interpretation of Plato *Tim.* 40 B, where the word  $\epsilon\iota\lambda\lambda\omicron\mu\acute{\epsilon}\nu\eta\nu$  or  $\iota\lambda\lambda\omicron\mu\acute{\epsilon}\nu\eta\nu$  is applied to the earth. For if that word could mean nothing else but movement of revolution, motion in space, and if  $\tau\eta\nu$  be read (with Burnet) after it, what was there for Plato to recant? Had he not abandoned the ordinary belief in a stationary earth already? To say that the *Timaeus* followed his repentance and late conversion is to mistake the setting of Plutarch's tradition, quite apart from the fact that the *Laws* was left unfinished, and the *Epinomis*, traditionally ascribed to Philip of Opus, still adheres to the geocentric hypothesis. Plato must have known about the central fire, and quite possibly refers to it as Hestia, *Phaedr.* 247 A, but to make Pythagorean astronomy the basis of a myth is not to assert his own belief in it.

## 2. By Mr WARDALE:

Pindar, *O.* ix 53. The stress upon the plural,  $\kappa\omicron\upsilon\rho\omicron\iota$ ,  $\epsilon\gamma\chi\acute{\omega}\rho\iota\omicron\iota$   $\beta\alpha\sigma\iota\lambda\eta\varsigma$   $\alpha\iota\epsilon\acute{\iota}$ , makes it difficult to suppose that  $\kappa\omicron\rho\acute{\alpha}\nu$  and  $\phi\epsilon\rho\acute{\tau}\alpha\tau\omega\nu$   $\text{Κρονιδᾶν}$  is merely a use of pl. for sing.: perhaps in the Locrian royal house, as in some S. Indian tribes at the present day, inheritance by nephews had been in vogue: the adopted son of Locrus may have been his own son brought home from abroad and his action in so doing may have finally ended the old custom.

*Pyth.* viii 46. The dragon was symbolical of prophecy; but it was also the national device of Argos; cp. Herod. vi 77, Eur. *Phoenissae* 1137 and Soph. *Antig.* 125 if the reading of  $\text{L } \alpha\upsilon\tau\iota\pi\acute{\alpha}\lambda\omega$   $\delta\rho\acute{\alpha}\kappa\omicron\nu\tau\iota$  be retained: by  $\alpha\mu\phi\iota\chi\alpha\nu\acute{\omicron}\nu$  and  $\gamma\acute{\epsilon}\nu\omicron\varsigma$  the poet in that passage seems gradually to have passed from the simile of the eagle with which he began.

*Pyth.* xi. l. 46 foll. seems to indicate that Thrasydaeus had won in the footrace *long ago*: if so, the poem must commemorate his win in the stadium 20 years later when, according to the scholiast, he won in  $\delta\acute{\iota}\alpha\nu\lambda\omicron\varsigma$  and  $\sigma\tau\acute{\alpha}\delta\iota\omicron\nu$  both—the latter being his 3rd victory. ll. 26—30 suggest a vague unconscious reminiscence of Aeschylus *Agam.* 450—466. Aeschylus' trilogy may have suggested the legend in question to Pindar.

*Nemean*, iv 14—17. If *σῶς* be read for *σὺς* in l. 14 and *κελάδησε* be retained in l. 16, *πέμψαντα* and *ῥῆμον* in 17 can be defended, *ῥῆμον καλλίνικον* being a cognate accusative.

*Nemean*, iv 88—90. The scholiast's theory that Theseus introduced the pine wreath at the Isthmian games is disproved by Plutarch *Timoleon* 26, *ἔτι γὰρ τότε τῶν Ἰσθμίων ὥσπερ νῦν τῶν Νεμεείων τὸ σέλιον ἦν στέφανος, οὐ πάλαι δ' ἡ πίτνυς γέγονε*.

*Nemean*, vi 45 for *νικάσαντ' ἔρεψε δασκίους* Hermann suggested *νικῶντ' ἤρεφε*. *νίκαντ'* (from *νίκημι*, cp. *N.* v 15) as an unusual form would more easily account for the ms. reading.

*Nemean*, ix 41. If *Ἀρείας* is retained, it should be taken as the genitive of *Ἀρεία*, an epithet of Athene; if *Ῥέας* is read, the passage may be explained by supposing that a legend of Rea's crossing attached to the river no less than to the open gulf.

*Nemean*, x 13. *ὄλβῳ φέρτατος* cannot be Zeus; and it would be strange to apply it in such a connection to Amphiaræus: is it not Heracles himself (cp. *Isth.* iii 76, *κάλλιστον ὄλβον ἀμφέπων*)? Heracles became a member of Danaus' line (*κείνου*), when Zeus visited Alcmene.

*Nemean*, x 63. Pindar's pun is not reproduced by Ovid; but Ovid must have taken his epithet *velox* from Pindar. "*proles Aphareia Lynceus et velox Idas*," *Met.* 8. 304.

## EASTER TERM, 1916<sup>1</sup>.

At the General Meeting held in Professor Housman's rooms, Trinity College, on May 11, Mr A. Y. Campbell of St John's, Dr R. A. Nicholson of Trinity, and Mr H. H. Sills of King's, were elected members of the Society.

(1) Professor BURKITT read a paper on the alleged Latin word *celtis* "a chisel," which occurs in the printed Vulgate text of Job xix 24. The variant *uel certe* (i.e. "or else") for *uel celte* has long been known, but in view of M. Havet's recent defence of *uel celte* (*Manuel de Critique Verbale* 898) it was worth while to shew (1) that *uel certe* was in accordance with Jerome's usage elsewhere; (2) that all available evidence down to the thirteenth century supported *uel certe*; (3) that the main support of *uel celte* was in the later (but not the earlier) texts of "Dirige." No genuine instance of *celtis* independent of the corrupted text of Job xix 24 exists, for the "inscription" containing the words *Malleolo & celte literatus silex*, published by Aldus, jun. in 1561 and accepted by Gruter, was shewn by Maffei to be of the fifteenth century.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 30 May, 1916.



During the discussion that followed,

Professor HOUSMAN remarked that this word and an equally fictitious by-form *celta* have been foisted into the text of the *Mulomedicina Chironis* and thence received into the *Thesaurus Linguae Latinae*. The passages are 26 *percutiuntur trauerse securi, celle (celte Buecheler) uel flebotomo* and 693 *sanguinem... emittito de securi cella (uel celta Oder)*. But *securi celle* and *securi cella* are nothing but *securicella*, a diminutive of *securis* related to *securicula* as *cistella* to *cistula* and denoting a surgical instrument serving the purpose of a fleam; and this new word may perhaps console lexicographers for the loss of *cellis*.

(2) Mr E. J. THOMAS read a paper on King Alfred's æstels (*Pastoral Care*, pp. 7—9, ed. Sweet).

The *æstel* mentioned by King Alfred in the preface to his translation of the *Pastoral Care* was some object on or in the copies of that work, which he ordered to be presented to each of his bishops. Among modern interpretations of what this was are, clasp, choir-stave, writing tablets, and ruler for guiding the pen. Sweet adopted the explanation of Junius, 'a book-mark,' as given in Lye's *Dictionarium Saxonico et Gothico-latinum*: 'Indiculum summa sui parte auro purpuraque contentum, ac deinceps diremptum in complures bysseas taenias.' In this Sweet was probably influenced by the gloss in Ælfric's *Grammar and Glossary*: *indicatorium · æstel*. The word *indicatorium* is otherwise unknown. This does not explain the great value set upon each æstel by Alfred (£900 of modern money), nor has a likely etymology been suggested. Sweet varied between (1) diminutive of O. E. *æst*—a non-existent word, (2) Low Latin *astula*, (3) Latin *hastula*. None of these show any relation to book-mark as described by Junius.

The word probably comes from late Latin *astella* 'chip, plank, board,' a diminutive of *astula*. *Æstel* in Middle English would become *astel*, and this is found as early as the fourteenth century with the required meaning, 'split piece of wood, board,' and it survives in modern dialect English; see *N.E.D.*, s.v. It is found also in French *attelle* (O.F. *astele*), Spanish *astilla*, Welsh *asdeu*, Breton *estel*. This gives an adequate explanation of *æstel* as the board of a book, and especially the upper cover, which being the side often ornamented with gems and precious metals, might easily have the value set on it by Alfred. Old English descriptions of such covers are found in the Old English Riddles, No. 26, and the colophon of the Lindisfarne Gospels.

[Sir John Sandys has since pointed out that *indicatorium* may be a corruption of *inuolucrum*, which is found in glossaries in corrupted forms. If *ol* were once mistaken for *d*, the rest of the corruption might follow. Pliny, *N.H.* xiii, 76 (23) has the phrase *inuolucris chartarum* for a wrapper, and the Vulgate of



Ezech. xxvii, 24, *ipsi negotiatores tui multifariam inuolucris hyacinthi*, "these were thy traffickers in choice wares, in wrappings (bales, R.V. mar. and Douai) of blue" (R.V.). As a parallel to the richly ornamented cases for MSS. we have the lost 'golden cover' of the Book of Kells, the lost 'silver cover' of the Book of Durrow, and the extant cases or shrines, 'cumdachs,' of the Book of Dimma and the Book of Mulling. See *The Book of Trinity College, Dublin, 1591-1891*, pp. 160, 162, 165 f.]

(3) Mr EDMONDS' paper "Suggested Restorations of Alcaeus, III, Varia," postponed from last term, was taken as read. It is given here in a shortened form.

(a) Fr. 19 (Bergk), Heraclides 5: ὁμοίως δὲ τὰ ὑπὸ τούτου [Μυρσίλου] αἰνιττόμενος ἐτέρωθί που λέγει [Ἀλκαῖος]· τόδ' εὖτε (τὸ δὲ εὖ γε) κῦμα τῷ προτέρῳ νέμῳ στίχει (τῷ προτέρῳ νεομοστίχει) παρέξει δὲ ἄμμι πόνων πολλὴν ἀντλήν ἐπεὶ καὶ ναὸς ἐμβαίνει. κατακόρως ἐν ταῖς ἀλληγορίαις ὁ νησιώτης θαλασσεύει, καὶ τὰ πλείστα τῶν διὰ τοὺς τυράννων ἐπεχόντων κακῶν πελαγίοις χειμῶσιν εἰκάζει.

Edd. rightly τὸ δηῦτε, στείχει, πόνον πόλυν, ἐπεὶ κε: Edd. τῶν προτέρων ὄνω, τῷ προτέρῳ νέμῳ, τῷ προτέρῳ νέμῳ: Edd. ἐμβα| νείατα ('hold'), ἐμβαί-νῃ.

From τὸ δηῦτε (or δεῦτε) κῦμα we cannot get 'yonder wave'; and yet if the wave is not collective (and it cannot be, because it is the tyrant Myrsilus), and if it has the article, it must be qualified by an adjective or the like to single it out among other waves; and this adjective coming after its noun and that noun having the article before it, the adjective must itself be preceded by the article τό. No previous suggestion satisfies these conditions. As *προτί* is now established for Lesbian poetry, and the Epic *προτιάπτειν* shows that it can be used in compounds without elision, read τὸ *προτιάνεμον* = τὸ *προσθήνεμον* 'on the windward side,' 'coming from the windward side of us.' It is just the windwardness of the wave to us which makes it unavoidable. If it is not to windward of us, either it has already passed us or it will not pass us; and in either case we need not fear it. Apparently τὸ *προτιάνεμον* was wrongly divided, and (ἄνεμος not being neuter) became τῷ *προτὶ ἀνέμῳ*, which first became τῷ *πρώτῳ ἀνέμῳ* and was then metrically emended to τῷ *προτέρῳ νέμῳ*. The variant τῷ *προτέρῳ νεομῳ* came from the incorporation of an ο originally intended as a correction of νέμῳ to νόμῳ by somebody who vaguely realised to what the metaphor was applied.

The suggestions ἐμβαίνῃ and ἐμβᾶ νείατα are unlikely, since the overlapping of a single syllable, though otherwise probable enough in this position in the Alcaic stanza, would be very awkward at the end of a sentence. Note the genitive νᾶος. Despite ἐμβαίνω Soph. O. C. 400 (of a boundary) and Id. O. T. 825 ἐμβατεύω (of a country), read ἔββα = ἐπιβῆ (of a ship). Trans-

late: 'Lo now! the wave that is to windward of us is marching towards us, and will give us much trouble to bale it out when it comes aboard.'

(b) Fr. 24, Schol. Aesch. *Sept.* 398: οὐδ' ἔλκοποιὰ γίνεται τὰ σήματα· ταῦτα παρ' Ἀλκαίου· οὐ τιτρώσκει τὰ ἐπίσημα ὄπλα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύναμιν ἔχει, εἰ μὴ ἄρα ὁ φέρων αὐτὰ ἐὰν γενναῖος ᾖ. The last sentence is surely a quotation from Alcaeus. The words αὐτὰ καθ' ἑαυτὰ δύναμιν ἔχει involve three consecutive short syllables in one place and four in another. As three short syllables never come together in Lesbian poetry, these words are suspect at once. αὐτὰ καθ' ἑαυτὰ would be αὐτα κατ' αὐτα in Alcaeus, and this suggests the beginning of line 4 of an Alcaic stanza. The first six words of the quotation, with the reasonable insertion of γὰρ (reasonable because such a sentence would make a strange beginning to a poem) and the not unlikely omission of ὄπλα, make the 3rd line of the same stanza.

With regard to δύναμιν, if the word-order is right, the accusative before ἔχει must end with a long syllable. Read either αὐτ' ὀδύναν—which may have been wrongly divided into αὐτο δύναν—or αὐτ' ἐδύναν which we are told is Aeolic for ὀδύναν. In the latter case αὐτ' ὀδύναν would be an intermediate stage by Atticisation, which began in these texts at least as early as the first century. For ἔχει read ἔχουσιν. The third line is more troublesome. For ἐὰν γενναῖος ᾖ read αἱ κε γέναιος ᾖ, comparing a Thesalian inscription Hoffm. *Gr. Dial.* no. 50, apart from which, however, the single-ν-form is probable as a bye-form for Lesbian. In εἰ μὴ ἄρα ὁ φέρων αὐτὰ the last word is otiose, and we should rather like αὐτός. Read αἱ μὴ αὐτός with Lesbian crasis, followed by ὥχων = ὁ ἔχων. αἰμυρτοσωχων was corrupted (1) owing to the crasis being written (as often in Lesbian) without the α, (2) owing to the article not being realised because ὥχων would be οὐχων in Attic, and (3) owing to εἰ μὴ ἄρα 'unless perhaps' being a set phrase (though unsuitable here). The fragment now reads as follows:—

οὐ γὰρ τιτρώσκει τὰπίσαμ' οὐδ'  
αὐτα κατ' αὐτ' ἐδύναν ἔχουσιν,  
αἱ μὴ αὐτός ὥχων αἱ κε γέναιος ᾖ.

'For blazons wound not nor of themselves carry pain, except he that wields them, if *he* be a noble man.' A little Irish, perhaps, but parallels will occur. [If by further discoveries it be proved that Lesbian could say δύνα for δύναμις, I shall prefer the equally corruptible αὐτα δύναν, thus avoiding the slight tautology.]

(c) Fr. 66, Hesychius: ἐπιπνεύων· ἐπιβλέπων Αἰολικῶς. καὶ Ἀλκαῖος ᾗ που συναγανδρωνδασμένοι στρατόν νομισμένοι πνέουσα.

Edd. ᾗ ποι σύγ' ἀνδρῶν δυσμενέων στρότον | πόλισμ' ἐπιπνεύουσα φίλων τέων, ᾗ που φάνασσ' ἀνδρῶν σὺ δεδασμένων | στρατόν νόμισμ' ἐπιπνέουσα, etc.

Two glosses appear to have been confused : (1) ἐπιβλέποισα· ἐπιβλέπουσα Αἰολικῶς, (2) ἐπιπνεύοισα· ἐπιπνεύουσα Αἰολικῶς. καὶ Ἀλκαῖος κ.τ.λ. In one of the Berlin fragments of Sappho I have restored ἐπὶ [δὲ βλέποισα]; which may belong to (1). The quotation I would emend thus :

ἡ ποι σὺν ἄνδρων ἄγε <δε>δάσμενον  
στρότον, νόμισμ' ἔπ' οἱ πνεύοισα.

'Verily she did join together a divided host of men by breathing upon it (inspiring it with) law and order.' The tmesis caused a slight shift. In tragedy νόμισμα means 'an institution'; it might mean 'institutions' and all that stands for collective life. That the possession of νόμοι was regarded as the great distinction between civilisation and savagery is clear from Plato *Prot.* 327 c. Earlier texts of Hesychius doubtless had πνεύοισα representing πνέφοισα. Digamma is represented by *v* in similar cases elsewhere in Lesbian. [It is only fair to point out, perhaps, that this suggestion does not account for the mss' giving the masculine ἐπιπνεύων.]

## MICHAELMAS TERM, 1916.

### FIRST MEETING<sup>1</sup>.

A General Meeting of the Society was held at Professor Ridgeway's rooms in Caius College on 26 October 1916, the President, Dr R. G. BURY, in the chair.

(1) Dr R. G. BURY read a paper—"The Gospel of Rotundity: a Note on Hor. *Sat.* II. 7. 86"—of which the following is a summary :

The description of the Stoic sage as "in se ipso totus teres atque rotundus" is based on a comparison with the Cosmic sphere. This goes back, as commentators notice, to *Tim.* 33 and Emped. 135 ff. But it involves a combination of two theories, viz. (1) that man is a microcosm, and (2) that the Cosmos is both divine and spherical. In further illustration of (1) we may cite Hippocrates (see Gomperz *G. T.* I. p. 289) and *Sympos.* 189 E ff.; and for (2) Parmen. and the Pythagorean dictum τὸ κάλλιστον σφαῖραν εἶναι τῶν στερεῶν κτλ. Further, cp. *Tim.* 44 D (on the value of a round head), and the world-egg of the Orphics, which was "teres" at least. For the rotation, as well as rotundity, proper to the sphere, see esp. *Symp. I. c.*, *Tim.* 34 A, 40 A, *Laws* 893, 898. For time-cycles, cp. the creed of "the Great Year" (see Adam, *Rep.* II. 295 ff.), and Alcmaeon *Frag.* XII. (see Gomperz I. p. 151) with

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 14 November, 1916.



which cp. Heraclitus' ξνὸν ἀρχὴ καὶ πέρας. Alcmaeon's other theory, as given in *Phaedo* 69 B, is based on etymologies (αἴσθησις from αἰσσεῖν, μνήμη from μονή, ἐπιστήμη from ἐπίστασις) and regards the ψυχή as combining στάσις and κίνησις, like the sphere in motion (*Tim.* 34 A). Perhaps this, too, goes back to Emped. and we should construe the disputed words μονή περιγίγαιον by "re-joicing in his revolving stability"—a kind of oxymoron: cp. *Rep.* 436 D, where ὁ κομψενόμενος may allude to Emped.

(2) Professor HOUSMAN read a paper criticising a recent attempt (*Classical Quarterly* x pp. 225-8) to make Stat. silv. II 7 73-4 'haec primo iuuenis canes sub aevo | ante annos Culicis Maroniani' agree with the reading of most MSS. in Donat. uit. Verg. 17 (28) 'fecit...Culicem cum esset annorum XVI' by special translations or paraphrases of *haec, canes ante, primo aevo* and *coepta iuuenta* (64), and to set aside or modify the statements of Suetonius (uit. Luc. init.) touching the date of Lucan's works.

## SECOND MEETING<sup>1</sup>.

A General Meeting of the Society was held at Professor Ridgeway's rooms in Caius College on 9 November 1916, Professor HOUSMAN, Vice-President, in the Chair,

1. Professor RIDGEWAY read a paper on the Roman Calendar, of which the following is an abstract:

The Romans themselves said that there had been two calendars, but the data are both scanty and confused. His object was to show that the tradition was right, that there was (a) the so-called calendar of Romulus said to have been brought from Alba Longa, the mother town of Rome, and thus a Latin calendar, (b) the other ascribed to Numa Pompilius the Sabine. Mommsen held that there was no racial distinction between Patricians and Plebeians, that the story of the Sabine conquest was false and that the strife between Patricians and Plebeians was only between wealth and poverty. But there were two kinds of marriage, (a) *confarreatio*, a solemn religious marriage, from which there seems to have been no divorce, solemnized by Pontifex Maximus, and Flamen Dialis, confined to the Patricians, and (b) *coemptio*, a purely civil marriage, a mere form of wife purchase, used by the Plebeians, under which divorce was simple; descent through males was the great Roman rule (*Agnatio*), whilst the aboriginal Latins like other Ligurians traced descent through mothers; the three chief flamines to the last must be Patricians married by the *confarreatic* rite, but as the three gods whom they served, Ianus, Mars, Quirinus, were all

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 5 December, 1916.



Sabine, the Patricians, and the Patrician sacred marriage, and with this close tie descent through males, were all Sabine; there were two modes of disposing of the dead, (a) cremation practised by Patricians such as the Sabine family Appii Claudii, and (b) inhumation commonly employed by the Plebeians; but the former was universal amongst the Umbro-Sabellian tribes to which the Sabines belonged, whilst there is no evidence that the Ligurians, who occupied Latium as well as all Upper Italy, burned their dead. Moreover, as archaeology had now demonstrated the truth of the ancient traditions concerning the various peoples who had from the Stone Age occupied Latium and Upper Italy, we must reject Mommsen's theory of a homogeneous Roman people only divided by wealth and poverty, which does not explain why the Patricians held out so long against intermarriage with Plebeians no matter how wealthy, etc.

As the language of the conquered masses regularly outlives that of a conquering aristocracy, and as archaic forms in Roman legal documents, etc., are regularly called "Sabine" by Varro, etc., and as in their phonetics they agree with the Umbro-Sabellian tribes rather than with Latin, we must conclude that the "*populus Romanus*" spoke not the *lingua Romana* but the *lingua Latina*, because that was the language of the Plebeians, the descendants of the *Aborigines* or *Latini*. In face of this evidence for two elements at Rome, it is worth testing the tradition that there were two calendars. The ordinary view is that the calendar used down to B.C. 45 was the so-called Numan. The facts are few. (1) The Decemvirs (B.C. 451—0) made some change, probably to harmonize better the solar and the lunar year by adopting a quadrennial system (perhaps from Greece) by an improved method of intercalation. But from a passage in Ovid cited below, they probably made at least one other important change. (2) The *lex Acilia* (B.C. 191) gave the pontiffs the duty of intercalation. Irregularities occurred in the intercalation, especially in the last decades of the Republic, so that in B.C. 46 the Kalends of January fell upon October 13th according to the rectified calendar. (3) Caesar aided by Sosigenes made a year of 445 days and started his new calendar on the new moon, January 1st, B.C. 45. As there can be no doubt that the calendar in use under the Republic began the year with March, Caesar changed New Year's day. But according to Ovid (*F.* II. 47—52) this was only reverting to an old system:

sed tamen antiqui ne nescius ordinis erres,  
 primus, ut est, Iani mensis et ante fuit.  
 qui sequitur Ianum, ueteris fuit ultimus anni;  
 tu quoque sacrorum, Termine, finis eras.  
 primus enim Iani mensis, quia ianua prima est;  
 qui sacer est imis manibus imus erat;  
 postmodo creduntur spatio distantia longo  
 tempora bis quini continuasse uiri.

Niebuhr and Mommsen believe that the year which began with March was once only a ten-months year used for business, but it is more likely that this ten-months year was only an inference from the fact that December was the last month with a numeral name. Again Ovid's words which state that February was always the last month in the year, have led to the absurd belief that the Romans had once a two-months year.

The year that began with March was Sabine, as its attribution to Numa postulates. (1) Mars after whom the first month was named was the great Sabine god, the calendar that began with his name is probably Sabine and not Latin. (2) The Patricians controlled the calendar and alone knew on what days litigants might plead, and thus had a lucrative monopoly until Flavius in B.C. 302 published the calendar. But as the Patricians were Sabine, their special calendar must also have been Sabine. (3) There are no pre-Julian calendars, but there is one nearly perfect early Julian and many fragments cut or painted on stone. In these the most ancient festivals are in large capitals, later additions in small. On April 15th appears the festival *Fordicidia* cut in large capitals. But as this is derived from *forda*, a Sabine form = Lat. *horda* "pregnant cow," the form *Fordicidia* is an undoubted Sabine survival in the most ancient form of the calendar. If the calendar called Numan had been Latin in origin it would not have had the form *Fordicidia*. For *Fordicidia* cf. *fircus* = *hircus*; *faedus* = *haedus*, etc. That in the old Latin calendar the year began with January seems right, and Julius only reverted to the old Plebeian calendar, probably kept going by the Plebeians for their own festivals.

Mommsen gave up as hopeless the statement that February was always last. But February was the month of purification (*februa*) and as such purifications before the New Year are world-wide (cf. Frazer's *Golden Bough*), such a month of purification probably came before January in old Latin calendars. But when the Sabine calendar was established or fitted on to the Latin calendar by the Decemvirs (as Ovid says), as there had to be a month of purification before March, they effected their object by inserting ten months of the Sabine calendar between February and January of the old Latin, and thus February was changed from its place before January in the old Latin calendar. But whatever be the solution, there is a high probability that there was a second calendar besides the Sabine or Numan, and this can only have been the Romulan or Latin calendar of Roman authors. That January does not derive its name from Ianus seems certain, as the festival of that god did not fall in January, but in August.

2. Mr HICKS read a paper on Diog. Laert., II. 43, and VI. 10, of which the following is an abstract:

The author from whom Diogenes cites the words *καὶ Ἀστυδάμαντα πρῶτον τῶν περὶ Αἰσχύλον ἐτίμησαν εἰκόνι χαλκῇ* is probably

Heracleides Ponticus, and it may be conjectured that they come from one of his dialogues; cp. Diog. Laert. v. 89. Suidas, *s.v.* *σαντήν ἐπαινέις ὥσπερ Ἀστυδάμας ποτέ*, confirms the statement that Astydamas was honoured with a statue. If *πρῶτον* (or as Cobet read *πρότερον*) be genuine, it is implied that no tragic poet had received a similar honour before. The incident will then be cited, not as parallel to Athenian contempt of Homer and Tyrtaeus, but as evidence of a like misjudgment in the opposite direction.

The statement that the Athenians felt remorse for the execution of Socrates is found in writers earlier than Diogenes as Diod. xiv. 37, Plutarch, and the argument to the *Busiris* of Isocrates. At a later date we find it in Themistius *Or.* xx. 239 c; also in the Christian Fathers Origen, Tertullian and Augustine. The ground for rejecting the allegation is of course the silence of our principal authorities Plato and Xenophon, who might be expected to mention the alleged repentance, and would certainly have known of it had it been a fact. The remark of Isocrates *Or.* xv. 19, that Athens has ere now regretted a hasty verdict, seems almost certainly to refer to the *causes célèbres* of the fourth century, more particularly to the condemnation of Timotheus; cp. *ib.* 129 ff. A similar reference is doubtless intended in Arist. *Constitution of Athens* 28, 3. On the other hand Aeschines *Or.* i. 173 and Hyperides *Fr.* 55 are conclusive that the sentence against Socrates was never formally repealed.

As to the growth of this legend, the most probable theory is that it is deliberately modelled on the historic scandal of the trial of the generals after the battle of Arginusae. In that case, undoubtedly, repentance quickly succeeded popular fury. According to Xenophon the accusers of the generals were arrested, and although they escaped before trial, yet, when one of them, Callixenus, returned to Athens after the expulsion of the Thirty, he was so universally detested that he perished of hunger, *μισούμενος ὑπὸ πάντων λιμῷ ἀπέθανεν*, Xen. *Hell.* i. 7, 35. Now this, be it observed, is precisely the form that Plutarch, our best witness, gives to his version of the fate which overtook the accusers of Socrates, except that he makes the boycott so stringent that they were driven to hang themselves, Plut. *de invidia et odio* 6, 538 A. But the legend assumes various shapes, containing statements credible enough in themselves which, if true, would give the story greater plausibility.

(1) That friends of Socrates should apply to him a line from the *Palamedes* of Euripides is natural enough. But as Euripides died seven years before Socrates, it must have been at some reproduction of the play, unless indeed it had never been put on the stage in the poet's lifetime, Diog. Laert. ii. 39.

(2) It is not improbable that, if strangers from Pontus attracted by the fame of Socrates arrived in Athens shortly after his execution, Antisthenes conducted them to the house of



one wiser than Socrates, namely his accuser Anytus, Diog. Laert. vi. 10. Out of this kernel may have grown the statement that the strangers hustled Anytus out of the city, or drove him into exile. Now it is a fact that Anytus did go into exile at the time of the Thirty, but his exile ended, and he returned to Athens, in the lifetime of Socrates. A late writer, however, ignoring chronology, might easily seize upon this fact in confirmation of his own thesis.

(3) Diogenes II. 43, and Themistius *loc. cit.*, in spite of the discrepancy of their accounts, agree in connecting the end of Anytus with Heraclea. Quite possibly this also was a fact.

### THIRD MEETING<sup>1</sup>.

At the General Meeting held at Professor Ridgeway's rooms, Caius College, on 23 November 1916,

(1) The Secretary read a paper by Miss C. M. Knight, M.A., D.Lit. (London), communicated by Dr F. W. Thomas, entitled "The Pronominal Declension in Prehistoric Greek," a fuller form of which is to be published in the *Transactions* of the Society.

(2) Mr EDMONDS read a paper on "Sappho's Simile of the Trampled Hyacinth," of which the following is an abbreviation :

A comparison of Sappho *Frag.* 94 (Bergk) with the description of the ravaged garden in Longus iv 8, coupled with a consideration of the context in which the quotation is found, will both throw light on the emendation of the quotation and serve to confirm Bergk's ascription of it to Sappho. To quote Thornley's translation of the Longus passage, "For all the glory of the place was gone, and nothing now remained but a luted soil. If any flower had escaped the outrage"—*εἴ τι διέφυγε τὴν ὕβριν*—, "it had yet, as it was then, a half-hid floridness and its glance, and still 'twas fair although 'twas laid"—*ὑπὸνθει καὶ ἔλαμπε καὶ ἦν ἔτι καλὸν καὶ κείμενον*. Now in III. 33 Longus shows his acquaintance with Sappho by making Daphnis—the scene is laid in Lesbos—climb up and fetch for Chloe the apple left upon the topmost bough, beyond all doubt the very apple of the famous simile which is known to be by Sappho (*fr.* 93 Bergk). If we can (1) show that emendation of the present quotation is in any case necessary, (2) suggest an emendation which will bring it into line with Longus iv 8, (3) show how the corruption might have arisen, it will be reasonable, in view of the close resemblance of the two similes of the apple and the hyacinth, to suppose that the author whom Longus had before him in iv 8, as in iii 33, is Sappho.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 23 January, 1917.



(1) The passage of Demetrius (*Eloc.* 106 ff.) in which the quotation occurs may be thus translated: "the so-called ἐπιφώνημα may be defined as a phrase which adds adornment, and it is supreme as an elevator of style. It should be remembered that a phrase either aids the sense or adorns it. For instance, the sense is aided by such a phrase as

‘οἶαν τὰν ὑάκινθον ἐν ὄρρεσι ποίμενες ἄνδρες  
πόσσι καταστείβοισι’,

while it is adorned by the words which follow,

‘χάμαι δέ τε πόρφυρον ἄνθος.’

The addition thus made to the foregoing sentence is clearly an adornment or embellishment." After an illustration from Homer, Demetrius ends thus: "In general the ἐπιφώνημα is like the shows or displays of the rich, such as the cornices and triglyphs of their houses and the purple borders of their robes; for it is essentially a sort of mark of wealth in words." Obviously the ἐπιφώνημα or adorning-phrase beginning with χάμαι must be a syntactical whole. If so, and if we do not emend, we must choose one of four translations: (a) "and the purple flower is upon the ground," which is no adornment but simply otiose; (b) 'and the flower is purple on the ground,' which is not indeed otiose (for *as predicate πόρφυρον* does add adornment) but is extremely awkward in a passage chosen to be a shining example of a figure which the author has just called "supreme as an elevator of style" (for we have (1) the copula omitted, (2) the subject used without its article,—phenomena intrinsically harmless, but making undeniably, when combined, for obscurity); (c) and (d) either of the above with "lies" substituted for "is," translations which in a passage chosen for such a purpose involve an extremely awkward omission. We conclude then that emendation is necessary.

(2) In his 4th edition Bergk saw that the sense must end with the distich, and read χάμαι δ' ἐπιπορφύρει ἄνθος, supposing ἐπιπορφυρέω to be an equivalent to ἐπιπορφυρίζω "to have a tinge of purple." Bergk's literary executors, however, who saw this edition through the press, still allowed ἄνθος, despite his note, to be followed in the text by dots denoting incompleteness. Hiller-Crusius rightly reject his ἐπιπορφύρει, but wrongly accept the dots, or at any rate print no stop whatever after ἄνθος, as though the verb was still to come. Smyth, pointing out that the *υ* of ἐπιπορφύρει ought to scan long, follows suit. Read

χάμαι δ' ἔτι πορφύρα ἄνθη.

The sense is "And on the ground it blooms (ἄνθη 3rd person of ἄνθημι) purple still." For the shortening of the *ā* before the *ā* cf. Homer's κλέα ἀνδρῶν (*e.g.* *Il.* 9. 189), Sappho's ἄκρω ἐπ' ὕσδω

<sup>1</sup> MSS. οἶαν, ὑάκινθον, οὔρεσιν, ποιμένες, ποσί, καταστείβουσιν, and χαμαί.

in the apple-simile and -οι and -αι shortened before vowels in *fragg.* 30 and 31. It should be added that there is no certain instance elsewhere of πόρφυρος for πορφύρεος, whereas πορφύρα = πορφυρέα.

(3) We may suppose that ἄνθη was wrongly taken as plural of the noun and πορφύρα as neuter plural of the adjective, and, one flower only being in question, a change was made to πόρφυρον ἄνθος with the meaning (δ' ἔτι naturally enough now becoming δέ τε) "and the purple flower is on the ground," a meaning which we rejected above.

This emendation brings the quotation into line with the Longus passage, and our conclusion follows, that the hyacinth-fragment may be ascribed to Sappho with greater probability than hitherto.

# ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1916.

## Expenditure.

	£	s.	d.	£	s.	d.
Books and Binding:						
Nov. 17. Wilson	...	...	...	3	3	0
Deighton Bell:						
Feb. 7 ...	...	...	...	6	15	3
June 16 ...	...	...	...	8	4	9
Oct. 17 ...	...	...	...	6	17	1
Jan. 14. University Press ...	...	...	...	21	17	1
Bowes and Bowes (Journal of Philology):				14	19	6
Jan. 13 ...	...	...	...	19	12	3
Mar. 20 ...	...	...	...	8	1	6
June 15 ...	...	...	...	4	3	
Miscellaneous:				27	18	0
Jan. 13. Cowman (Honorarium, etc.)				3	0	0
Aug. 1. Egyptian Exploration Fund				1	1	0
Balance, Dec. 31, 1916 ...	...	...	...	78	12	9
				£150	11	4

Examined and found correct,

P. GILES, *Acting as Auditor.*

January 1917.

## Receipts.

	£	s.	d.
58 Subscriptions at £1. 1s. 6d.	...	...	...
1 Composition ...	...	...	...
Interest:			
Great Eastern Railway Debentures	...	...	...
Bombay and Baroda Stock	...	...	...
India 3% Stock	...	...	...
India 3½% Stock	...	...	...
Metropolitan Water Board	...	...	...
New Zealand 3½% Stock	...	...	...
New Zealand 4% Stock	...	...	...
War Stock 3½% ...	...	...	...
Sale of Publications	...	...	...
Balance from last year* ...	...	...	...
	£150	11	4

J. R. WARDALE,

*Deputy Hon. Treasurer.*

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due Jan. 1, 1917, £13. 13s. 0d.

The whole number of members at present date (Jan. 1917) is 121. Of these 3 are honorary and 62 Compounders.

The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3½ per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan Water Board Stock, £100 New Zealand 3½ per cent. Stock, £100. 9s. 6d. New Zealand 4 per cent. Stock, and £100 War Loan 3½ per cent.

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# LAWS

OF THE

## Cambridge Philological Society.

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1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

LIST OF MEMBERS  
OF THE  
**Cambridge Philological Society.**  
MARCH 1917.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

HONORARY MEMBERS.

- 1881. Professor B. L. Gildersleeve, Johns Hopkins University,  
Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1907. Professor W. G. Hale, University of Chicago, U.S.A.

SOCIETIES.

- 1880. The Philological Society (London): Treasurer, H. A.  
Nesbitt, Esq., Paulatin, Bearsden, Glasgow.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Librarian, 19, Bloomsbury Street,  
London, W.C.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouth-  
shire, Cardiff.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa.,  
U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass.,  
U.S.A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek,  
Göteborg).



1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.  
 1909. The University of Upsala, Sweden.  
 1910. The University of California, Berkeley, California, U.S.A.  
 1916. The University of Illinois, Urbana, U.S.A.

1899. †The University of Adelaide, S. Australia (Australian Book Co., 16, Farringdon Avenue, E.C.).  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road, Cambridge.  
 1912. Adcock, F. E., M.A., King's.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O., Antrim, Ireland.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.  
 1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.  
 1876. Balfour, Right Hon. G. W., M.A. (Trinity): Fishers' Hill, Woking, Surrey.  
 1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook, Kent.  
 1887. Bethune-Baker, Rev. Prof. J. F., D.D. (Pembroke): 23, Cranmer Road, Cambridge.  
 1895. \*Bevan, Prof. A. A., M.A., Trinity.  
 1892. \*Burkitt, Prof. F. C., D.D. (Trinity): Westroad Corner, Cambridge.  
 1906. \*Bury, Rev. R. G., Litt.D. (Trinity): the Vicarage, Trumpington, Cambs.  
 1874. Butler, Rev. H. M., D.D., Master of Trinity.  
 1902. Campbell, S. G., M.A., Christ's.  
 1916. Campbell, A. Y. (St John's), Storey's Way, Cambridge.  
 1898. \*Chadwick, Prof. H. M., M.A., Clare.  
 1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.  
 1900. Cornford, F. M., M.A., Trinity.  
 1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.

† Subscribing libraries.

1880. \*Dale, Sir Alfred, M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. McG., M.A. (Emmanuel): Plas Dulas, Llandulas, N. Wales.
1884. Duff, J. D., M.A., Trinity.
1911. Duke, W. H., M.A. (Jesus), 55, St Barnabas Road.
1912. Edmonds, J. M., M.A. (Jesus): Storey's Way.
1880. Edwards, G. M., M.A., Sidney Sussex.
1902. Edwards, H. J., M.A., Peterhouse.
1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.
1879. \*Flather, J. H., M.A. (Emmanuel): Newton Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1910. Fraser, J., B.A. (Trinity): 55 Holborn Street, Aberdeen.
1883. Frazer, Sir James G., Litt.D. (Trinity): 1 Brick Court, Middle Temple, E.C.
1888. \*Giles, P., Litt.D., Master of Emmanuel.
1908. Gow, A. S. F., M.A. (Trinity): Eton College, Windsor.
1880. \*Gow, Rev. James, Litt.D. (Trinity): 19, Dean's Yard, Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
1909. Greenwood, L. H. G., M.A., Emmanuel.
1912. \*Greg, W. W., Litt.D. (Trinity): Park Lodge, Wimbledon, S.W.
1881. \*Gwatkin, Rev. T., M.A. (St John's): 3, St Paul's Road, Cambridge.
1913. Hackforth, R., M.A., Sidney Sussex.
1900. \*Harrison, E., M.A., Trinity.
1904. Harrison, Miss J. E., Newnham.
1880. \*Heathcote, W. E., M.A. (Trinity): 12, New Walk Terrace, York.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.
1915. Hight, G. A., 22, Bardwell Road, Oxford.
1894. \*Horton-Smith, L., F.S.A. (Scot.), M.A. (St John's): Athenaeum Club, London, S.W.
1889. Housman, Prof. A. E., M.A., Trinity.
1882. Hügel, Friedrich Baron von: 13 Vicarage Gate, Kensington, London, W.
1917. Hutchinson, Miss W. M. L. (Newnham): 2, Bridge Street.
1882. \*Image, J. M., M.A., Trinity.

- \*Jackson, Prof. Henry, Litt.D., O.M., Trinity.  
 1896. James, M. R., Litt.D., Provost of King's.  
 1881. \*Jenkinson, F. J. H., M.A. (Trinity): Southmead, Chaucer Road, Cambridge.  
 1908. Jex-Blake, Miss K., Mistress of Girton.  
 1873. Kirkpatrick, Very Rev. A. F., D.D., The Deanery, Ely.  
 1917. \*Knight, Miss C. M., Litt.D. (Lond.), 9 Nassington Road, Hampstead, London, N.W.  
 1914. Knox, A. D., M.A., King's.  
 1910. \*Lamb, W. R. M., M.A. (Trinity): 5, Cambridge Terrace, Kew.  
 1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.  
 1881. Lendrum, W. T., M.A., Caius.  
 1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.  
 1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.  
 1911. Morris, G. G., B.A., Jesus: 79, Elm Park Gardens, London, S.W.  
 1885. \*Moulton, Rev. J. H., Litt.D. (King's): Didsbury College, Manchester.  
 1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.  
 1916. Nicholson, R. A., Litt.D. (Trinity), 12 Harvey Road, Cambridge.  
 1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Mark Ash, Abinger Common, Dorking, Surrey.  
 1880. \*Parry, Rev. R. St John, D.D., Trinity.  
 1902. Paues, Miss A. C., Newnham.  
 1898. \*Pearce, Rev. E. C., M.A., Master of Corpus.  
 1892. Pearson, A. C., M.A. (Christ's): Nateby, Warlingham, Surrey.  
 1876. \*Pesckett, A. G., M.A. (Magdalene): St Helen's, Southwold.  
 1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.  
 1879. \*Postgate, J. P., Litt.D. (Trinity): The University, Liverpool.  
 1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.  
 1901. \*Quiggin, E. C., M.A. (Caius): Great Shelford, Cambs.  
 1914. Quiller-Couch, Prof. Sir Arthur T., M.A., Jesus.  
 1896. \*Rackham, Harris, M.A. (Christ's): 18, Hobson Street, Cambridge.  
 1906. Rapson, Prof. E. J., M.A. (St John's): 8, Mortimer Road, Cambridge.  
 1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.

- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Dedham House, Dedham, Essex.
1909. Richmond, O. L., M.A. (King's): University College, Cardiff.
1879. \*Ridgeway, Prof. W., Sc.D. (Caius): Fen Ditton, Cambs.
1908. Robertson, D. S., M.A., Trinity.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Wells, Somerset.
1890. \*Rouse, W. H. D., Litt.D. (Christ's): Glebe Road.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
- \*Sandys, Sir John, Litt.D. (St John's): St John's House, Grange Road, Cambridge.
1908. Sheppard, J. T., M.A., King's.
1893. Sikes, E. E., M.A., St John's.
1916. Sills, H. H., M.A., King's.
1900. Smyth, A. E. A. W., M.A. (Trinity): 3, Temple Gardens, London, E.C.
1873. \*Spratt, A. W., M.A., St Catharine's.
1894. \*Stawell, Miss F. M.: 44, Westbourne Park Villas, London, W.
1906. Strachey, Miss J. P., Newnham.
1913. Thomas, E. J., M.A., Emmanuel.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1880. \*Vince, C. A., M.A. (Christ's): 8, Lyttelton Road, Edgbaston, Birmingham.
1898. \*Vince, J. H., M.A., Bradfield College, Berks.
1889. \*Wardale, J. R., M.A., Clare.
1906. Wedd, Mrs N., 32, Trinity Street.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's): The Deanery, Manchester.
1898. \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Nicholas Hospital, Salisbury.
- \*Wright, Rev. A., D.D., Queens'.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list to the TREASURER of the Society.*



PROCEEDINGS

26

OF THE

Cambridge Philological Society.

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CVI—CVIII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1917.

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PROCEEDINGS  
OF THE  
**Cambridge Philological Society.**

LENT TERM, 1917.

FIRST MEETING<sup>1</sup>.

At the Annual General Meeting of the Society held in the Smaller Combination Room of St John's College on 25 January 1917,

1. The following elections to offices were made :

*President* : Dr Bury.

*Vice-Presidents* : Mr Wardale, Mr Sikes, Prof. Chadwick.

*Members of Council* : Prof. Housman, Mr Hicks, Mrs Wedd.

*Treasurer* : Mr Quiggin.

*Deputy Treasurer* : Mr Wardale.

*Secretaries* : Mr Adcock, Mr Edmonds.

*Librarian* : Mr S. G. Campbell.

*Auditors* : Mr S. G. Campbell and Mr Sikes.

2. Miss W. M. L. HUTCHINSON of Newnham College, and Miss C. M. KNIGHT, D.Lit. (London), were elected members of the Society.

3. THE MASTER OF EMMANUEL read a paper entitled "Some notes on the New Lydian Inscriptions," of which the following is a summary :

Though the Greeks were much impressed with the wealth of Croesus and the contribution of Lydia to the advancement of

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 27 February, 1917.

civilisation, it is only in recent years that we have begun to learn anything of the native Lydian language. Less than eight years ago Mr D. G. Hogarth in his brilliant lectures on Ionia and the East said (p. 77): "Not a single document has been found in Lydia which can be used to illustrate the writing inscribed, according to Herodotus, on pillars over the tomb of Alyattes, or to give us further knowledge of the local speech, extinct at the Christian era, whereof a few words, all seemingly Indo-European, have been preserved to us by grammarians. An illegible stone found near Thyatira and since lost, and a doubtful fragment of scratched stone, bought in Smyrna and now at Oxford, claim alone to represent Lydian written documents found in Lydia." Before then, however, two Austrian scholars Josef Keil and Anton von Premerstein had communicated to the Vienna Academy in 1907 the remarkable results of their first archaeological tour through Lydia, a tour which has been followed by a second and a third, all contributing something to our knowledge of the Lydian language. As the Austrians were travellers and not excavators, what they obtained was found on the surface, weatherworn and scratched by the plough. More was to be hoped from the American excavations at Sardes, for, though the ancient citadel rock of soft stone was worn away to a razor's edge, there was hope that, in the loose debris which had fallen from it, there might be buried documents more complete and more important. This hope has not been belied. In 1911 the late Professor Thumb of Strassburg published in the *American Journal of Archaeology* the results of a careful examination of the first discoveries. In 1912 Messrs Buckler and Robinson published in the same journal a long inscription in Greek containing many names which they classify as Lycioid, European, and Lydian (p. 51). An important bilingual inscription in Lydian and Aramaic was discovered, and this with the rest of the material available was handed over to Professor Enno Littmann of Strassburg for decipherment and interpretation. After considerable delay his first results have now appeared in SARDIS: *Lydian Inscriptions*. Part 1. (Leyden, Brill, 1916), a large quarto of 94 pages. Of this work, thanks to the kindness of Mr W. H. Buckler, an early copy has reached Cambridge, and been made available for the present purpose by Professor Ridgeway who received it. Professor Littmann's work is carefully done. He gives us reduced facsimiles of the important original inscriptions, transcriptions, interpretation and a discussion of the alphabet and grammar of the Lydian language. Only 15 however of the 34 inscriptions discovered by the American expedition are dealt with, because some are fragments and others of considerable length and complete are not yet translated. In a subject where the unknown element is so large, it seems hardly worth while to wait for a translation. Not so much has been obtained from the important bilingual as was



hoped. It appears that the Aramaic was written by some one to whom it was unfamiliar, that it is sometimes seriously ungrammatical and that its vocabulary is not always intelligible. In the Aramaic version the inscription is dated in the tenth year of the reign of Artaxerxes, which may be 454 B.C. or 394 B.C., according to which of the Persian kings of that name is indicated. The content is of a common Asiatic type—a funerary inscription invoking dire results on any one who plunders the tomb or molests the dead. Other inscriptions of considerable length appear to be written in a kind of verse ending with an assonance of the last syllable.

The alphabet is not derived directly from the ancient Phœnician character, but probably at an early period from a Greek alphabet. It bears much resemblance to the Lycian alphabet, and the language, like Lycian, seems to have had many nasalised vowels. With his more extensive material Professor Littmann is able to correct the tentative results of Kretschmer appended to Keil and Premerstein's first article. The words are written from right to left. Many of the symbols are identical with Greek characters. The symbol occurring only twice which Littmann doubtfully identifies as G (an upright line with another at top and bottom at an acute angle on the left) is like nothing Greek except the Argive form of  $\beta$ . There seems to have been a confusion between  $d$  and  $l$ , for the symbol for D seems pretty certainly developed from  $\Lambda$ . A relation of sound of this kind is found even in Greek, for  $\rho\delta\upsilon\sigma\sigma\epsilon\upsilon\varsigma$  has on vases a by-form with  $\lambda$  which led to the Latin *Ulixes* and *Ulysses*. The symbol for E has no top horizontal stroke. The digamma (probably in value  $w$ ) is like the Greek symbol. The  $z$  symbol (in Lydian a voiceless  $s$ ) has an upright and two horizontal strokes, the lower generally some distance from the bottom of the upright, though the upper is at the top. The symbol which appears as F is not  $\xi$  but a nasal ( $\tilde{n}$ ) which interchanges with the ordinary symbol for N. The symbol B is used for  $p$ . S has a form like a roughly made figure 3, parallels to which are found in Rhodes, Cyzicus and elsewhere. To this symbol Littmann assigns the value of  $s$  ( $sh$ ). The most notable of all the symbols is **8**, which has no close parallel but the Etruscan symbol for  $f$ . Its value here seems to be similar, though as Littmann suggests it may be an unvoiced digamma, i.e. like an East Anglian *wh*. There are other resemblances to Etruscan, and it is not impossible that Herodotus' statement of the relation between Lydian and Etruscan may yet be proved correct. It is to be remembered that, if related, they had been separated some centuries before the existing inscriptions came into existence. A link between them may exist in the two mysterious inscriptions found thirty years ago in Lemnos on a plaque with a bust of a bald-headed man, which is now in the National Museum at Athens. They, however, do not contain the **8** symbol. In

Lydian an upright cross seems to represent *h* or *χ*. There is a symbol like *ψ* but its value apparently is a nasalised vowel *z̄*. Some symbols still remain uncertain. One which Littmann gives as equivalent to *c'* may conceivably be an adaptation of the ancient *San*.

Of inflection it is yet too early to say anything. Littmann recognises a nominative and an oblique case in the substantive and forms for the 3rd person singular and plural in the verb, which, if correctly identified, are curiously like the corresponding endings in the Indo-Germanic languages. But even so the language does not look Indo-Germanic, though 'and' apparently is represented by an enclitic *-k*. The newly-discovered Tocharish and the Greek of Asia Minor, which Mr Dawkins has made known to us, are Idg. languages with endings borrowed from languages of another stock. It is not at present possible to dogmatise, but in a language which ultimately succumbed to Idg. languages, it may be wise to weigh the possibility of borrowed endings before any decision is arrived at.

## SECOND MEETING<sup>1</sup>.

At the General Meeting held in the Smaller Combination Room of St John's College on 8 February 1917, papers were read, of which the following are abstracts.

1. By Mr E. J. THOMAS: "The Relation of *Πυθώ*, *Πυθών*, *Πύθων* to Greek Nouns in *-ώ*."

Discussions of the meaning of *Πυθώ* (see Roscher, *Lexikon der gr. u. röm. Mythologie*, III, 3397) have been confined to the question of the origin of the root, and have led to no definite conclusion. The word is of the same form as a large number of nouns in *-ώ*, and if it can be classed with these, the possibilities of an interpretation will be delimited.

The great bulk of nouns in *-ώ* are hypocoristic feminine proper names. Besides these are a few abstracts, mostly recorded in lexica. The proper names are (a) shortened forms, *Δηώ* = *Δημήτηρ*, *Ἀριστώ* = *Ἀριστόκλεια*, etc. (see Fick, *Die griechischen Personennamen*), (b) forms like *Θαλλώ*, *Πειθώ*, *Κλωθώ*, *Σπειώ*, which show no trace of longer forms, and may be formed directly from nouns or verbs on the model of the shortened forms. So *Σαπφώ* (*Ψαπφώ*) from *ψάφος* (*ψηφός*) 'the naiad of the pebbly brook.' For the doubling of the last consonant cf. *Ἀγαθθώ*, *Θεοκκώ*. Attempts have been made to connect these stems with I. E. *ōi*-stems, but there are no actual words in Greek related to such stems as found in Sanskrit and Latin, and the suffix is more probably a new for-

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 6 March, 1917.

mation in Greek made when the first part of the compound name (which always became an o-stem) was adopted as a feminine name. Cf. the similar formation in Germanic, Benno = Bernhard, Kuno = Kunrad, Bugga = Eadburga.

Πυθώ differs from most ὠ-nouns by being a local name, but it may once have been the name of the dragon, which was at first female. This would explain the formation of Πυθοκτόνος, 'slaying the Pytho,' and Πυθών, 'the place of the Pytho.' The form Πύθων, the name of the dragon when it became looked upon as male, was more probably modelled on an earlier form like Πυθώ than then invented. Pytho is personal in Serv. on Ver. Georg. i, 138, as the name of one of the five Hyades. The only Greek word free from etymological difficulties, with which the name can be connected, is πύθειν, 'to cause to rot.' The derivation from πυνθάνεσθαι, πεύθεσθαι is impossible because of the long ῥ in Πυθώ, and because the regular derivative πευθώ already exists. Πυθώ is thus exactly parallel to Πειθώ from πείθω, πευθώ (πείθομαι), Κλειώ (κλείω), and Κλωθώ (κλώθω). All these are active, and Πυθώ on this analogy, whether local or personal, would mean 'that which, or she who, causes to corrupt.' Any closer determination of the meaning will rest upon the interpretation of the mythological and anthropological evidence, and the theories based on such grounds are as yet in a hopeless state of confusion.

2. By Professor RAPSON: "Notes on the History of the Word δραχμή."

(1) In N.W. India and in certain regions of W. India the drachma as a silver coin was well known from the issues of the Graeco-Bactrian successors of Alexander the Great in the second and first centuries B.C.; and in the first century A.D. the author of the *Periplus of the Erythraean Sea* found the drachmae of Apollodotus and Menander still circulating in W. India. The Greek name of the coin, however, is not to be found in Indian literature or inscriptions until a much later date; and, in the second century A.D., the silver coins of W. India, although to some extent imitated from the Graeco-Indian coins, still continue to bear their Indian name, *kāhāpana*, in inscriptions. It seems clear that the Greek designation of the coin was not generally adopted in India at this period.

The word δραχμή, in its Indian form *dramma*, is first found in an inscription, the date of which is equivalent to 875 A.D. It continues to appear in inscriptions until the thirteenth century, and it occurs in literature belonging to the twelfth and thirteenth centuries.

The princes who first use the word *dramma* in their inscriptions, and the actual coins to which the term is applied, have alike a Persian origin. There can be little doubt that the name, like the type of coinage which it denotes, was introduced as a consequence of the invasion of the Hūnas, who, after conquering the



eastern provinces of the Sassanian Empire, forced their way into India through the country of the lower Indus c. 450 A.D.

(2) In the form *drakhma* or *trakhma* the word has been found in documents recovered by Sir Aurel Stein from the sand-deserts of Chinese Turkestan. These documents date from about the middle of the third century A.D. At present the word has been recognised on tablets found at two of the Central Asian stages of the great 'silk-route' which connected Asia Minor with China.

### THIRD MEETING<sup>1</sup>.

At the General Meeting held in the Smaller Combination Room of St John's College on Feb. 22nd, 1917,

1. Mr A. Y. CAMPBELL read a paper on some passages in Aesch. *Agam.*, of which the following is a summary :—

(i) 1226. Spurious. *φέρειν...ζυγόν* is just what Clytaemnestra has been trying to impress on Cassandra (1035-71), evidently without success. Are we, however, to suppose that Cassandra, though too proud to admit as much to the wife of her captor, does in point of fact take it all in, and discloses to the old men a state of proper humility? In that case the disclosure must obviously be most important dramatically, and the poet would (i) surely have devoted more than one line to it, considering the length of 1035-71; and (ii) surely have put it where it would come in naturally, whereas here it is sandwiched in the most hopeless manner into the very middle of her prophetic picture of the murder of Agamemnon, when she is not even speaking about herself at all, except *quâ* prophet 1215-6, 1239-41.

*δεσπότη* is explained by *λέχει*, and would in any case be sufficiently explained by *οἰκουρόν*. "Master," that is, of the leonine ménage in the metaphor. Somebody who did not understand even this wrote *ἐμῷ* in margin; wrongly of course, as at Eur. *Andr.* 141 *ἐμοὺς οἴκους*, where schol. has *εἰς τοὺς ἐμοὺς οἴκους δηλονότι*. This crept into text, and was in due course expanded, with help of the common Aeschylean phrase *δούλιον ζυγόν*, cf. 953, also *Pers.* 50, *Sept.* 75, 471, 793. For process cf. 871, still retained by many edd. in defiance of everything, but never yet successfully translated.

Cassandra does just once allude to her status as that of a slave, viz. 1326; but that is a very different matter. It is also a dramatic climax to her bitter protests; for Weil and Headlam were right in assigning 1327-30 to Chorus.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 20 March, 1917.



Wilamowitz brackets 1224, "leo, opinor, non est Aegisthus, cf. 1259." But (among other things) a *home-keeping* lion has quite a different connotation, cf. Aristoph. *Pax* 1189; and Agam. has no monopoly of this image, cf. 717.

(ii) 1231-2. Read of course τοιάδε τόλμα (H. L. Ahrens). But no one could follow "Agam. has no idea of what is in store for him" with "such is the nature of the wicked act." And ἔστιν at beginning of 1232 is intolerably weak; infin. εἶναι, unemphatic, is so placed 7 times in Aesch.; but ἔστιν is another matter, cf. Elmsley ad loc.; and Headlam's supposed parallels (*On ed. A.* p. 7) are all parts of γίγνεσθαι. Put comma, not colon, after τόλμα, and read (with Elmsley) ἔσται. "Such a piece of audacity—a woman the murderer of her husband—*shall* exist"; and then, naturally enough, "to what monstrous creature shall I liken her?" Note that Cass. is not using the prophetic present hereabout; ἔστιν is a surprise after τεύξεται.

(iii) 1278. Follow Headlam, reading θερμὸν κοπίντος. But give πρόσφαγμα its full force of "preceding slaughter"; the verb is so used in Eur. *Hel.* 1255 and Plato *Minos* 315 c. In the passage from Plut. cited by Headl., Leontides being an ἐπίσφαγμα in relation to Cephisodotus, the natural term for describing the relation of C. to L. would be πρόσφαγμα.

(iv) 1478-80. Read, with Headlam, ἰχαρ. If ἰχώρ could ever have meant "blood," Hippocrates would surely not have used the phrase ἰχωροειδὲς αἷμα.

For his "νειριτροφεῖται" Headl. refers to ὀνησίπολιν, Simon. ap. Plat. *Prot.* 346 c where there is a MS. reading ὀνήσει πόλιν; and to two other similar instances; but as in all these the scribe's word ending in -ει is a verb, and a familiar one, the strange word νείρει is hardly thus accounted for. Such forms of corruption are generally very old and purely clerical. Read νεαρῷ (sc. ἄχει), bearing out νέος ἰχαρ.

(v) 1656. Read ἡματωμένοις (Hermann). Not "getting ourselves stained with blood"—they were that already—but "getting ourselves (i.e. some of their armed supporters, present on stage) killed," as in Soph. fr. 814.

(vi) 1657. στείχετ' αἰδοῖοι (H. L. Ahrens) of course. For πρὸς δομ. πεπρ. Prof. Housman proposed δρόμους. But Aesch. is always careful to provide dramatic reason for final exits; without δόμους here the want of such a cue is badly felt; and "go home," in some form, was a favourite; cf. end of *Suppl.*; cf. too *Pers.* 1038 πρὸς δόμους δ' ἴθι, and again 9 lines from end αἰακτὸς ἐς δόμους κίε; *Eum.* 1032 βᾶτε δόμον (Herm.—δόμω codd.).

πεπρωμένοις is a "correction" of -οις, which some scribe wrote under influence of ἡματωμένοις. Read πεπρωμένην, agreeing with ὦραν in 1658 (restored by Prof. Housman for καιρόν codd.), and for ξεξ. read στέρεξαντες. The νσ closely resembled the τε, so that στ dropped out. (Heath proposed στέρεξαντας, but with his αἰνείν

that makes a very weak tautology.) *χρῆν...ἐπράξαμεν* construes by itself; see Headlam.

Prof. Housman's 1658 makes Clyt. taunt the chorus for their past poltroonery when she is doing her best to quiet them; and it is out of tone with everything else in her present speech.

2. Sir JOHN SANDYS read a paper 'on the formula *sub ascia dedicavit* in Gallo-Roman epitaphs.' He began by drawing a distinction between (1) the *dolabra* or *securis*, the Greek *πέλεκυς*, our 'hatchet,' the sharp blade of which lies parallel with the handle and is used for cleaving wood; and (2) the *ascia*, the Greek *σκέπαρνον*, our 'adze,' which is used for scooping out, and smoothing a surface of wood, or stone, by means of an edge that lies athwart the direction of the handle.

The *ascia* is frequently found, either incised or carved in relief on tombstones in or near Lyons from about 50 to a little later than 300 A.D. The meaning of the symbol and of the corresponding formula have been much debated during the last two centuries. Hitherto there have been two principal opinions on the subject:

(1) In 1715 it was suggested that the symbol was a kind of talisman to preserve the tombs from violation. This suggestion has since been supported by Otto Hirschfeld, the editor of two of the Gallic volumes *Corpus Inscriptionum Latinarum*. It is also accepted by Mr A. B. Cook in his Oxford paper of 1908 on *Cretan Axe-cult outside Crete*, where he regards the *ascia* of Gallic tombstones as belonging to the same series as the exemplifications of the cult of the axe found in Egypt, Assyria, Apulia, Dodona, Samothrace and Tenedos. If, in support of this opinion, it were contended that *ascia* (in some old form *\*acsia*), as well as axe and *ἀξίνη*, comes from the root *AK*, which signifies 'sharpness,' it would be easy to reply that the *ascia* of the tombstones is clearly an adze and not an axe, or hatchet, and that it therefore cannot fairly be counted among the exemplifications of axe-cult.

(2) The prevalent opinion is that the *ascia* and its formula implied the preparation of a perfectly new tomb, the solemn dedication of which was completed while the work was still in the hands of the stone-mason who first shaped out the block with his adze. This opinion rests partly on late examples of the formula, *ab ascia fecit*.

Of the 167 epitaphs of ancient Lyons marked with the symbol of the *ascia*, as many as 123 include phrases implying a desire to ensure a perpetually undisturbed possession of the tomb.

(3) It may, therefore, be suggested that the *ascia* and the corresponding formula were a local equivalent for the Roman formula: *hoc monumentum heredem exterum non sequitur*, both of them being different ways of reserving a perpetual property in a sepulchral monument. These two formulae are, in general,

mutually exclusive because, as suggested, they have the same object. In a single instance, where they are closely combined (*C. I. L.* xiii 2494), each of the two *formulae* may be regarded as interpreting the other.

[For further details, see (Sir) J. E. Sandys, *Latin Epigraphy*, pp. 78-82.]

## EASTER TERM, 1917<sup>1</sup>.

A General Meeting of the Society was held on Thursday, 10 May 1917, in Professor Jackson's rooms in Trinity College, the President, Dr BURY, in the Chair.

Papers were read of which the following are summaries.

By Dr HENRY JACKSON: "Notes on Some Passages in Plato's *Republic* vi, vii."

vi 508 Ε αἰτίαν δ' ἐπιστήμης οὖσαν καὶ ἀληθείας ὡς γινωσκομένης μὲν διανοοῦ, οὕτω δὲ καλῶν ἀμφοτέρων ὄντων, γνώσεώς τε καὶ ἀληθείας, ἄλλο καὶ κάλλιον ἔτι τούτων ἡγούμενος αὐτὸ ὀρθῶς ἡγήσει.

According to Jowett and Campbell "μὲν after γινωσκομένης belongs strictly to αἰτίαν and is opposed to the following δέ." According to Adam "μὲν after γινωσκομένην balances δέ after οὕτω." It seems to me that the μὲν which follows γινωσκομένης emphasizes that word, and that the δέ clause which should answer to this μὲν clause is suppressed. Paraphrase: "Think of the αὐτὸ ἀγαθόν as *object of knowledge* [and not as *cause* of it], and you will be right in regarding" etc. For ὡς γινωσκομένης μὲν διανοοῦ, compare i 527 D and vii 523 C.

vi 511 Α καὶ ἐκείνοις πρὸς ἐκείνα. Several of the commentators wish to emend this phrase; and Adam, who keeps it, pronounces it "undeniably difficult." It seems to me that here, where we compare the last but one of three objects with the last of them, καὶ ἐκείνοις πρὸς ἐκείνα is just as natural as καὶ τούτοις πρὸς ἐκείνα would be if only two sorts were compared.

vii 532 Ε Οὐκέτ', ἦν δ' ἐγώ, ὃ φίλε Γλαύκων, οἷός τ' ἔσει ἀκολουθεῖν. Is it possible that a note of interrogation should follow ἀκολουθεῖν? does Socrates mean "cannot you, instead of resting, come with me a little further?"

vii 533 Ε ἄλλ' ὃ ἂν μόνον δηλοῖ πρὸς τὴν ἕξιν σαφηνεῖα λέγει (λέγεις) ἐν ψυχῇ. So A. Some commentators would excise these words, others emend them.

Instead of σαφηνεῖα λέγει (λέγεις), should we read σαφηνείας ᾧ λέγεις, making ᾧ λέγεις the object of δηλοῖ and governing σαφηνείας by ἕξιν?

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 29 May, 1917.



By Mr J. D. DUFF: "Pliny and Martial."

The younger Pliny and Martial were together at Rome for about ten years, till 98 A.D. when Martial returned to Spain. Each mentions the other once: Martial addressed *Epigr.* x 19 to Pliny; Pliny records the news of Martial's death in *Epist.* iii 22. It is probable that the *Secundus* of *Epigr.* v 80 is not Pliny. No other contemporary writer refers to Martial by name, though there is clearly a correction in Statius *Silu.* i 5, 35 of Martial *Epigr.* vi 42, 14—15.

Both writers seem to use some words in a sense peculiar to themselves. Mart. *Epigr.* ii 6, 13 *numquam deliciae supiniores* (never was there more listless indolence) is explained by Pliny *Epist.* i 20, 23 *at est gratior multis oratio brevis. est, sed inertibus, quorum delicias desidiamque quasi iudicium respicere ridiculum est.* Cf. also *Epist.* ii 5, 4 *fastidium legentium deliciasque.*

It was also suggested that Martial's phrase *catenati labores* (*Epigr.* i 10, 7) may be explained by Pliny *Epist.* ii 8, 3 *ueteribus negotiis noua ad crescunt, nec tamen priora peraguntur: tot nexibus, tot quasi catenis, maius in dies occupationum agmen extenditur.* If so, *catenati labores* would not be similar to *opera togata, tunicata quies* etc., but would mean 'toils linked in an endless series.'

## MICHAELMAS TERM, 1917.

### FIRST MEETING<sup>1</sup>.

At the General Meeting of the Society held in the Lodge, Emmanuel College, on 25 October 1917, papers were read of which the following are summaries:

I. By Dr R. G. BURY, "Notes on Some Texts in Plato and Marcus Aurelius."

*Euthyd.* 303 D οἱ δ' ἄλλοι οὕτω νοοῦσιν, ὥστ' εὖ οἶδα κτλ. In spite of Gifford's defence, νοοῦσιν (sc. τούτους τοὺς λόγους) can hardly stand. Read οὕτω(ς ὑπο)νοοῦσιν: cp. *Laws* iii 679 c.

*Epp.* viii 354 A ὁ δέ μοι φαίνεται...συμβουλήν. For κοινῶ read κοινωνῶ (cp. *Laws* 810 c); and for ὡς ἐνὶ read ὥς ἐνὶ (as...so), unless this clause should run (ὡς ἐνὶ ἐκ. πάλα) τὴν ἐ. σ.

*ibid.* 354 D μήτε σὺν δίκη μήτε νόμῳ δεσπότη. σὺν δίκη must be corrupt (see H. Richards *ad loc.*): it is hardly good prose, and very awkward. Read perhaps μήτ' οὖν (cp. Hom. *Od.* 6. 192, etc.).

*Eryx.* 401 A τῷ βλάπτειν, as an instance of χρήσιμα, is absurd; but no plausible correction has yet been made. Something both

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 6 November, 1917.



χρήσιμον and πρὸς ἀλλήλους is required. Possibly <ᾶ>θλα <ᾶ>πτειν : cp. πάλην ᾶπτειν Aesch. *Cho.* 866.

*Clitoph.* 409 Ε τὴν δὲ φιλίαν...δόξαν. For ὁμόνοιαν καὶ (where Burnet after Bekker cancels καὶ) read ὁμοιοίᾳ, ὡς—taking φιλίαν to be the subject of εἶναι.

M. Aur. iii 12 ἡρωικῇ ἀληθείᾳ is probably right after all : cp. the Latin use of *heroicus* = *antiquus* (Cic. *Div.* i. 1. 1, etc.), and of *antiquus* as connoting probity (L. and S. s.v. ii c).

*id.* iii 16 καὶ τῶν ποιούντων, ἐπειδὴν κτλ. Supply the lacuna thus—τῶν <ποιῶν οὐ> ποιούντων.

*id.* iv 27 ἡ κυκεὼν συμπεφορημένος μὲν, ἀλλὰ κόσμος. A much-emended passage, of which the Loeb translator makes nonsense. Marcus wishes to deny τὸ κυκᾶσθαι, but not (as some seem to think) τὸ συμφορεῖσθαι : hence we will most simply account for the muddle if we read ἡ κ. συμπεφορημένος. <συμπεφορημένος> μὴν, ἀλλὰ κόσμῳ (or κοσμίως).

*id.* v 1 ὅλως δὲ σὺ πρὸς πείσιν ἢ πρὸς ἐνέργειαν ; Any mention of πείσις here is out of place, and the variant ποιεῖν may be nearer the original. Moreover, we do not need alternatives here, as the talk is all of a single matter ; nor are ποίησις and ἐνέργεια natural alternatives. πρὸς ποιεῖν ἢ may conceal πρὸς <τί> ποτ' εἰ μὴ.

*id.* vi 10 τοῦ ὅπως ποτὲ αἶα γίνεσθαι. If this is an allusion to *Il.* vii 99, as Mr Haines thinks, it is a very obscure one. Richards suggested τέφρα for αἶα, but I should prefer ὅπως πο<τέ> δεῖ σπο<διά> γίνεσθαι.

*id.* ix 28 καὶ τί ἐν τίνι τρόπον γάρ τινα ἄτομοι ἢ ἀμερῇ. We should, no doubt, accept Coraes' καὶ τί ἐντείνῃ ; (cp. x 31) ; and then the next clause should have some personal reference to the "thou" thus exhorted. ἀμερῇ is certainly wrong, but can hardly be a gloss (as Haines supposes). For ἡ read εἰ ("thou art"), and correct ἄτομοι ἀμερῇ to ἄτομα ἀμελῇ.

II. By Professor HOUSMAN, "*Anth. Lat.* Riese 678 (= *P. L. M.* Baehrens 5 p. 350)."

The poem purports to give the times of the revolutions of the seven planets.

3. Read with the best MS. *Polluris* (not *Pollucis*) *proles*. *Polluris* is no word, and Saturn was in truth *Telluris proles*, but the error is old and occurs also in Fulgentius and in Mai's *mythographi Vaticani*.

5. *bellipotens genitor* is vocative, and *mensum pensare bilibri*, 'your equivalent is two pounds of months,' means that Mars takes two years to perform his revolution. As an ounce is to a pound, so is a month to a year: Hultsch, *metrol. script.* ii p. 139 '*libra dici potest annus, qui constat ex...xii mensibus.*'

7. *sex denos = sexiens denos*: to the two examples cited by Neue *Formenl.* II p. 342 ed. 3 add also anth. Lat. 761 2 *septem quinis* (but correct *quinis* to *senis* as the sense requires), and compare 678 13 *ternos nouenos = ter nouenos*.

8. Read with the cod. Oxon. 'ter senas partes (ex) his, Cytherea, retorques,' i.e. Venus subtracts 18 days from the solar year in forming her own revolution.  $366 - 18 = 348$ , which is the figure given by Pliny *n. h.* II 38.

10. 'terque dies ternos puro de Vespere (*not uespere*) tollens.' Vesper is Venus, and the subtraction of nine days from her revolution gives the revolution of Mercury, according to Pliny l.c.

11. *sermonis domini* (not to be changed into *Semonis diui*) means Mercury, who is *sermonis dator* in C. I. L. VI 520.

## SECOND MEETING<sup>1</sup>.

At the General Meeting held in the Lodge, Emmanuel College, on 8 November 1917, papers were read of which the following are summaries:

(1) By Mr HICKS: "On Some Passages of Diogenes Laertius":

In v 92 he discussed the relation of the words οὐδ' ἡσχύνθη to the context and mentioned the conjecture ὁ δ' ἡσχύνθη.

With the oath in viii 6 he compared Aristophanes, *Clouds* 627 and 264. He inferred that the spurious physical treatise attributed to Pythagoras existed in the fifth century.

In viii 52 he proposed to insert γε after Ἀθηναίους *metri causa* and to omit μοι before δοκοῦσι.

In viii 66 he would substitute a comma for the full stop after φαίνεσθαι and omit ἴδοι τις ἄν.

In ix 21 he suggested that traces of the metrical chronicle of Apollodorus could be discerned and attempted a partial restoration.

With ix 30 τὴν γῆν ὀχεῖσθαι, περὶ τὸ μέσον δινομένην he compared the passage in Plato's *Timaeus* 40 B, which is supposed to imply the earth's revolution on its axis.

(2) By Professor RIDGEWAY: "On the Value of Tradition respecting the Early Kings of Rome":

He said that long since a re-examination of the ancient evidence combined with modern archaeological discoveries had led him to reject Th. Mommsen's theories respecting the ethnical

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 11 December, 1917.

relations of the Patricians and Plebeians<sup>1</sup>, the origin of the Roman Monetary system<sup>2</sup>, the ratable unit of the "Servian" Constitution<sup>3</sup> and the provenance of the Etruscans<sup>4</sup>. He now proposed to examine the grounds on which Mommsen, though fully admitting the existence of a Regal period, and that the monarchy had been replaced by a republic, yet refused to mention even the name of Tarquin, with whom the monarchy was said to have ended, or that of Servius Tullius, with which was connected not only the Great Wall, but the Constitution which gave citizenship to the Plebs. Mommsen rejected the traditions because (1) the archives had perished in B.C. 390 when the Gauls burned the Capitol, and (2) because supernatural elements are found in the legends. Professor Ridgeway proposed to test this method by criteria taken from modern times. If oral traditions respecting events of great importance in the life of a family or a community can be proved to have value, and that too in an age when there is much more to distract the attention from mere local events, the value of local traditions must have been far greater at an epoch when people had little more to think and talk of than their own petty concerns. Many Romans escaped in B.C. 390 to Caere with their most precious and portable family relics, "imagines," weapons, etc. But as family records were closely bound up with those of the city, there would be among these material for re-writing the city archives. Again, the great Wall and the great Cloaca were not burned, and there is no reason to suppose that in the brief absence at Caere the Romans would have forgotten the names of the builders of these and other such works. The traditional date for the expulsion of the kings was according to our era B.C. 509. The king expelled, L. Tarquinius Superbus, was said to have begun to reign in B.C. 534, Servius Tullius in B.C. 578, Tarquinius Priscus in B.C. 618, Ancus Marcius in B.C. 642, Tullus Hostilius in B.C. 673, Numa in B.C. 714. The Regifugium was thus only 119 years before B.C. 390, and Servius began to reign less than 190 years before B.C. 390. Professor Ridgeway then gave examples of the trustworthiness of tradition for 119, 140, 185, 220, 268 and even 300 years. He first gave his own experiences of oral tradition derived from a Peninsular veteran in 1866 and others who had clear recollection of the Irish rebellion in 1798 and earlier events. In the case of a yeoman said to have been shot through the forehead in 1798 he (Professor Ridgeway) had seen that man's grave opened and the bullet-hole in the skull. He cited other incidents connected with that rebellion and produced a dagger and a skull as proofs of the truth of the stories. He cited the

<sup>1</sup> *Early Age of Greece*, Vol. 1, p. 267; "Who were the Romans?" (*Brit. Acad.*), 1907.

<sup>2</sup> *Origin of Metallic Currency* (1892), pp. 374 sqq.

<sup>3</sup> *Ibid.* pp. 391—8.

<sup>4</sup> "Umbria" (*Encycl. Brit.* 1887), *Early age of Greece*, Vol. 1, pp. 231 sqq.



case of a road attempted but never completed across the Bog of Allen. The country people still call its fragments Moss's road, and describe the failure of the luckless engineer. The Acts of the Irish Parliament prove that such a work was set on foot. But if the name of this obscure maker of a road never opened for traffic can be remembered by a very sparse population, why could not the Romans remember the name of the king by whom the great Wall was built and that of the other who constructed the Cloaca Maxima? He gave two examples of the traditions of a family,—the date of its settlement in a certain place, and a quarrel over a family seal, going back respectively to 1693 and 1732. Recently both had been tested by evidence in public records, and found accurate. Yet the family home had been burned in 1790, documents and everything except the plate and three pieces of furniture. All in the English Pale remember James II's flight from the Boyne, usually terming him "Dirty Jimmy." In support of the traditions of that period Professor Ridgeway produced a choke bayonet used at the Boyne and a handsome saddle-cloth and a holster taken from a French officer on the retreat to Aughrim. But that is nearly 230 years ago, a period which, if added to B.C. 390, brings us back to B.C. 620 (Ancus Marcius). Finally, he cited a case connected with the settlement of Cromwell's Ironsides under Cols. Mathew and Prittie in Tipperary in 1651. The Colonels planted the troopers on their grants of land. In 1884 two of the descendants of Prittie's troopers sought a reduction of rent against Lord Dunalley, Prittie's descendant. In the Land Court an old farmer named Armitage gave evidence as to the custom etc. of the estate. He stated that he was 92, that he remembered his grandfather and that his grandfather had talked with some of the men that came with Cromwell. He was cross-examined, but the Court was convinced of his veracity. There was thus but one step in oral tradition between 1651 and 1884. But 233 years added to B.C. 390 bring us back to B.C. 623 (Ancus Marcius). But many of the Cromwellian troopers must have known many who remembered the Spanish Armada. Thus between 1588 and 1884 there were but two steps. But B.C. 390 + 300 brings us to B.C. 690, i.e. the reign of Numa. It is essential for accuracy of tradition that the people who carry it on should continue to live on the spot or area with which the story is connected, as did the Romans, and the family mentioned above. If the population changes, the local tradition dies, and if members of a family or a community settle elsewhere, their descendants soon lose the traditions, for there are no longer the local surroundings, etc. to act as mnemonics. Macaulay was right in assuming that there were ancient Roman lays which would not have been forgotten in the brief Gallic occupation. Dionysius (*A. R.*, i, 79, 10) explicitly states that there were such lays. Moreover, there must have been in Roman families, weapons which went back for



generations and had been used in important battles (like the weapons he had shown). These made admirable mnemonics. With reference to the miraculous appearances of Castor and Pollux at the battle of Lake Regillus, and other such prodigies, he stated that he had been often told by Irish peasants that when one Father Kearns, an Irish rebel leader, was hung in 1798, it rained blood, and all knew that a great myth got started about the intervention of angels on the side of the British on the retreat from Mons. Yet no one would deny that the Irish rebellion of 1798 and the immortal retreat from Mons were historical facts. There were therefore good reasons for rejecting Mommsen's method in dealing with early Roman and other early history.

[This paper will be printed in full in the *American Classical Journal* for 1918.]

### THIRD MEETING<sup>1</sup>.

At the General Meeting held on 22 November 1917 in the Lodge, Emmanuel College, the President, Dr R. G. BURY, in the chair, Sir JOHN SANDYS read a paper On Possible Restorations in two Latin Inscriptions, viz. (1) *Hadriani Adlocutio ad exercitum Africanum* in Dessau's *Inscr. Lat.* 1. no. 2487, p. 498, and (2) § 32 of the *Monumentum Ancyranum*.

The greater part of the paper on § 32 will probably be published (with illustrations) in an early number of the *Numismatic Chronicle*.

Before the close of the proceedings a vote was passed thanking Dr Bury for his services to the Society during his residence at Trumpington.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 5 March, 1918.

## ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1917.

<i>Expenditure.</i>		£	s.	d.	£	s.	d.
Books and Binding:							
Jan. 26.	Wilson	2	19	3			
Apr. 24.	Société de Linguistique de Paris	3	5	9	6	5	0
Miscellaneous:							
Jan. 12.	Cowman (Honorarium, etc.)	2	0	6			
July 20.	Donation to Mr R. M. Dawkins' <i>Modern Greek in Asia Minor</i>	60	0	0			
Aug. 1.	Egyptian Exploration Fund	1	1	0	63	1	6
Purchase of Stock:							
Jan. 26.	£100 4% War Loan		100	0	0		
Printing:							
Apr. 13.	University Press		14	3	6		
Balance, Jan. 1, 1918			21	13	0		
					£205	3	0

<i>Receipts.</i>		£	s.	d.
55 Subscriptions at £1. 1s. od., including £3. 3s. od. arrears		57	15	0
1 Composition		10	10	0
Interest:				
Great Eastern Railway Debentures		22	10	0
Bombay and Baroda Stock		3	11	3
India 3% Stock		9	0	4
India 3½% Stock		3	18	0
Metropolitan Water Board		3	18	6
New Zealand 3½% Stock		3	10	0
New Zealand 4% Stock		4	0	4
War Stock 3½%		3	10	0
War Stock 4%		2	16	0
Sale of Publications		1	10	10
Balance from last year*		78	12	9
		£205	3	0

Examined and found correct.

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LAWS  
OF THE  
**Cambridge Philological Society.**

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.



10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

# LIST OF MEMBERS

## OF THE

### Cambridge Philological Society.

APRIL 1918.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

#### HONORARY MEMBERS.

- 1881. Professor B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md., U.S.A.
- 1892. Professor K. Brugmann, Leipzig, Germany.
- 1907. Professor W. G. Hale, University of Chicago, U.S.A.

#### SOCIETIES.

- 1880. The Philological Society (London): Treasurer, H. A. Nesbitt, Esq., Paulatin, Bearsden, Glasgow.
- 1880. Oxford Philological Society.
- 1880. Hellenic Society: Librarian, 19, Bloomsbury Street, London, W.C.
- 1880. Smithsonian Institute: Washington City, D.C., U.S.A.
- 1882. The Royal University of Christiania.
- 1883. The University College of South Wales and Monmouthshire, Cardiff.
- 1884. The Johns Hopkins University, Baltimore, Md., U.S.A.
- 1885. The Library, Trinity College, Dublin.
- 1885. The Canadian Institute, Toronto, Canada.
- 1885. The American Philosophical Society, Philadelphia, Pa., U.S.A.
- 1886. The University College, Dundee.
- 1887. The Library, St John's College, Cambridge.
- 1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.
- 1896. The Library, Harvard University, Cambridge, Mass., U.S.A.
- 1898. The University of Göteborg, Sweden (Stadtsbibliotek, Göteborg).

1900. La Bibliothèque de l'Université de Lyon, 18, Quai  
Claude-Bernard, Lyon, France.  
1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9,  
Liège, Belgium.  
1909. The University of Upsala, Sweden.  
1910. The University of California, Berkeley, California, U.S.A.  
1916. The University of Illinois, Urbana, U.S.A.

1899. †The University of Adelaide, S. Australia (Australian  
Book Co., 16, Farringdon Avenue, E.C.).  
1902. †The Newberry Library, Chicago, U.S.A. (per Messrs  
B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road,  
Cambridge.  
1912. Adcock, F. E., M.A., King's.  
1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens,  
Bishop's Road, W.  
1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O.,  
Antrim, Ireland.  
1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College,  
Bangor, N. Wales.  
1905. Bagge, Miss L. M., Stradsett Hall, Downham Market.  
1876. Balfour, Right Hon. G. W., M.A. (Trinity): Fishers' Hill,  
Woking, Surrey.  
1878. \*Bell, Rev. W., M.A. (Christ's): The Vicarage, Cranbrook,  
Kent.  
1887. Bethune-Baker, Rev. Prof. J. F., D.D. (Pembroke):  
23, Cranmer Road, Cambridge.  
1895. \*Bevan, Prof. A. A., M.A., Trinity.  
1892. \*Burkitt, Prof. F. C., D.D. (Trinity): Westroad Corner,  
Cambridge.  
1906. \*Bury, Rev. R. G., Litt.D. (Trinity): The Rectory,  
Gilling East, Malton, Yorks.  
1902. Campbell, S. G., M.A., Christ's.  
1916. Campbell, A. Y. (St John's), Storey's Way, Cambridge.  
1898. \*Chadwick, Prof. H. M., M.A., Clare.  
1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury,  
Manchester.  
1900. Cornford, F. M., M.A., Trinity.  
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook,  
Chaucer Road.

† Subscribing libraries.

1880. \*Dale, Sir Alfred, M.A. (Trinity Hall): Vice-Chancellor of The University, Liverpool.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
- \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. M<sup>c</sup>G., M.A. (Emmanuel): Plas Dulas, Llandulas, N. Wales.
1884. Duff, J. D., M.A., Trinity.
1912. Edmonds, J. M., M.A. (Jesus): Storey's Way.
1880. Edwards, G. M., M.A., Sidney Sussex.
1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.
1879. \*Flather, J. H., M.A. (Emmanuel): Newton Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1910. Fraser, J., B.A. (Trinity): 55 Holborn Street, Aberdeen.
1883. Frazer, Sir James G., Litt.D. (Trinity): 1 Brick Court, Middle Temple, E.C.
1888. \*Giles, P., Litt.D., Master of Emmanuel.
1908. Gow, A. S. F., M.A. (Trinity): Eton College, Windsor.
1880. \*Gow, Rev. James, Litt.D. (Trinity): 19, Dean's Yard, Westminster, S.W.
1876. \*Grant, C. E., M.A., King's.
1884. Gray, Rev. J. H., M.A., Queens'.
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*Members are requested to send corrections of any errors in this list to the TREASURER of the Society.*

JAN 27 1921

PROCEEDINGS

27

OF THE

Cambridge Philological Society.

CIX—CXIV.

LENT, EASTER AND MICHAELMAS  
TERMS, 1918—1919.



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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1918.

FIRST MEETING<sup>1</sup>.

The Annual General Meeting of the Society was held on Thursday, 24 January 1918, in Professor Bevan's rooms, Trinity College.

1. The following elections to offices were made :

*President* : Mr Wardale.

*New Vice-President* : The Master of Emmanuel.

*New Members of Council* : Prof. Rapson, Mr Duff, Mr E. J. Thomas.

*Hon. Treasurer* (re-elected) : Mr Quiggin.

*Hon. Deputy Treasurer* : Mr Wardale.

*Hon. Secretaries* (re-elected) : Mr Adcock and Mr Edmonds.

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*Hon. Auditors* (re-elected) : Mr S. G. Campbell and Mr Sikes.

2. Two papers were read :

(1) By Mr E. J. THOMAS (postponed from the last meeting) on *Celtis* (*Celte*) 'a chisel,' of which the following is an abstract :

In a former discussion of the phrase *uel celte* in the Vulgate of Job xix. 24 (see *Reporter*, 30 May 1916, p. 817; *Journ. Theol. Studies*, xvii, pp. 389 ff.), Prof. Burkitt showed that the word *celtis*, supposed to mean 'chisel,' is quite unknown apart from this passage, and that it is probably no Latin word at all, but admitted however that M. Havet's argument that *celte* is more likely to be corrupted into *certe* than *vice versa*, is sound, so far as it goes. The textual tradition before the 8th century is almost non-existent. By the 6th century the text had become corrupted,

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 24 June 1918.

as the revision by Cassiodorus shows. At the close of the 8th century two further revisions were made—by Alcuin on the basis of British MSS., and by Theodulf, bishop of Orleans, whose method of work resulted in introducing “a whole congeries of corrupt readings from Spain.” As our earliest MS., though earlier than these last two recensions, belongs to the 8th century, we cannot merely assume that if *celte* is wrong, *certe* is necessarily right, especially as Prof. Burkitt admits that how *celte* came into the text is unexplained.

An alternative explanation, which has so far been ignored, was made in the *Oxford English Dictionary*, s.v. *Celt*<sup>2</sup>, and is apparently due to Prof. Robinson Ellis. The words in question are *stylo ferreo et plumbi lamina uel celte sculpantur in silice*. St Jerome changed *plumbo* of the earlier version to *plumbi lamina*, probably to make it clear that the lead was for writing upon. If *uel celte* is omitted, the version agrees with the Hebrew except for the omission of ‘for ever.’ The suggestion is that *uel celte* is a British or Irish gloss upon *stylo*, which has been mistaken for a Latin phrase, and has crept into the text, Welsh *cellt* ‘a flint,’ Irish *cáille* ‘hardness,’ being forms of *celte*, which would here imply a flint instrument. The phrase *maen cellt* ‘stone of flint,’ occurs several times in the Welsh Triads (*Myvyrian Archæology*, ed. 2, pp. 899, 903). Albertus Magnus, who read *celte*, calls it a *nomen indeclinabile*, as if he did not recognize it as a Latin word. *Celtes* meaning ‘chips of stone,’ a sense not likely to be extracted from the Vulgate, is found in documents of the 13th century referring to the building of Cologne cathedral, *celtes seu fracmina lapidum* (1267), *celtes seu alia fragmenta* (1319), Lacomblet, *Urkundenbuch für die Gesch. des Niederrheins*, II, 331, 382. In view of this, the possibility that *celte* is a real word cannot be ignored, when the alternative offered is “the possibility that a tired scribe with *uelcerte* or *uel cte* before him might, by a sort of mental jingle, write *uelcelte* and not notice his blunder.”

In the discussion which followed, it was pointed out by the Master of Emmanuel that St Jerome was familiar with Celtic. He had Gaulish friends at Bethlehem, and in his commentary on Galatians he remarks that the language of the Galatians is almost the same as that of the Treviri. He may thus have known the word, and, as Prof. Burkitt says, “if he rendered the word *lead* by ‘a tablet of lead,’ he might conceivably render the word *graven* by ‘graven with a chisel.’” In this case then he followed the Greek in using *uel*. It would be in Italy, where Latin was really known, that the corruption of *celte* to *certe* would most easily take place, and the chief evidences for *certe*, St Gregory’s ‘*Moralia*,’ Codex Amiatinus and St Thomas Aquinas, are all Italian.

(2) By the MASTER OF EMMANUEL on Illustrations from Modern MSS. of some Problems in the Corruptions of Ancient Texts.

SECOND MEETING<sup>1</sup>.

A General Meeting was held on Thursday, 7 February 1918, in Professor Bevan's rooms, Trinity College, Professor Bevan, acting Vice-President, in the chair.

The following papers were read :

(1) By Miss W. M. L. HUTCHINSON, (i) Who is Ixion in the 2nd Pythian ? (ii) A suggested emendation in Nemean, 3. 29.

(2) By Mr J. M. EDMONDS, on A Neglected Line of Sappho, of which the following is a shortened form :

In his poem *De Litteris Syllabis et Metris*, ll. 2048-60, Terentianus Maurus derives the Aeolic pentameter from the first four feet of the Bucolic hexameter. In this passage, which he writes, as his custom is, in the metre he is discussing, Terentian, speaking of Sappho secondhand (cf. *dicitur* l. 2160), (1) apparently disregards both in practice and in precept the fact clearly stated by Hephaestion 7. 24 that the first foot may be not only a spondee or a trochee but an iambus or a pyrrich (for in l. 2152 the unmetrical *quia est* should certainly be *quod*) ; (2) ends none of the eight lines in question with a really long syllable. It may therefore be concluded that, granted that in the lines

*cordi quando fuisse sibi canit Athida  
parvam, florea virginitas sua cum foret*

he is paraphrasing Sappho—of which presently—both the original Greek lines must have begun either with a trochee or a spondee and ended either with a short vowel or a short vowel and a consonant. The first line we know to have fulfilled these conditions, for it has long been recognised in

Ἡράμαν μὲν ἔγω σέθεν, Ἄτθι, πάλαι πότα

(Bergk 33), a line which is used as an example of this metre by Hephaestion, and which, since H. tells us in the same passage that the whole of Sappho's second book was in this metre, was in all probability the first poem of that book.

But whence comes Terentian's second line? If we compare his ll. 2127-30 above, where he renders the beginning of Theocritus' book thus:

*Dulce tibi pinus summurmurat, en tibi, pastor,  
proxima fonticulis; et tu quoque dulcia pangis,*

we shall see that there is much to be said for Neue's view, disregarded by Bergk, that the words *parvam, florea virginitas sua cum foret* are a paraphrase taken from the lines which originally followed Ἡράμαν κτλ. The following considerations increase the probability: (1) Terentian's epithet 'small' does not occur in Sappho's extant first line, but does occur in a line of the same

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 14 January 1919.



metre and similar sentiment, of which even Bergk declares that it certainly comes from the same poem,

σμίκρα μοι παῖς ἔμμεν ἐφαίνεο κάχαρις.

(2) This line, quoted by Plutarch *Erot.* 2, where he is trying to prove that χάρις was used for ἡ τοῦ θήλεος ὑπείξις τῷ ἄρρενι, is introduced with the words τὴν οὕτω γάμων ἔχουσιν ὥραν ἡ Σαπφὼ προσαγορεύουσά φησιν, in which P.'s interpretation, not warranted by the line as he quotes it, must have been warranted by its original context. (3) Terentian's *floreā virginitas sua cum foret*, 'when her girlhood was all flowers,' would, if read as a contrast to Plutarch's line, warrant P.'s interpretation.

Mr Edmonds proposed to restore the first three lines of Sappho's second book thus :

Ἡράμαν μὲν ἔγω σέθεν, Ἀτθί, πάλαι πότα,  
ἄς ἔμ' ἀνθεμόεσσ' ἔτι παρθενία, σὺ δὲ  
σμίκρα μοι παῖς ἔμμεν ἐφαίνεο κάχαρις,

'I loved you, Atthis, long ago, when my own girlhood was still all flowers, and you—you seemed to me a slight and graceless child.' Ἡράμαν μὲν suggests that the sequel began ἡράμαν δὲ, e.g.,

ἡράμαν δ' ὅσ' ἔτεα πεδέπειτα περέπλετο  
καὶ δὴ νῦν ἔραμαι σέθεν, αἶι δ' ἐράσσομαι.

(αἶι for αἰεί is mentioned by Herodian as an alternative Aeolic form; ἐράσσομαι does not occur elsewhere, but ἐρασθήσομαι is found once in Aeschylus.) With the use of ἄς (for ἔως) cf. one of the Berlin fragments: ...πόλλακι τυίδε νῶν ἔχοισα | ὥς ποτ' ἐζώομεν βίον, ἄς ἔχε | σε θέα ρικέλαν ἀρι- | γνώτα, σᾶ δὲ μάλιστ' ἔχαυρε μόλπα (sic lege). Terentian's *floreā* suggests, as Neue saw, ἀνθεμόεσσα, a word which, used by Homer as an epithet of places and meadows, would probably in the present connexion have for Sappho's readers some suggestion of the lovely Lesbian Spring; for this extended use of a familiar Homeric epithet cf. in another Berlin fragment Sappho's use of ῥοδοδάκτυλος of the great red full moon shining not long after sunset.

It will now be seen that Terentian's *parvam* comes from our 1. 3, and Plutarch's interpretation τὴν οὕτω γάμων ἔχουσιν ὥραν from 1. 2, the growing child Atthis being contrasted with the grown girl Sappho. Neue has the credit of seeing a line of Sappho in Terentian's *floreā virginitas* etc., but his suggestion ὅτα παρθενία μοι ἔτ' ἀνθεμόεσσ' ἐπὶν is, as we have seen, to be rejected; nor does he appear to have thought of combining the line with Plutarch's. The poem was probably a letter to the beloved Atthis urging her to return to Sappho from Andromeda, cf. e.g. fragg. 40 and 41 (Bergk) which should be read together as the first four lines of one poem: Ἔρος δαυτέ μ' ὁ λυσιμέλης δόνει, | γλυκύπικρον ἀμάχανον ὄρπετον, | Ἀτθί, σπρί δ' ἔμεθεν μὲν ἀπήχθετο | φροντίσδην, ἐπὶ δ' Ἀνδρομέδαν πότρη.



The following rendering and conjectural continuation is not quite accurate in the second line :

I loved you, Atthis, long ago,  
While yet my youth was blossoming  
And you were yet to outward show  
A slight ungainly little thing ;  
I loved you all the years that fall  
To you and me from that time on ;  
I love you now, and ever shall ;  
But you have left me, sweet, and gone.

### THIRD MEETING.

At the General Meeting held on 21 February 1918, in Professor Bevan's rooms in Trinity College, a paper was read by Mrs Adam, of which the following is a summary<sup>1</sup> :

"Socrates, quantum mutatus ab illo."

Mrs Adam said that the *Times* in reviewing a lecture by Professor A. E. Taylor to the British Academy had given the heading "Socrates recognitus" to its article, and had remarked that counter-attacks to the views of Professor Burnet and Professor Taylor on the Platonic Socrates were slow to mature, and that meanwhile these views were carrying conviction to unlikely quarters. Mrs Adam therefore proposed to offer some criticisms, although she maintained that between 1911 and August 1914 several vigorous replies to Professor Burnet and Professor Taylor had been made. The theories of the two professors (*a*) make Plato practically the only source of our knowledge of Socrates, (*b*) attribute the theory of Ideas, mystical views of religion (especially the belief in immortality), and an active interest in advanced mathematical and physical science to the historical Socrates, who learnt these doctrines from Pythagorean and other sources, (*c*) declare that the caricature in the *Clouds* represents such a Socrates. All Plato's works, except the *Parmenides* and the other late dialogues in which as a rule Socrates does not appear or is subordinate, record the actual teaching of Socrates without additions on the part of Plato. Mrs Adam discussed the arguments put forward in three out of the five essays in Professor Taylor's *Varia Socratica* ; a fourth, though interesting, was not of great importance for his theory, and the remaining essay on the use of εἶδος and ἰδέα before Plato had been thoroughly criticised by Mr C. M. Gillespie in 1913. In several passages of Plato and Xenophon, Socrates is said to have been charged with impiety on account of his δαίμονιον. Professor Taylor holds that the accusation is due to his Orphic and Pythagorean tendencies, and not to the δαίμονιον, but in order to make good his point he

<sup>1</sup> Reprinted in full in the *Classical Quarterly*, xii (1918), 121 ff.

is obliged to ignore *Euthyph.* 3 B and to interpret δῆ in *Ap.* 31c as ironical. Mrs Adam considered this last device was too far-fetched to carry conviction, and that on Professor Taylor's principles Plato, as the author of the *Republic* etc., was even more deserving than Socrates of prosecution. According to Professor Taylor ὁ Σωκράτης in Aristotle always means the historical Socrates, and Σωκρατικοὶ λόγοι mean Plato's reports of his conversations. But ὁ Σωκράτης was called the author of the *Laws* by Aristotle, though Socrates has no share in the dialogue, so in Mrs Adam's opinion Σωκρατικός was sometimes Aristotle's equivalent for 'Platonic,' and a Σωκρατικός λόγος did not necessarily imply that Plato had not advanced beyond his master's standpoint. Professor Burnet and Professor Taylor are convinced that Xenophon and Aristotle derived all their knowledge of Socrates from Plato. Mrs Adam enquired why, in that case, Aristotle in *Met.* A 987 b 1 and M 1078 b 9 ff. described him as occupied with ethical and not at all with scientific questions, thereby taking no account of the Socrates of *Rep.* VI and VII. Moreover from a comparison of *Ar. Met.* 1078 b 12 ff. with A 987 a 29 ff. it seemed clear to her that Aristotle held Plato, not Socrates, to be the originator of the theory of Ideas. As regards the *Clouds* Mrs Adam thought that the Aristophanic picture of Socrates was much more like a caricature of Xenophon's Socrates than of Plato's, in the kind of science to which he was addicted, and also in his preoccupation with ethical and political questions; and in particular *Rep.* 532 c showed a Socrates who held a far more exalted view of mathematics than anything to be found in the *Clouds*. But this Socrates was poles apart from the Socrates of the *Laches*, *Charmides* or *Apology*, in intellectual grasp, though not in temperament. Mrs Adam found not one Socrates in Plato, but two, with a gradual transition from one to the other. The "early dialogues" depicted the Socrates of Xenophon, *plus* a vitality due to Plato's dramatic gift. In the *Symposium* etc. the same Socrates appeared with powers of thought and imagination of a wholly different order. In between came the Socrates of the *Gorgias* and other dialogues. Professor Taylor's explanation of this transformation is, roughly, that where Socrates is represented as old, he is less inclined to talk of metaphysics and mathematics. Mrs Adam pointed out obstacles to this theory in the *Phaedo* and the *Theaetetus*, and expressed her belief that the development of Socrates in Plato arose from the development of Plato's own genius.

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## EASTER TERM, 1918.

A General Meeting of the Society was held on 9 May 1918, in Professor Housman's rooms, Trinity College, when papers were read of which the following are summaries:

(1) By Mr HICKS: "On an emendation in Grote's *Plato*," Vol. I, p. 364 (1875).

He pointed out that the change of 'youthful' to 'useful' was a case of aural error, which passed uncorrected owing to the lack of revision. He quoted similar errors in late reprints of *The Hunting of the Snark*, p. 12; also from Peacock and Marlowe. The aural error is represented by itacism. Possibly also it may account for other corruptions, e.g. Thucydides I, 61 (ἐπιστρέψαντες) and Plato, *Philebus* 53 E (τὸ τρίτον ἐτέρω).

(2) By Professor RIDGEWAY: "On Aristotle, *Poetic*, 1449 a, 19: ἐτι δὲ τὸ μέγεθος ἐκ μικρῶν μύθων καὶ λέξεως γελοίας διὰ τὸ ἐκ σατυρικοῦ μεταβαλεῖν ὁψὲ ἀπεσεμνύνθη, τό τε μέτρον ἐκ τετραμέτρου ἱαμβεῖον ἐγένετο. τὸ μὲν γὰρ πρῶτον τετραμέτρῳ ἐχρῶντο διὰ τὸ σατυρικὴν καὶ ὀρχηστικωτέραν εἶναι τὴν ποίησιν, κτλ."

These words form part of Aristotle's account of the development of Tragedy. All writers before Prof. Ridgeway had assumed that the words here cited proved that Aristotle held that Tragedy had arisen out of an ancient Satyric drama, but Prof. Ridgeway ("Three notes on the *Poetic* of Aristotle," *Class. Quart.*, 1912, pp. 242-5) had shown that Aristotle was wholly consistent in this passage with his earlier statement that the Tragedians were the lineal descendants of the early poets who dealt with noble themes (σπουδαῖα), just as the comedians were the successors of the early lampooners, whereas the old way of taking the words under consideration made Aristotle guilty of a grave inconsistency. Aristotle after briefly stating that it was only after many changes (πολλὰς μεταβολὰς μεταβαλοῦσα) that Tragedy settled down to the form in which he knew it, omitting all direct mention of the pioneers—Epigenes and Thespis, of Pratinas, the inventor of Satyric drama, Choerilus, famous for his Satyric plays, and even of Phrynichus—started with Aeschylus, who made his *début* in B.C. 499. He then enumerates the successive *metabolai*. Aeschylus (1) added the Second Actor, (2) diminished the parts of the Dance (*Choros*), (3) gave prominence to the Dialogue; Sophocles (4) added the Third Actor and (5) Scene-painting; (6) the short plot was succeeded by those of greater length; (7) it was only late that Tragedy got free from grotesque diction by getting rid of Satyric drama and became completely dignified, and (8) the metre changed from tetrameter to iambic, for "at the outset (i.e. of true Tragedy) they used the tetrameter owing to the style of composition being Satyric and more suitable for dancing."

There can be no doubt that Aristotle is giving what he considers a chronological order of development, for this is indicated,



not merely by the words *κατὰ μικρὸν κτλ.* which immediately precede his enumeration of the various modifications, but also by his statement after that enumeration (1449 a 37) that "the successive changes in Tragedy and their authors are not unknown." These eight *metabolai* fall into two distinct classes: (a) External—Actors, Chorus and Scenery; (b) Internal—Plot, Diction and Metre. The five *metabolai* comprised under (a) are certainly all posterior to B.C. 499, whilst the three under (b) must be similarly regarded, for the change from the Short to the Long Plot was posterior to the appearance of Aeschylus in B.C. 499, and as the change in metre to the Iambic was the work of that poet (since his elder contemporary Phrynichus seems to have used the tetrameter almost solely), and as this last is linked closely by *τε* to the preceding clause (the freeing of Tragedy from grotesque diction), this last process must fall within the same period as the change of metre, and certainly cannot be earlier than the first half of the fifth century B.C.

This conclusion had of course a very important bearing on the two main views respecting the words *διὰ τὸ ἐκ σατυρικοῦ μεταβαλεῖν* hitherto held: (1) that Aristotle held that Tragedy proper sprang from the Satyric drama, and (2) that Tragedy proper and the Satyric both sprang from the cult of Dionysus, but that each was independent of the other from the outset, though of this there is no proof. But the examination of the *metabolai* has shown that, whatever may be the modification indicated by the words just cited, that modification cannot have taken place before the first half of the fifth century B.C. Those who cling to the old views have to ascribe to Aristotle the gross blunder of having placed as seventh amongst the other modifications what they assume to have taken place more than a century before Aeschylus appeared. The first view assumes that in Tragedy proper there lingered on a coarseness of diction to a late period, but this is untenable, since (1) there is no evidence for it, and (2) the words *διὰ τὸ ἐκ σατυρικοῦ μεταβαλεῖν* cannot refer to Satyric *diction*, since as *γελοίας λέξεως* has just preceded it, the neuter *σατυρικοῦ* would not have been used. This latter can only mean *Saturikon drama*. Moreover the word *ὁψέ* shows that Aristotle is not referring to the first beginnings of Tragedy, in the sixth century or earlier, but to something which had occurred between B.C. 500 and B.C. 450, since not many lines further on (1449 b 12) he uses *ὁψέ* of the period when the Archon first granted a Comic Chorus. But as this only took place towards the latter part of the first half of the fifth century B.C., there seems little doubt that *τὸ ἐκ σατυρικοῦ μεταβαλεῖν* must fall somewhere within the same period. But this was the very period when the old comedy arose, and Tragedy was beginning to free herself from the Satyric drama, which was finally supplanted by the melodramas (of which the *Alcestis* is a late example, in B.C. 438). To the Greeks *Tragoedia* included both serious Tragedy and 'Sportive Tragedy'—the



Satyric drama. So long as the truly Tragic Trilogy was followed by a coarse Satyric drama, Tragedy had not got free from "ludicrous diction" and attained her full dignity. Aristotle therefore is not alluding to the first beginnings of Tragedy in the sixth century, but to the state in which Aeschylus found it and from which he lifted it. If it be objected that ἐκ σατυρικοῦ μεταβαλεῖν seems a strange phrase for expressing 'to get rid of' or 'discard' Satyric drama, the answer is that as Aristotle used ἐκ in describing the various *metabolai*, μεταβαλεῖν ἐκ σατυρικοῦ is used accurately to express that Tragedy proper got free from the Satyric. When therefore he states that "aforetime they had used the tetrameter because the style of composition was Satyric and more suited for dancing," he alludes not to any original development of Tragedy proper, but rather to the period later than the introduction into Athens of the Satyric drama by Pratinas of Phlius after B.C. 525, and when Aeschylus had now come to the front, when still in serious tragedies, such as the *Suppliants* of that poet himself, the Dance was hardly lessened in importance, and therefore such plays were a kind of composition which might well be termed *δοχρηστικώτερα*. This explanation gets rid of two difficulties, (1) the apparent contradiction between his supposed doctrine, that Tragedy sprung from the Satyric drama, and his statement that "when Tragedy and Comedy came to light, the two classes of poets still followed their natural bent, the lampooners became comedians, the epic poets dramatists, since the drama was the larger and higher form of Art"; and (2) the absurd assumption that Aristotle in his enumeration of the successive changes in Tragedy from Aeschylus onwards should suddenly place seventh in that list a stage which according to the older scholars had taken place early in the sixth century B.C.

Mr A. Y. Campbell (*Cambridge Review*, 24 May 1916, p. 328) says of this view: "Aristotle's scrappy account of the matter may seem to every student to be confusion, but in the explanation before us it is worse confounded." Mr Campbell is wonderfully "cocksure" and fond of laying down the law without giving reasons. In this case however he had brought a specific charge of bad scholarship against Prof. Ridgeway. "Finally," writes he, "the expression used by Aristotle, μεταβαλεῖν ἐκ, cannot conceivably bear the interpretations of 'get rid of,' or 'shake off,' which Prof. Ridgeway is compelled to foist upon it." Mr Campbell apparently was not able to comprehend the point at issue, i.e. that whereas previous scholars explained the phrase as referring to Tragedy proper freeing itself from Satyric diction etc. some time long before B.C. 500, Prof. Ridgeway holds that the process of freeing itself took place later than B.C. 500. Mr S. H. Butcher, whose scholarship no one would impugn and who held the old view, translates the passage thus: "Moreover, it was not till late that the short plot was discarded for one of greater compass and the grotesque diction of the earlier Satyric form for the

stately manner of Tragedy," thus rendering μεταβαλεῖν ἐκ by *discard*. But how does *discard* differ from 'get rid off,' 'shake off,' 'get free of'? Is there any difference between a wealthy man under pressure of Income Tax *discarding* and *getting rid of* half his servants? Prof. Ridgeway was perfectly ready to adopt 'discard' in his rendering, which would then run: "It was only late that Tragedy got free from grotesque diction by discarding Satyric drama." As Mr Campbell in his own suggested explanation of the passage speaks of "the comic element thus discarded," he cannot object to this rendering. Truly, said Hobbes: "Words are the counters of wise men, but the money of fools." If Mr Campbell had investigated the meaning of μεταβάλλειν before his dogmatic declaration that the word "could not conceivably bear the interpretations of 'get rid of,' or 'shake off'" by a glance at the Index Aristotelicus, he might have been saved from a very bad blunder.

Prof. Ridgeway pointed out two other typical instances of the same rash dogmatism. Thus, whilst Mr Campbell admits that "the facts about Chinese drama are on the side of Prof. Ridgeway, the facts about Indian drama are not," without giving the slightest proof. If Mr Campbell or anyone else would read the controversy on the latter point between Prof. A. Berriedale Keith and Prof. Ridgeway<sup>1</sup>, he would find the contrary to be the fact.

Again Mr Campbell had asserted that "in many places a crescendo of repetitions and an accumulation of epithets had taken the place of argument," and he gave as an example of this Prof. Ridgeway's treatment of the mound which plays so important a part in the *Supplices* of Aeschylus, which Prof. Ridgeway (p. 128) termed the "reverend mound," because on it were images of the gods (though Dionysus was not one of them). But anyone who would take the trouble to read the pages (128-30) cited by Mr Campbell will find that no question-begging epithet is employed, since Prof. Ridgeway did not call the mound a sepulchre or a barrow until he had shown from the words of Aeschylus referring to that mound that it had within θῆκαι, 'cists' or 'cells,' in which lay the dead, who might well be called "noble" or "mighty," because none but members of great families would be buried in a tumulus, regarded as affording sanctuary to suppliants. As this was the only case Mr Campbell cited, scholars might rest satisfied that here as elsewhere his allegation had no foundation in fact.

<sup>1</sup> *Journ. Roy. Asiatic Soc.*, 1916, pp. 335-50 (Keith), pp. 822-9 (Ridgeway), and 1917, pp. 140-3 (Keith), and pp. 143-54 (Ridgeway).

## MICHAELMAS TERM, 1918.

At the postponed General Meeting held in Dr Jackson's rooms, Trinity College, on Thursday, 7 November, communications were presented to the Society, of which the following are abstracts:

(1) By Dr JACKSON and Mr C. B. HURRY: "On Porson's emendation of *Persae* 321."

In the supplement which Porson added in 1802 to his Preface to the *Hecuba*, he pointed out that *Persae* 321,

ὁ τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι πένθος παρυσχών,

not only violates his canon about the Cretic ending of the tragic line, but also conflicts with *Persae* 33, where Ariomardos is governor of Thebes.

To dispose of these difficulties, he conjectures that a line has been lost, or perhaps more lines than one, in which the governor of Sardis—perhaps Mitragathes or Arceus—was named. At this point Porson stops short, leaving it to the "sagacious reader" to fill the gap as best he may: but "he must see to it that the word which follows Ἀριόμαρδος begins with a vowel." The editor of the edition of 1808, which appeared after Porson's death, explained that Porson, after Ἀριόμαρδος, himself had added in red ink ἀρδέων Βολαῖσι πιστός, Μιτραγάθης τε. Within the last few months the sub-librarian of Trinity College, C. B. Hurry, M.A., has discovered in one of the locked cases of the library confirmation of the editor's statement.

In 1867 Richard Bentley Porson Kidd, son of Porson's friend, Thomas Kidd, gave to the College certain books, and one of them was a copy of the *Hecuba*, copiously annotated by the elder Kidd. With it was a letter from the younger Kidd, dated 9 Sept. 1867, in which he writes: "There is but one book in which Porson's handwriting occurs, namely his first (*sic*) edition of Eur. *Hec.* My father went into the Professor's room about 5 o'clock in the morning, and asked how he would manage a passage in the *Persae*, which Hermann had quoted as overthrowing his canon. Porson was unable to hold his pen steadily. My father accordingly held his hand while he wrote what he considered the true text."

The copy of the *Hecuba* of 1802 bears out the younger Kidd's story. After Ἀριόμαρδος, and before Σάρδεσιν, the words ἀρδέων Βολαῖσι πιστός, Μιτραγάθ. τε have been added in a hand which looks like Thomas Kidd's.

(2) By Dr JACKSON: "On Aristotle's *Metaphysics* A vii. 1072 b 22 ἐνεργεί δὲ ἔχων."

According to Bonitz's *Commentary*, p. 501, with ἔχων we must understand τὸ νοητόν, and interpret—"the supreme mind, since it contains in itself, and is, its own object, not only possesses the



faculty of thinking, but also energizes in thought." For Krische's interpretation, and a criticism of it, see Bonitz's note. Neither view seems to me quite satisfactory. I suspect that we have here an example of the idiomatic use of ἔχων appended to a present indicative, when it "adds the notion of duration to that of present action," L. and S. q.v., so in τί κυπτάξεις ἔχων, ἔχων φλυαρεῖς. In a word, I would translate—"and it energizes continually."

(3) By Dr JACKSON: "*Empedoclea*."

In Diels' fragment 35 there are several difficulties.

(a) γένηται is syntactically strange, and gives the wrong sense. Should we read γένηται, "is piled up," "is concentrated"?

(b) I think that Νεῖκος is the subject, not only of ἐξέστηκεν, but also of ἐξεβέβηκει; and that τὰ μὲν τε μελέων, τὰ δέ τε are "some of the elements or roots" and "others of them." The line ἀλλὰ κατλ. will thus mean—"but while as regards some of the roots Strife remained within, as regards others of them it had passed out."

(c) I cannot believe that ζωρά, which elsewhere means "pure," means in this place "mixed." Now, if τὰ πρὶν ἄκρητα are the ἀθάνατα of the previous line, ζωρά should represent the θνητά, i.e. the cosmic combinations. Is it possible that ζωρός means "lively" or "living"?

## LENT TERM, 1919<sup>1</sup>.

The Annual General Meeting of the Society was held on Thursday, 23 January 1919, in Professor Ridgeway's rooms (Caius), the President (Mr WARDALE) in the Chair.

1. The following officers were elected for 1919:

*President*: Mr Sikes, St John's.

*New Vice-President*: Mr Wardale, Clare.

*New Members of Council*: Prof. Jackson, Trinity; Prof. Ridgeway, Caius; Mr Sheppard, King's.

*Hon. Treasurer*: Mr Quiggin, Caius.

*Hon. Secretaries*: Mr Adcock, King's; Mr Thomas, Emmanuel.

*Hon. Librarian*: Mr S. G. Campbell, Christ's.

*Hon. Auditors*: Prof. Rapson, St John's; Mr Wardale, Clare.

2. The Treasurer's Report was considered and accepted, subject to audit.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 4 February 1919. The paper is printed in full in the *Quarterly Review*, April 1919, p. 296 ff.



3. Professor RIDGEWAY read a paper on the origin of Chinese serious drama. He had already shown elsewhere (*Dramas and Dramatic Dances of Non-European Races*, pp. 266 sqq., 1915) that Chinese serious drama like those of Hindustan, Burma, Japan and Greece, etc. originated in the worship of the dead. As no competent scholar had fully worked out the point, or produced a complete proof from the sources, he had investigated the question in the only way possible for one ignorant of Chinese—by working through the earliest Chinese Classics in the translations of Drs Legge and Steele. He started with the *Shu King*, the “Book of Historical Documents,” and the *She King*, the “Book of Poetry.” The 48 documents in the former range over the time between Yao (traditional date, 2247) and B.C. 627 (when chronology is certain). Confucius (B.C. 551–478) edited the book as it stands. All the later 45 documents Legge regards as veritable records, yet Yao, Shun and Yu, mentioned in the first three, though cumbered with legend, may well have been real persons.

Yu was the first king of the Hsia dynasty and founded the feudal monarchy (B.C. 2205), and under him lived Chou-chi, who became a patron saint of Husbandry, and ancestor of the Chou dynasty, the founders of which (Wan and Wu) are bound up with the earliest dramatic performances recorded in China or anywhere else. The Hsia kings sank into vice and the last was overthrown by Thang, founder of the Shang line, B.C. 1755 (traditional). The last of this house was overthrown in the battle of Mu, B.C. 1123, by Wu the founder of the Chou dynasty, which lasted till B.C. 256. As the earliest drama recorded in Hindu literature (circa B.C. 180) represented the battle in which Krishna slew his uncle Kansa, so this earliest Chinese dramatic performance was based on king Wu and his great victory at Mu.

The *She King* comes next in age to the *Shu King*. A preface to it (certainly older than the Christian era) says, “Poetry is the product of earnest thought; thought cherished in the mind becomes earnest; then expressed in words it becomes poetry; the feelings move inwardly and are embodied in words; when words are insufficient, recourse is had to sighs and exclamations; when the latter are insufficient, to the prolonged utterance of song; when this again does not suffice, unconsciously the hands begin to move and the feet to dance. To set forth correctly the successes and failures of government, to influence Heaven and Earth, and to move spiritual beings, there is no readier instrument than poetry.” The writer rightly holds that lyrical poetry usually with some musical accompaniment always finds full vent in rhythmical movement, gestures, dancing and pantomime illustrative of the theme of the song and eventuating in full drama. The *She King* now contains 305 pieces, the oldest five being assigned to the Shang dynasty (B.C. 1755–1123), the latest to the reign of Ting (B.C. 606–586). All the other poems fall between

Wan, father of Wu, founder of the Chou line (B.C. 1122), and Ting. Confucius probably found the *She King* as it stands. The poems fall into four groups, but it is only with the last of these, the Odes used at solemn sacrifices in the great ancestral temple and other shrines, that we are here concerned.

Confucius said, "Ever think of your ancestors and cultivate virtue," but for countless generations before him the daily life of the Chinese was regulated by the worship of their ancestors, on whose good will they believed their success in husbandry, fishing and everything else depended, whilst they had a no less strong belief in Tien the God of Heaven. "From the affection for parents came the honouring of ancestors; from this the respect shown to the Heads of family branches: from that all the kindred were kept together; from this arose the dignity of the ancestral temple; from that the importance attached to the altars of the land and grain; from that there ensued the love of all the people," etc. (Ta Kwan, "Great Treatise.") Though there is much about the worship of the royal ancestors in the *She King* and little about that of the common folk, the doctrine and rites were alike, save in costliness. "In the mourning and rites for a deceased parent no difference was allowed between the noble and the mean." The worship of the ancestors was especially carried out at the four great festivals of spring, summer, autumn and winter. According to the time of year all the people prayed or gave thanks to their ancestors for a plentiful harvest and other blessings. This is demonstrated by many passages in the Sacrificial Odes, which on the other hand show not a vestige of any cult of abstract Vegetation spirits – markedly so in one, when Shuan (B.C. 826) enumerates all the beings to whom he had resorted for aid to stay a great famine. "Chou-chi (ancestor of his own dynasty and god of Husbandry) is not equal to the occasion. O ye parents and nearer ancestors, how can ye bear to see me thus?" All the spirits to which he prayed (except God) were believed to have been once men or women. In the case of famine a minister had to 'seek out the spirits,' to make sure that no spirit from neglect of sacrifice, might be spiteful. So the Athenians erected an altar "to the Unknown gods" from possibly similar feelings. In spring the king himself turned up some furrows and prayed at the altars of the spirits of the land and grain for a plentiful year. The harvest safely gathered in, there came the great autumnal celebration when the first fruits were offered, not to a Vegetation spirit, but to the ancestors, for no one dared to eat of the new crop until he had first offered part of it in his ancestral temple. To-day in China in each district there is usually a temple with a theatre attached, where plays are performed at least every autumn after harvest, when the image of the local god is brought out that he may enjoy the play given for his benefit. But all these local gods are merely deified human beings. Again, when fishing began, the king offered to his ancestors the first fish taken,

and when the sturgeons arrived he offered one of the first caught to them also, as a thank-offering.

The worship of the royal ancestors of course figures largely in the Odes, and not least the musical performances and rude dramatisations, which were their most essential feature. Three days before the sacrifice the king (or anyone else) fasted and concentrated his thought on the person of his ancestor—where he used to sit, how he spoke, smiled, etc., his aims and pleasures. Thus on the day of sacrifice the worshipper would have a complete image of him in his mind's eye, and he would see him in his shrine in the temple, and hear him as he moved about in the ritual. All the great nobles and the descendants of former dynasties had to attend the royal sacrifices, which were performed by members of the royal clan. The spirits were supposed to hover not very far from the ancestral temple. The first thing was, in modern ecclesiastical parlance, to "localise" the spirit in its shrine. A functionary near the gate invoked it. In the Shang period drums were beaten, but in the Chou beer made from millet and rice was poured out to entice it into its shrine. To-day in China the spirit is enticed into its tablet on the shrine by incense and lighted tapers. The victim was a bull slain by the king. The singers, musicians and actors had a large part in the service. Odes or dithyrambs were sung, whilst beer in cups of jade and dishes of meat were offered to the spirits, but not to mere shadowy beings, for each ancestral spirit was not only represented by some descendant, but was supposed to be "localised" in him or her for the time being (according to the sex of the ancestor). They were not merely actors but mediums behaving as the ancestors were said to have done, and finally announcing the blessing of these ancestors to the king and his family. The living met the dead at a family reunion, and the latter through their mediums pronounced blessings on their descendants. The mediums of the Burmese Nats at this hour perform analogous functions. This feasting of the dead by the living recalls the *Theoxenia* of ancient Greece, where certain clans on festival occasions set apart a table for spiritual visitants, notably in the case of Castor and Pollux (cf. Pind. *Ol.* 3).

The king next feasted his uncles and brothers, who assured him that the "personators" had announced blessings on him. Next day the king gave a feast to these "personators" in the ancestral temple. But besides these mediums there were other pantomimes who played a more important part, as will be soon seen. As we are solely concerned with the ceremonies in the ancestral temple of the Chou dynasty, especially the dramatic performances in honour of Wu, its founder, a few words on him and his father are necessary. They were descended from Chou-chi, the helper of Yu in his great works to save the inundated lands. He displaced a still older god of Husbandry, and became to the Chinese what Triptolemus was to the Greeks. He taught



his people how to sow cereals, gave them four kinds of millet, etc. When the Chou kings sacrificed to God at the commencement of spring, they associated their ancestor Chou-chi in that ritual as "the correlate of God." He was just as real a person as the Burmese Nat of Agriculture, who was a king of Ava not so very long ago. Born from a princess of Thai, the people made him their chief. Many generations later one of his descendants settled at Pin. Later (B.C. 1327) another descendant moved to Chi. His grandson was made lord of Chi by the king, and this office descended to his son Wan, who began to encroach steadily on the feeble monarchy, and after various wars was ready for the final seizure of the kingdom, but was balked by death. Wu succeeded his father and in B.C. 1123 he attacked the depraved and tyrannical king Chou-hsin, who realising at last his danger, marched with his army to Mu, not far from Wu's capital. Wu made a final harangue to his men, and charged the enemy who fled at the first onset. "Thus did Wu once don his armour and the kingdom was grandly settled." Wu at once abolished all the abuses and organised the kingdom carefully. This victory at Mu and the settlement of the nation were "the great achievements" of Wu. He at once reared a burning pile to God and made a great offering to his great grandfather, grandfather and father, raising them all to the title of king, and regulating the services to be performed to them. As this battle and the settlement which followed formed the theme of a great drama, some account had to be given of it. The kingdom settled, Wu offered a great sacrifice in his ancestral temple, all the princes and nobles assisting. In his address he said that it had been left for him "the little child" to carry out his father's design, and ended, "And now, ye spirits, grant me your aid, that I may relieve the millions of the people and that nothing may turn out to your shame." It is probable that on this occasion the great dithyramb (Major Odes of the Kingdom, i. 2) was used for the first time. The Chinese heading states that the poem shows "how the appointment of God came from his father to king Wan and from him to his son king Wu, who overthrew the dynasty of Shang by his victory at Mu." Then follows the description of the battle. Seven years later Wu died and his young son Chang had as his regent Wu's brother, the duke of Chou, eminent as warrior and as poet. He quelled a serious revolt, and then built a new capital at Lo and a new ancestral temple. Young Chang there performed the winter sacrifice offering a red bull each to Wan and Wu, and as long as the Chou dynasty lasted these sacrifices to Wan and Wu were the chief feature in the religious life of the kings. The two great ancestors were of course represented by living mediums, whilst a solemn dithyramb and dance were performed by the singers, musicians and pantomimes. A dialogue between Confucius and a disciple gives an admirable account of the ceremony. "When we speak of music, we mean much more than the sounds of instru-



ments and the singing and brandishing of shields and axes. These are the small accessories of the music, and hence lads act as pantomimes. The music-masters decide on the tunes and the pieces of poetry; the prayer-officers of the ancestral temple decide on the various ceremonies, and hence they keep behind the representatives of the deceased." He adds, "It is said in the 'Book of Poetry,' 'In solemn unison the instruments give forth their notes; our ancestors will hearken to them'." He next describes the development of musical instruments, after which came "the shields, axes, ox-tails and plumes brandished by the pantomimes in time and tune. These they employed at the sacrifices in the temple of the former kings." But what did the pantomimes represent by their posturing, gestures, brandishing of shields and axes and other appurtenances of war? The Sacrificial Odes of Chou and the dialogue just cited give the answer. The Odes cited date probably from the reign of Chang (B.C. 1115-1078). There are several Odes addressed to Wan and also to Wu. Of these the most important is that termed simply "The Wu" (Sac. Odes, II, 10), with the heading "Sung in the ancestral temple to the music regulating the Dance in honour of the achievements of king Wu." The "achievements" of king Wu are put beyond doubt by the *Wu* itself, for it explicitly refers to the victory at Mu and the settlement of the kingdom. There are several other short poems referring to the same theme, and which according to an ancient Chinese commentary were all parts of the *Wu*. One of these (the *Lai*) is referred to the "Dance of king Wu," and another termed the *Cho* was sung at the conclusion of the dance "in honour of king Wu."

In the dialogue between Confucius and Pin-mou Chia, "concerning the *Wu*, the dance and music that king Wu was said to have made after his conquest of Shang," his disciple asked Confucius, "At the performance of the *Wu*, why is it that the preliminary warning of the drums is so long?" Then Confucius proceeds to expound to him the bearing of the various parts of the *Wu*. Briefly stated there were six acts. "The pantomimes in the first movement advance towards the north to imitate the march of Wu's army against Shang. In the second they show the extinction of Shang; in the third they show the return march to the south; in the fourth they show the laying out of the southern states; in the fifth they show how the dukes of Chou and Chao were severally put in charge of the states on the left and right; in the sixth they again unite to offer their homage to the son of Heaven," etc. This is the earliest dramatic performance of which there is an account in any literature, divided into six acts, ending with the representation of the great durbar held by Wu. The Chinese records put it beyond doubt that Wu was an historical king, that he founded the Chou dynasty by his victory at Mu, that he himself caused an epicinian ode with the accompaniment of a pantomimic war-dance

to be sung in honour of his father and his own victory, and that in these the chief incidents in the battle and the settlement of the kingdom were portrayed, and that after his death, not only was his own cult along with that of his father one of the most important elements in the royal worship, at the great seasonal sacrifices when the king prayed or gave thanks for the nation, but that the chief feature in the cult was the dramatic representation of his "great achievements." At each performance the old king was supposed to be present "localised" in one of his descendants.

Prof. Ridgeway added that in his *Dramas* (p. 268) he had shown that there were dramas on Kuan Ti, the Chinese War-god, who was a great general in the wars of the Three Kingdoms (A.D. 219-20), and had made it probable that such plays were performed in his honour. He had just learned from Rev. W. A. Cornaby, Hanyang, that among the 357 standard plays recently issued by a Chinese firm, there are more than 10 on Kuan, and that these plays are performed either in his temples in cities or on rude stages in country parts, where according to Rev. A. H. Smith, *Village Life in China* (p. 137), "the two temples most likely to be found (in a village) are those of the local god and of the god of war."

### EASTER TERM, 1919<sup>1</sup>.

At a General Meeting held in Mr Sheppard's rooms, King's College, on Thursday, May 8, 1919, at 4.45 p.m., Mr WARDALE in the Chair.

1. Mr WARDALE was elected President for the current year.
2. It was agreed to make a grant to the Classical Journals Board, in view of the expected deficit.
3. Mr SHEPPARD read a paper on "The Modesty of Diomedes," of which the following is a summary:

Homeric critics commonly hold that the Diomed episode "upsets the balance of the *Iliad* by completely dwarfing all the exploits of Achilles" (see e.g. Murray, *Rise of the Greek Epic*, ed. 2, p. 207; Leaf's *Iliad*, vol. I, p. 193, vol. II, p. xiii). The details are also severely criticised: Agamemnon's Review is regarded as an awkward transitional passage, clumsily adapted to introduce Diomed's exploits; the exploits are described as "unhomeric"; finally, the conversation with Glaukos is said to be "in crying contradiction with the deeds of book V."

A good illustration of the perversity in detail on which such criticism relies is afforded by the episode of Pandar. In their

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 3 June 1919.

eagerness to show that the *Diomedea* is independent of the earlier books, the critics complain that Homer in book V barely alludes to Pandar's breach of the truce, and draws no moral from it. They fail to observe that Diomed's weapon, guided by Athene, pierces the oathbreaker's *tongue*.

Analysis of the Review shows that Agamemnon passes through the natural processes of all inspecting officers. He is at first in high spirits, and praises everyone: then, as he becomes bored and irritated, he begins to abuse his subordinates, unreasonably, but naturally. The interviews with Nestor, Odysseus, Diomed, are psychologically connected, and the whole episode is intended to show the modest reaction of Diomed, to an unmerited insult from authority—thus contrasting him with Achilles, to whom he is a foil. Similarly, the fighting with the gods has a touch of comedy—it is perverse to suggest that the wounding of an Aphrodite or an Ares is as significant, as tragically great, an exploit as the killing of a Hector. Diomed must do great deeds for the glory of Greek arms, but he is pitted against gods precisely because gods are less serious, poetically and morally, than mortals in Homer. His protector Athene orders him to face Aphrodite: he does so, and wins; for the moment it looks as if his *Aidôs* will give way under the strain of such success. When he withdraws "a little" from Apollo, we know that it has stood the strain. In this scene we have a contrast and a parallel with the exploits, the *Hubris* and the death, of Patroclus. When, for the second time, Diomed is ordered to attack a god, Athene uses as a stimulant the insult—"you are not the man your father was"—which fell from Agamemnon in the Review. After the triumph over Ares, the conversation with Glaukos shows that in a further test Diomed has retained his modesty. In this part of the episode Hector's character and fate are in the poet's mind. Finally, the last scene, with Glaukos, with its singular nobility and its subtle comedy, is devised not merely as a fitting conclusion to the story of the modesty and triumphs of Diomed, but also as a counterpart and prelude—on a lower level—to the final scene of reconciliation between Priam and Achilles.

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## MICHAELMAS TERM, 1919.

FIRST MEETING<sup>1</sup>.

At a General Meeting of the Society on Thursday, 23 October 1919, in Professor A. A. Bevan's rooms (Trinity), the President (Mr WARDALE) in the Chair.

Mr A. D. KNOX read a paper on "The Last Supper—a grammatical Essay," of which the following is an abstract:

The style of the Synoptic Gospels is extraordinarily regular in the order in which words are placed; but little attention, if any, has been paid to this. An analysis of the order in relational and participial clauses gives somewhat curious results. Thus you will find ὁ χρείαν ἔχων, ὃς χρείαν ἔχει (just as in the plain sentence οὗ χρείαν ἔχει) and ἡ ἐν γαστρὶ ἔχουσα because these words always in the mind of writer or translator come in this order. So κακῶς ἔχω etc. Further the negative may, or rather must, intervene. Otherwise the verb, except in certain well defined cases, immediately follows the relative, just as, with different exceptions, it immediately follows the negative. For relative and article with participle the exception is when there is an immediate reference to a preceding stated fact, as may be seen from instances, e.g.—Matt. xiii. 19 ὁ παρὰ τὴν ὁδὸν σπαρείς "that which" (in the parable) "fell by the wayside": Luke x. 16 ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με: Matt. xxv. 16 ὁ τὰ πέντε τάλαντα λαβὼν (in the parable). Of this there are about twenty instances: and three or four more where the order of a remark depends on a statement in the text: thus Mark x. 23 οἱ τὰ χρήματα ἔχοντες "these rich folk" referring to ἡν γὰρ ἔχων κτήματα πολλά. Matt. i. 18 ἐν γαστρὶ ἔχουσα, 20 "τὸ γὰρ ἐν αὐτῇ γεννηθέν" says the angel. So when Jesus in the accounts of the Synoptists gave the bread, we have naturally τὸ ὑπὲρ πολλῶν (ὑμῶν Luke) διδόμενον.

In Paul's account only breaking of the bread is mentioned and one MS. tradition has τὸ ὑπὲρ ὑμῶν κλώμενον, another θρυπτόμενον. Probably Paul, who was, for purposes of *tabu*, consecrating the bread himself, suppressed the word ineffectually: since, if the sanctity lay only in the bread crumbled and dropped, the eating of the rest was harmless. Paul only says that Jesus did similarly to the cup, but what was this parallel action? If we may guess from the reading τὸ ὑπὲρ πολλῶν ἐκχυνόμενον of Matt. and half the MSS. of Mark, or τὸ ὑπὲρ ὑμῶν ἐκχ. in the "non-Western interpolation" in Luke, the action must have been an ἐκχυσis. If so Jesus may actually have crumbled bread to signify the breaking of His body and spilt (as ἐκχ. always means) the wine to signify the shedding of His blood. Probably He expected to be stoned: as events turned out otherwise the ritual lost its significance and was reconstructed.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 4 November 1919.



SECOND MEETING<sup>1</sup>.

At the General Meeting held in Professor Bevan's rooms, Trinity College, on Thursday, 6 November 1919, a paper was read, of which the following is an abstract :

By Mr N. B. JOPSON: "Letter-writing by peasants of Central and Southern Europe."

The typical letters of the peasants of Lithuania, Poland, Slovakia, Croatia, etc. have certain uniform features, due probably to religious influences.

It is the general practice to begin with a formula, which, with variations, runs as follows :

"In the first words of my letter I say—May Jesus Christ be praised, and I have great hope that you will say For Ever and Ever, Amen. And now, having a short time of leisure, I take my steel pen in my right hand and I come to tell you that, thanks to God, I am alive and well, which good health I wish also to you from the Lord God [and from my own heart].

I would that I had the wings of a bird, so that, flying over the high mountains and the deep valleys that separate us, I should come to you, and [stepping over your threshold and bowing down my white head to the black earth] I might say May Jesus Christ be praised. And now I give greetings from B. [etc.] and I give greetings to C. and I give greetings to D. [etc.]."

The Lithuanian phrase, "I bow down my white head to the black earth," suggests perhaps that the phraseology of paganism is not entirely extinct in Lithuanian districts, a late European region to be christianized.

The letters are also marked in their ceremonial character by not being the means of sending news, but of greetings in which each of the persons named receives a separate mention in proper order.

Of importance to the philologist and the folklorist, these letters are not devoid of interest to the student of nationality and to the psychologist.

A striking feature of letters from and to persons who live in mixed ethnographical regions is the readiness with which alien alphabets are used. A Greek writer of parts of Macedonia will not hesitate on occasion to use the Bulgarian alphabet, while the average Slav peasant of Macedonia frequently regards the Greek alphabet as the normal medium for the written expression of his thoughts. Such instances might be multiplied almost indefinitely.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 16 December 1919.

The dignity and solemnity of expression often rises to poetry in the good letter writer and in the case of the worst correspondent is never more than dullness, caused by the stereotyped character of the language.

Some devices to give beauty and novelty of form are frequently employed, especially by correspondents from America. Complicated methods of folding the paper, the use of the typewriter, of capital letters throughout, or of different coloured inks, are the simplest adornments made use of.

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### THIRD MEETING<sup>1</sup>.

At the General Meeting held on Thursday, 20 November 1919, in Professor A. A. Bevan's rooms, Trinity College, the President (Mr WARDALE) in the Chair, papers were read of which the following are abstracts:

I. By Professor HOUSMAN on "Horace *carm.* i 31 17—20":

frui paratis et ualido mihi,  
 Latoe, dones at precor integra  
 cum mente nec turpem senectam  
 degere nec cithara carentem.

The scholia once ascribed to Acro, and those editors who retain the text, explain 'at integra cum mente' as a restrictive parenthesis; but this would require *sed* instead of *at*, so that most editors read *et* with Lambinus or *ac* with one or two unimportant MSS. One of the oldest MSS., λ, Paris. 7972, has *adprecor*, a verb which recurs in *carm.* iv 15 28, and which in Appul. *met.* vi 3 is intransitive, like the similar verb *adoro* in Prop. i 4 27 'maneant sic semper adoro': the construction will be 'adprecor, Latoe, dones mihi frui paratis et ualido integra cum mente senectam degere nec turpem nec cithara carentem.' This reading is preferable to *et precor* or *ac precor* as involving no change, for *adprecor* and *atprecor* are only two ways of spelling the same word. Neue's examples of *at* for *ad* in compounds with *p* (*Formenl.* II p. 792 ed. 3) can be much augmented, for instance by *C.I.L.* x 6460 *atpeti*, palimps. Front. p. 156 l. 11 ed. Nab. *atpositas*, palimps. Plaut. *Epid.* 21 *atportas*, BCD Plaut. *rud.* 566 *atpotus*, 735 CD *atprime*, Lucr. v 221 *atportant*. In Hor. *epod.* i 21 the unmetrical *ut sit* of half the MSS. for *ut adsit* or *ut assit* may have arisen from the loss of *at* after *ut* in *ut atsit*.

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 9 December 1919.

## II. By Mr D. S. ROBERTSON on "Some passages of Pindar."

(1) *Ol.* i 59—64 (Boeckh). The four *πόντοι* are *hunger, thirst, the stone*, and another. If this is *immortality*, the language is obscure. *βίον* is in apposition to *πόντον*, and its epithets ought to express the point. Read *ἀθάνατον* for *ἀπάλαμον* in l. 59, and *ἀπαλάμων* for *ἀθανάτων* in l. 60, putting a comma before *στι*. For *ἀθάνατον βίον* cf. *Pyth.* iii 61. Removal of *ἀθανάτων* makes subject of *θῆκαν* (Rauchenstein's correction of *θέσαν αὐτὸν*) in l. 64 slightly obscure. Perhaps we should read *οἶσιν ἀφθίτους θῆκ' ἄν* (with Hartung, except that he read *θῆκεν*). If *θῆκ' ἄν* became *θῆκαν*, *ἀφθίτους* would invite correction.

(2) *Ol.* ii 63—65. Text need not be changed. Aristarchus' interpretation can be defended. The *μέν* of *θανόντων μέν* is answered by the *δέ* of *τὰ δ' ἐν*. Position of *θανόντων* is emphatic—"that it is men who have been dead whose wicked souls on this earth here and now suffer punishment." *ἐνθάδε*, which must mean "on earth" in such a context, is difficult, if Aristarchus' view be rejected. The objections (*a*) that this rendering involves "an impossible inversion of the true order of ideas" (Garrod) and (*b*) that the dead cannot sin in the other world, are due to lack of sympathy with transmigrationist ideas. It is essential to the poem that most men have lived and died many times already. The climax is the hint that Theron may pass to the Islands of the Blest and join his ancestor Cadmus, as Achilles joined his father Peleus (ll. 86—91). Theron has not several incarnations yet to come. He has already passed the triple ordeal, and is one of the "kings and poets" who have reached their final incarnation (cf. *Emped.* frs. 146, 147 and Pindar frag. 133).

(3) *Ol.* iii 3, 4. If *ὀρθώσας* is a metaphor from setting up of statues (as Schol.), *ἀκαμαντοπόδων ἵππων ἄωτον* may mean *the victorious horses themselves*, though in apposition to *ῥυμον*: the song being regarded as a statuary group representing the victorious chariot (the appropriate dedication for a chariot victory: cf. Paus. viii 42, 4—Dinomenes' dedications for Hieron's Olympic victories). For this use of *ὀρθοῦν* cf. Eur. *Phoen.* 1250.

(4) *Pyth.* iii 72—75. Date of this ode is disputed. *Αἰτναῖον ξένον* in l. 69 proves it later than *Ol.* i (476). Thought to celebrate an anniversary of Hieron's horse victories at Delphi in 482 and 478: dates suggested are ?473 (Jebb), ?474 (Schroeder and Sandys). But between 476 and 470 Hieron's Olympic horse victories (476 and 472) were his highest achievements: and the first (476) was won by Pherenicus. Could Pindar, in an anniversary celebration, have mentioned Pherenicus' Pythian victories (*Pyth.* iii 72—75), and ignored his later Olympic success? On this ground Gaspar explains away *Αἰτναῖον* in l. 69, and dates *Pyth.* iii 476. But this is unlikely. If we date *Pyth.* iii 470, lack of reference to Olympia is intelligible, for Olympia



is not mentioned in *Pyth.* i (470). The reason was that in 470 Hieron was dying, having failed to win in 472 the Olympic chariot victory prophesied by Pindar in 476 (*Ol.* i 108 ff.). His Olympic record was incomplete, whereas his Pythian chariot victory in 470 made his Pythian record complete. The difficulty in dating *Pyth.* iii 470 is alleged absence from *Pyth.* iii of any reference to this chariot victory. I suggest that ll. 72—75 contain such a reference. Punctuate Πυθίων, αἴγλαν, and construe ἀέθλων Πυθίων with κῶμον instead of with στεφάνοις, translating “a song of triumph from the Pythian games, a blaze of light shed on the crowns which victorious Pherenicus won at Cirrha in old days”: the chariot victory sheds a new splendour on the old successes. Slightness of this reference is due to the fact that *Pyth.* iii is mainly an ode of consolation—an intimate companion piece to *Pyth.* i. Bacchylides lacked Pindar’s courage and tact: in Ode v he mentions Pherenicus’ Pythian victories, which in *Ol.* i Pindar ignores, but he does not hint at an Olympic chariot victory. In Ode iv (parallel to *Pyth.* i) he alludes in the orthodox way to Hieron’s Olympic horse victories. Yet Pindar’s tact was lost on Hieron, for Bacchylides, not Pindar, celebrated Hieron’s crowning success—the Olympic chariot victory of 468.

(5) *Pyth.* iv 99, 100. καταμιάναις is slightly illogical. Read κατά μ’ ἰάναις, “wheedling me.” κατῑαίνω is not found, but Pindar likes ἰαίνω: cf. *Pyth.* ii 89 ἀλλ’ οὐδὲ ταῦτα νόον ἰαίνει φθονερῶν. For the compound, cf. καταθέλλγειν, κατηπιᾶν (*Hom.*), κατακληεῖν (*Soph.* and *Plat.*), καταπραῦνειν (*Plat.*, *Isoc.* and *Ap. Rhod.*). For the sense cf. *Aesch. P.V.* 684 μηδέ μ’ οἰκτίσας ξύνθαλπε μύθοις ψευδέσιν.

(6) *Pyth.* x 15, 16. Phricias is Hippocleas’ father, not a horse. Whole passage illustrates τὸ συγγενές (l. 12) and κρατησίποδα (l. 16) is echoed by ποδῶν ἀρετῇ κρατήσαις (l. 23).



# ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1918.

## CAMBRIDGE PHILOLOGICAL SOCIETY'S ACCOUNTS.

25

### Expenditure.

	£	s.	d.	£	s.	d.
Books and Binding:						
Feb. 15. Deighton Bell	...	...	...	1	2	3
Oct. 30. "	...	...	...	10	6	
Feb. 15. H.M. Stationery Office	...	...	...	5	12	8
" 23. "	...	...	...	13	0	
Dec. 31. For money order for M. Mertz (Paris)	...	...	...	7	18	5
Feb. 6. Cambridge University Press	...	...	...	17	6	
Apr. 4. Bowes and Bowes (Journal of Philology)	...	...	...	16	3	0
Miscellaneous:				23	14	0
May 24. Prof. Conway (donation to Classical Quarterly and Classical Review)	...	...	...	15	0	0
Feb. 20. Cowman (Honorary, etc.)	...	...	...	2	0	6
Aug. 1. Egyptian Exploration Fund	...	...	...	1	1	0
Balance Jan. 1, 1919	...	...	...	73	9	11

£140 4 4

Examined and found correct,

SIDNEY G. CAMPBELL }  
E. E. SIKES } *Auditors.*

January 1919.

### Receipts.

	£	s.	d.
50 Subscriptions at £1. 1s. 6d. (including £1. 1s. 6d. arrears)	...	...	...
Subscription paid in advance	...	...	...
Composition (Miss Paves)	...	...	...
Interest:			
Great Eastern Railway Debentures	...	...	...
Bombay and Baroda Stock	...	...	...
India 3% Stock	...	...	...
India 3½% Stock	...	...	...
Metropolitan Water Board	...	...	...
New Zealand 3½% Stock	...	...	...
New Zealand 4% Stock	...	...	...
War Stock 3½% Stock	...	...	...
War Stock 4% Stock	...	...	...
Sale of Publications	...	...	...
Balance from last year*	...	...	...

£140 4 4

J. R. WARDALE,

*Deputy Hon. Treasurer.*

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due Jan. 1, 1919, £3. 3s. 6d.

The whole number of members at present is 111. Of these 3 are Honorary, 57 Compounders, 51 Annual Subscribers. The invested funds of the Society consist of £780 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3½ per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan Water Board Stock, £100 New Zealand 3½ per cent. Stock, £100. 9s. 6d. New Zealand 4 per cent. Stock, £100 War Loan 3½ per cent., and £100 War Loan 4 per cent.

ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1919.

<i>Expenditure</i>		<i>£</i>	<i>s.</i>	<i>d.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>
Books and Binding:							
July 26.	Wilson	3	12	6			
Dec. 29.	"	4	0	0			
Dec. 29.	Deighton Bell	1	7	6			
Mar. 25.	H.M. Stationery Office	1	2	0			
April 8.	"	3	15	6			
Aug. 25.	"	1	10	0			
June 27.	Cambridge University Press...	13	3	6	15	7	6
Dec. 24.	"	5	7	6	18	11	0
Miscellaneous:							
Jan. 14.	Cowman (Honorarium, etc.)				2	0	0
Mar. 19.	Cheque book					5	0
Aug. 1.	Egyptian Exploration Fund				1	1	0
Sept. 6.	M. Mertz (Paris)					12	6
Balance Jan. 1, 1920					140	18	6
					<u>£178</u>	<u>15</u>	<u>6</u>
Examined and found correct,							
E. J. RAPSON, Auditor.							
17 April 1920.							

\* Including £2. 15s. 6d. in reserve for dinner account.

Arrears due Jan. 1, 1919, £7. 7s. od. (2 for 2 years, 3 for 1 year).

The whole number of members at present is 106. Of these 2 are Honorary, 53 have Compounded, and 51 are Annual Subscribers. The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3½ per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan Water Board Stock, £100 New Zealand 3½ per cent. Stock, £100. 9s. 6d. New Zealand 4 per cent. Stock, £100 War Loan 3½ per cent., and £100 War Loan 4 per cent.

Examined and found correct.

E. J. RAPSON, Auditor.

17 April 1920.

J. R. WARDLE,

*Deputy Hon. Treasurer.*

£178 15 6

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# L A W S

## OF THE

### Cambridge Philological Society.

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.



10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

# LIST OF MEMBERS

## OF THE

### Cambridge Philological Society.

APRIL 1918.

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\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

#### HONORARY MEMBERS.

1881. Professor B. L. Gildersleeve, Johns Hopkins University,  
Baltimore, Md., U.S.A.  
1907. Professor W. G. Hale, University of Chicago, U.S.A.

#### SOCIETIES.

1880. The Philological Society (London): Treasurer, H. A.  
Nesbitt, Esq., Paulatin, Bearsden, Glasgow.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Librarian, 19, Bloomsbury Street,  
London, W.C.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouth-  
shire, Cardiff.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.  
1885. The Canadian Institute, Toronto, Canada.  
1885. The American Philosophical Society, Philadelphia, Pa.,  
U.S.A.  
1886. The University College, Dundee.  
1887. The Library, St John's College, Cambridge.  
1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
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24.5.12  
24  
PROCEEDINGS

OF THE

Cambridge Philological Society.

CXV—CXVII.

LENT, EASTER AND MICHAELMAS  
TERMS, 1920.



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PROCEEDINGS  
OF THE  
Cambridge Philological Society.

LENT TERM, 1920.

FIRST MEETING<sup>1</sup>.

The Annual General Meeting of the Society was held on Thursday, 22 January 1920, in Mr Wardale's rooms (Clare College), the President (Mr WARDALE) in the Chair.

There were elected officers for 1920:

*President:* Mr Sikes.

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Mr EDMONDS read *Some Notes on the Two Great Odes of Sappho*, of which this is a summary:

I 9-12: Ald. V4 πτέριγας (*i.e.* πτέρυγας) μελαίνας, Apogr. Vict. περὶ γὰν μέλαιναν; cett. περὶ τὰς μελαίνας (L1 V1 Piccolomini *Hermes* 1892), περὶ γὰς μελαίνας (PV6). Sense requires 'to the dark earth.' Read προτὶ (cf. Alc. *Berl. Fr.*) γὰν μέλαιναν, supposing all readings to go back to a substitution of πετρι for the unfamiliar προτὶ caused by the occurrence of πτέρ' below. Although στρουθός means 'sparrow' to Arist. (Thompson *Comp. Gk. Stud.*), the evidence of Athen. 9. 391e—or its modern interpretation—for that meaning here is vitiated by his casual remark that according to Nicander the Eleians call the σ. δειρήτης. The other evidence (L. and S.) shows that it might be used here for 'large bird.'

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 17 February 1920.

Himerius, paraphrasing Alcaeus' *Hymn to Apollo* (Alc. 2), makes A. come from the Hyperboreans in a car drawn by swans, and says (Sa. 147) that Sappho and Pindar so equipped him; cf. *Hor. Od.* 3. 28, 4. 1, *Ov. Met.* 10. 717, *Prop.* 3. 2. 39. On vases Aphrodite rides a swan or is drawn by a pair of swans (e.g. *Rein. Rép.* I 51, 57, 271); in Benndorf. 31. 4, where she visits a love-sick girl, the half-erased steeds of her car, said to be Erotes, may be a pair of large birds. Despite the grammarians (*Hoffm. Gr. Dial.* 2) the dual occurs in *Aeol.* (cf. *νῶν Berl. Fragg.*, and a *βουστροφῆδον* inscr. *Hoffm. ib.* p. 128) and is found in Thessalian. L1 V1 read *καλοῖς* and *στρουβοῖ* where circumflexes are perhaps corruptions of over-written *ω*; in l. 11 V1 has *διννῆντε*. If we adopt Piccolomini's dual we avoid clashing of final and initial sigmas, important in an ode of which Dionysius says 'The verbal beauty and charm of this passage lie in the cohesion and smoothness of the joinery; word follows word inwoven according to certain *natural affinities* and groupings of the letters.' That Lesbian had a feeling for this is probably shown by its use of *εἰς τε* for *εἰς σε* (*Hoffm. ib.* Comp. 3). S. says *ἐναντίος τοι* and *κάπιλεύω τοι* but *Ἄτθι σοι*. The only certain instances of *σε* following *ς* in S. are *Berl. Fragg.* *ὥς σε πεδήπομεν*, where the MS. *ωσεπεδηπομεν* is probably a correction of *ὥστ' ἐπεδήπομεν* (really *ὥς τε πεδ.*) into *ὥς ἐπεδήπομεν* (!), and l. 19 below, *τίς σ'*, where L1 V1 omit *σ'* probably through excision of *τ'* as 'both.' Otherwise there is only one certain instance of *-ς* and *σ-* clashing in S., *εὔμαρες σύνετον Ox. Pap.* 1231. 1. Again, *πύκνα* can only mean (1) 'frequent,' which is nonsense; (2) 'crowded,' which might do (cf. *Verg. G.* 1. 382), for it would take a tremendous lot of sparrows, but they all have to be harnessed by Aphrodite in l. 9; (3) 'thick, strong,' the meaning of this very phrase in *Hom. e.g.* of a seabird *Od.* 5. 53. Lastly in dealing with corruptions in Lesbian poetry we must remember (1) that the teaching of the Papyri is that corruption of Greek MSS. began very early, (2) that presumably Lesbian literature underwent the Alphabet-change (cf. here *διννῆντε* for *δίννεντε* from ΔΙΝΝΕΝΤΕ?), i.e. was edited, long before Aristarchus.

Read

κάλω δέ σ' ἄγον  
ὥκεε στρουῦθω προτὶ γᾶν μέλαιναν  
πύκνα δίννεντε πτέρ' κτλ.

17-20: Blass' *πείθω-μαί σ'* (for *σοι*) ἄγην ἐς σὺν φιλότατα involves a break which we can no longer consider possible in any but the third line. Bergk's *Πείθω μαῖς* (2nd pers. of *μάω* for which S. elsewhere uses *μάομαι*) and Wilamowitz' *Πείθω μαῖσ'* (for *μαῖσαι*, 2nd pers. of *μαίμαι* = *μάομαι*), in view of the rarity of acc.-and-infin. with vbs of wishing, involve possibility of the recipient's taking *τίνα πείθω* as 'what persuasion,' which means ambiguity in an ode quoted as perfect. MS. authority (L1 V1 καὶ, P *μαί* corr. to *καί* or *βαί*) as well as palaeographical probability

(with *μαινόλα* above) favour *καὶ* rather than *μαί*. If *σ'* was emphatic, 'you also,' the accent on *καί* would be grave (which it is), and this might corrupt *σ' ἄγην* to *σαγην* (which all mss. have). If we read

*τίνα πείθω  
καὶ σ' ἄγην ἐς φᾶν φιλότατα,*

'whom am I to persuade to bring you also into her friendship, i.e. 'let you join her circle,' 'make room for you in her heart,' we account reasonably for the variants *σαγήνεσσαν*, *σαγηνεύσαν*, *σαγήνεσσαν*, and *σαγηνεσαν*, besides eliminating another instance of clashing sigmas. This is the language of *φιλία*, not *ἔρως*; but clearly the same delicacy of feeling which makes S. avoid the 2nd person by giving her offer of reconciliation with Charaxus the form of a propempticon to the Nereids, prompts her here not only to avoid even the naming of the recipient, by giving her declaration of love the form of a hymn to Aphrodite, but to give that love the name and style of friendship. The recipient, like the modern reader of discerning but healthy mind, could have had no doubt of her meaning.

II 6-8: L (2nd hand) corrects *ἐπτόασεν* to *ἐποπτόασεν* i.e. *ἐπεπτόασεν*, whence Robertelli *καρδίαν ἐν στήθεσ' ἐπεπτόασεν*. The *ἐπί-*compound is now supported by *Ox. Pap.* 1231. 15 *ἐπτόαισ'*, i.e. *ἐπιπτόαισι* (cf. *ᾄναισαι Berl. Fragg.* for *ἀναμνήσαι*), 3rd pers. sing. of *ἐπιπτόαιμι*, and the Aeolians (i.e. S. and Alc.) are said to use *κάρξαν* for *καρδίαν* (*E. M.* 407. 21). Read

*κάρξαν ἐν στήθεσιν ἐπεπτόασεν.*

In l. 7 for *ὥς γὰρ σῖδω* read

*ὥς γὰρ εἰς τ' ἴδω,*

which gives us the Aeol. *εἷς τε* for *εἷς σε* (see above; perhaps from this place), and 'you' in its right position, and whence, if only *εἷς* were written *εσ* (as in I 19), *εστ'* would be excised as an unwanted *ἐστί*. Cf. *εἰσίδω σε Ox. Pap.* 1231. 14 (a similar context). Passing on, *βροχέως*, despite Hesych. *βροχέως· σαφῶς συντομῶς Αἰολεῖς* (based on an ancient corruption of this passage!), must be rejected as falling flat, a thing impossible in this ode; so too Blass's (cf. *Il.* 20. 424, *Theocr.* 3. 42) *βρόχε' ὥς*. 'Even for a moment' might do, but there is no 'even,' and while *βροχέως* might mean *συντομῶς* it could hardly mean *σαφῶς*, even if its position were tolerable, which it is not. Fick's *βρόχεος* gen. of a supposed *βρόχος* 'throat' would involve a conjunction of ablative gen. with partitive gen. resulting in an ambiguity intolerable in an ode quoted for its perfect sublimity. The accentuation, *βρόχεώς*, of the best ms. is accounted for by both these alternative suggestions: (1) Read

*βρόχε' ἄσσα φῶνας μ'  
ἢ οὐδ' ἐτ' ἵκει,*



'brief words or none at all come from my lips' (lit. come to me). Attested for Aeol. by Joh. Gram. (Hoffm. Comp. 3), *ἄσσα* probably occurs in the Atticised form *ἄττα* Alc. *Ox. Pap.* 1233. l. ii 18, and was rare enough to invite corruption; *μ'*, which would begin the next line in a papyrus, might by mere loss of the apostrophe be joined with *ῆ* and excised as an unwanted *μη*; the 1st person and not the 2nd being obviously required, *βρόχεάς σα φώνας* (acc. pl.) would be emended to *βρόχεάς με φ.*, which, with *εἵκει* (so most MSS.) and some forcing of *με*, would give the fair but inadequate sense 'nothing any longer yields me scanty voices'; *ῆ οὐκ* occurs in Hom. and Alcman, and crasis is unusually common in S. and Alc. (2) Taking Hermann's double *ὤς*, read *Βρόχε'* where the voc. is wanted and where Catullus puts it, the choice lying between *Βρόχαιο* voc. of *Βροχέω* for *Βραχέω* or *Βραχεῖω* (cf. Pape *Κλειώ*, *Κλεώ*, *Σπειώ*, *Βοιώ*, *Ῥοιώ*), and *Βρόχεα* i.e. *Βράχεια* (cf. Thessalian *Ἀβροια* from *ἄβρός* Luc. *Asin.*), both short for a compound of *βραχύς* such as were *Βράχυλλος* brother of Lysias and late Aeol. *Βρόχιλλα*; cf. Anacreon's *Βάθυλλος* and Pape's *Δόλιχος*. S.'s family and circle apparently affected nicknames etc.; cf. *Σκάμων* for *Σκαμανδρώνυμος* (father), *Κλείς* or *Κλέυς* for [e.g. *Εὐρύ*] *κλεία* (daughter), *Ψάπφω* from *ψάφος* 'pebble' (herself), *Τυρίνω* from *γυρίνος* 'tadpole' and *Δίκα* for *Μνασιδῖκα* (friends), and also *Γέλλω* (47) for a compound of *γελάω*, cf. *Γελάνωρ*, *Γέλαρχος*, with the abbreviation *Γέλων* (see Fick). 'The moment I look at you, Brocheo, my speech fails me.'

ll. 15–17: *παντόλματον* (or *πάν τολματόν*) *ἐπεὶ καὶ* (cod. Spengelii *ἐπεὶ*) *πένητα* must, as Wilam. sees, belong to S., but his and Paton's reading (after Hermann) of l. 16 *φαίνομ' Ἀγαλλι*, with voc. so far from 2nd person and at the end of this 'concourse of emotions,' is an error not only of good taste but of psychology. W.'s *ἀλλὰ πάν τολματόν, ἐπεὶ κεν ῆ τά*, which he renders 'but everything must be endured now that it has come to this,' i.e. to your marriage with the *ἄνηρ* of l. 2, is not Greek, let alone S.'s Greek in an ode quoted for its perfect sublimity. In 'Longinus' post-citation comment read (after Heller) *ῆ γὰρ φοβεῖται μὴ παρ' ὀλίγον τέθνηκεν*, the first sentence not ending till *σύνοδος*. The citation being so long, and being quoted for style and contents, and L. being a Greek and therefore feeling a need to complete, or at least to indicate the completion of, a contrasted clause, we may suppose that if he found his citation ceased to be applicable to his theme just before the last word of its fourth stanza, he would go on to a more comfortable stopping-place. If, then, the words ending *φαίνομαι* make good sense, *ἀλλὰ* will probably mean 'but.' As dying, or rather swooning (cf. *ἀποψύχω*, *λιποψυχέω*, *λιποθυμέω*, *ἐκθνήσκω*), must be the climax in S., as it is in L. and, if we read carefully, in Plutarch's paraphrases *Amat.* 13, *Demetr.* 38 (where there is no definite support for Bergk's *ἀλλὰ=ἡλεῖ*); and as *τεθνάκην δ' ὀλίγω 'πιδεύην* (cf. *C. R.* May 1911, p. 66; MSS.



πιδευσην, πιδευκην, πιδεύειν) φαίνομαι makes good sense; read with the MSS. ἀλλὰ and then

πάντα νῦν τολμάτε' ἐπεὶ πένησα,

supposing *ανυτ* lost by haplography, *τολματὸν ἐπεὶ* a correction of *τολματεπει* to agree with *πᾶν*, καὶ inserted because the line looked short, and *πένησα* for *ἐπένησα* aor. of *πενεῖν* = *πενητεύειν* (Hesych.). 'But alas!' [sudden transition, cf. L. and S. s. ἀλλά] 'now that I am poor I must be content whate'er my lot,' i.e. (the poverty is metaphorical) 'beggars can't be choosers,' 'if I may no longer see you face to face I must fain be content with distant reverence.' The last line of the stanza is similarly broken by Hor. *Od.* 2. 10. 15. Here the metrical position of ἀλλά is a masterstroke.

## SECOND MEETING<sup>1</sup>.

At a General Meeting of the Society on Thursday, 5 February 1920, in Professor Housman's rooms, Trinity College, a paper was read by Mr E. J. THOMAS *On the origin of the names of the Greek Alphabet*, of which the following is a summary :

The view once generally accepted that the Greek alphabet was adopted directly from the Phoenician has been called in question recently or denied on various grounds (Roberts, in *Companion to Greek Studies*<sup>3</sup>, p. 691; Bevan, in *Encycl. Bibl.* col. 5357). The only evidence for this view is Herodotus, and the traditional name *φοινικῆα γράμματα*, but the statement of Herodotus applies only to the western alphabet of Boeotia, and tells nothing about the eastern alphabets, to which the Ionic belonged. As the Ionic was certainly not derived from a western alphabet, the question is independent of the tradition of Herodotus. The epigraphical evidence is enough to shew that Phoenician cannot be the direct source. Besides the wide divergence in some of the signs (*vau* corresponding in shape to Υ, and *tau* to Χ) there are Υ, Φ, Χ, Ψ, which are not found in Phoenician, but which have never found any plausible explanation except that they were adopted with the rest of the letters. The numerical system also differs, as the sign *sādē* having the value 90 in Hebrew is not found in any eastern Greek alphabet.

In the case of the names there are differences in the elision of vowels and in their quality. It has never been shewn phonetically why *āleph* should become ἄλφα, *gimel* γάμμα, *dāleth* δέλτα, *sāmekkh* σίγμα, etc. These find a natural explanation in the emphatic forms of the Aramaic names, ἄλφα corresponding with *alphā*, and γάμμα having the same vowel as *gāmal*, emphatic *gamlā*. The form *gamla*, as the name of the Greek letter, is actually found in the Mishna, but is probably due to contamina-

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 16 March 1920.

tion. *σίγμα* corresponds not with Heb. *sāmekh* but with \**semkā* or \**simkā*, with metathesis. That it is not a verbal noun from *σίζω* is shewn by the compound *συγμοειδής*, and by the fact that it is undeclined and the *ι* is short. It is accented *σίγμα* in the mss. of Plato's *Cratylus*. In this instance the name of the fifteenth letter was evidently interchanged with that of the twenty-first. The Dorians, as Herodotus says, preserved the name *σάν*, which corresponds (or properly speaking does not correspond) with the Hebrew or Phoenician *shīn*. The n. suffix *-a* is not a Greek stem, and the words containing it are never declined. This is what we should expect to find, if they were foreign words introduced bodily. A number of Semitic words have been adopted in Greek, but when they have received a Greek termination it has been a normal declinable suffix, usually *-os* or *-on*. The Aramaic alphabet as a whole is known to us only from late Christian Syriac and Jewish Aramaic sources, and shews traces of being influenced by Hebrew. The names are here found in the absolute form, but that the emphatic forms were in actual use is shewn by *yōdā* in Ephraem Syrus.

The Hebrew alphabet itself has every appearance of being borrowed from another, possibly Aramaic, source. Two of the names, *nūn* and *rēsh*, are distinctly Aramaic, seven at least have no meaning in Hebrew, and out of the whole twenty-two only two are normal Hebrew forms.

### THIRD MEETING<sup>1</sup>.

At a General Meeting of the Society held in Prof. Housman's rooms, Trinity College, 19 February 1920, Mr HICKS contributed a paper on various passages of Diogenes Laertius :

On I 27 he pointed out that the method by which the height of the pyramids was measured involved the principle of the primitive sundial or gnomon, the invention of which is claimed for Anaximander in II 1 and for Anaximenes by Pliny *Nat. Hist.* II 187.

In I 43 exception was taken to the phrase ἀμφὶ τῶν θείων χρημάτων and the opinion expressed that all the letters cited in Book I come from one collection, perhaps entitled τῶν ἐπὶ σοφῶν ἐπιστολαί. Cf. the title of Plutarch's dialogue τῶν ἐπὶ σοφῶν συμπόσιον.

On I 48 it was suggested that the authority here followed intended to describe the same orientation of graves and corpses as Plutarch or Aelian, but failed to express himself with sufficient accuracy.

In I 64 ὑποπτος should be taken actively as "suspecting."

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 16 March 1920.

i 81: Chronological difficulties are fatal to the genuineness of the letter attributed to Pittacus.

In iv 18 the insertion of μή before μελετήσαντα was supported, but in vi 77, viii 20 the text of the vulgate was defended.

### EASTER TERM, 1920<sup>1</sup>.

At a General Meeting of the Society held on Thursday, 6 May 1920, in Professor Housman's rooms, Trinity College, a paper was read on "The Origin of the Hindu Drama: additional evidence," by Sir WILLIAM RIDGEWAY, and Dr L. D. BARNETT (Keeper of the Oriental MSS. and Books, British Museum), of which the following is a summary:

The evidence given in the Indian Section (*Dramas and Dramatic Dances of Non-European Races*) led to the conclusion that in Hindustan serious drama arose not merely from the cult of Krishna, whether regarded as a deity from all time, or as merely a Vegetation abstraction, but, as elsewhere, from the worship of the dead, often deified, e.g. Rama, Krishna and numberless others termed "gods" by the Hindus. Since S. Lévi (1892) suggested that the cult of Krishna formed the chief element in Hindu drama, the overthrow by that god of his uncle Kansa (*Mahabhashya*) has been cited as the earliest evidence of Hindu dramatic performance. But a whole work, *Bharata-natya-sastra* (Bharata's Treatise on Drama), ascribed to the 2nd century B.C., i.e. the same date as the *Mahabhashya*, has an account of the first beginnings of drama and the first dramatic performance. Mr Haraprasad (*Jour. Beng. As. Soc.*, Vol. v (1909—10), pages 351 sqq.) gives an account of this work and the origin of the drama there set forth. In the Second age of Vaivasvata Manu men became miserable, so Indra and other gods prayed to Brahma for something to benefit all. Brahma summoned the four Vedas, and a Fifth Veda, Drama, came into existence by their aid. Bharata the sage asked Brahma to let him and his sons perform the new Veda. Brahma answered: "The ceremony of raising the Flagstaff of Indra is at hand: show your skill in the ceremony." Bharata and his sons accordingly performed a drama representing the great battle in which Indra defeated the Asuras or demons. Krishna is not even mentioned in this account of the first drama nor amongst the gods who are associated with the building of the first theatre. The Jarjara or Flagstaff of Indra became henceforth the emblem of the stage. It might be of any wood, but usually a bamboo, covered with cloths of different colours. This staff and its connection with drama recalls the pole called Gohei, "Imperial Presence," by the Chinese, Mitegura, = Lordly-Cloth-seat, by the

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 18 May 1920. Published in full in the *Quarterly Review*, October 1921.



Japanese. It represents the tree planted over the dead, with its offerings of cloths etc. on the branches. One of these stands before the shrine of each Japanese god, and as it is supposed to attract the spirit, it is regarded as the seat of the god, and even the god himself (cf. *Dramas*, pages 211, 297—8, 393). The *Mahabharata* (Adh., 63) says that King Vasu was told to set up a bamboo pole adorned with garlands, and with it perform the worship of Indra. Poles of the kind are still often set up in Hindu festivals. The worship is performed on the 12th of the bright fortnight of Bhadrapada, to ensure good crops and general prosperity (cf. J. J. Meyer, *Hindu Tales* [old Jain], page 143), "The Nautch girls danced, poems were sung, a multitude of men danced etc." The whole performance thus closely resembled the modern Holi festival at the equinox (cf. J. C. Oman, *Brahmans*, etc., and *Indian Life*, pages 66, 73 sqq.).

That the vast majority of Hindu deities were once human chieftains there can be no doubt. *R.-V.*, x, 129, is probably the earliest evidence for this. How the gods got immortality is told in *Satapatha Brah.* (*Sacred Books of the East*, Vol. XLIII, page 336, x, 4, 3, sect. 1—10). In *Dramas* it was shown that the ritual in spring was regularly directed to the spirits of the dead to procure good crops, and the autumn festival after harvest was simply offering first fruits to the dead, in gratitude and to win their further aid. For these ceremonies in China see also Ridgeway, *Quart. Rev.*, April, 1919. All four seasonal sacrifices were performed to the ancestors, Spring and Autumn being the most important. So at Athens the Spring festival, Anthesteria, was mainly concerned with offerings to the dead; whilst the Eleusinia was a great harvest thanksgiving to the two goddesses, heroes and other dead. The Indian Holi festival at the spring equinox and connected with the wheat harvest in western India, is a good example. It honours, says tradition, a giantess slain by Krishna, who, when dying asked to have her memory commemorated by a festival. Ceremonies for the dead are intimately bound up with it, the lighting of the cremation bonfire and the sound made by beating the mouth with the back of the hand form part of the funeral rites all over India. More significant still is it that amongst the Marathas proper the *vir* or people who died on the battle field are "danced" by their descendants, who go round the fire with a drawn sword until they get into a trance, or believe themselves possessed by the spirits of the heroes. The prescriptive right of lighting the chief bonfire and of dancing the *vir* round it are still respected by all Hindus (Gupte, *Hindu Holidays*, pages 88—90). In *Dramas* it was suggested that as the actors in sacred dramas are Brahmans, "because for the time being they are the gods," this indicates that they are or were regarded as mediums of the spirits of those represented, as is the case with the Burmese, Chinese and Japanese actors, etc. The belief that the dancers of the *vir* become the embodiment of the



heroes confirms this view, which is also corroborated by the fact that (by laws of Manu) at a sacrifice made to a god or a dead man, the Brahman not only personates the god or the spirit, but is regarded as the medium. Amongst Ceylon Buddhists there is a like survival (*Sacred Books, etc.*, Vol. xi, Introd., xliii). Dramatic performances were held at spring festivals, e.g. the *Dutangada* (*Dramas*, pages 164—5) was performed at the Dhooly festival, March 7th, 1243, in honour of the ancestor of the reigning king. That Indian kings were deified after their deaths is shown by an inscription from Kurgod, but Rajaraja I of Tanjore did not wait for this but built (in 1055) a temple in his own honour with a troupe to act the play of Rajaraja, i.e. a play on his own exploits (*South Ind. Inserr.*, Vol. II, pages 306—7). But at this hour there is a performance in honour of a dead king at Anekal. Outside the temple is a circular mound, said to represent Saindhava, slayer of Abhimanyu, son of Arjuna, the great Pandava chief, and during the festival a huge head is fixed on the mound and cut off. Sham-fights also take place in imitation of the great battle in the *Mahabharata*, on the 2nd day of which Abhimanyu slew Lakshmana, son of Duryodhana, but on the 13th he fell fighting against fearful odds. His son Parikshit became king of Hastinapura. In the cult of Osiris a chief feature was the sham-fight showing the overthrow of Set his murderer, whilst in the cult of Wu the founder of the Chou dynasty, his victory at Mu (B.C. 1122) was regularly performed.

There are dramatic dialogues in *Rig-veda*, which treat of saga and myth and presuppose interlocutors. In the age of the *Brahmanas* there were recitations of old sagas, e.g. *Pariplava*, at the *Asvamedha*, which told the valiant deeds of the king's forebears, whilst in other ceremonies a Kshatriya lute-player sang verses referring to former victories, with the *envoi*: "He fought, he won that battle" (*Satapatha Br.*, XIII, 4, 3, 5). In Vedic times the bones of warriors were honoured by dance and song: "So the next of kin, so the women, then the female dancers," etc. Like dances, dramatic or pantomimic, were held at the funeral of the Buddha, and it is therefore not strange that one of the oldest fragments of Hindu drama is a piece on the life of the Buddha. But these cases are not isolated. In hundreds of temples in Southern India, as well as in Bengal, not only are dances constantly performed by women before the images in the shrines, but dramatic performances relating to their lives are given. The deification of human beings is likewise there in full operation. Thus a late Chairman of Town Commissioners has been deified since 1910, within a very short time after his death, and is worshipped as "The Chairman God." The foundation-deeds of Temples constantly direct the benefactions to be applied to *Ranga-bhoga* ("scenic representation" of the life or legend of the deity). Subrahmanya (*Historical Sketches of South. India*, Vol. I, page 337: 1917) says: "In the temples of Southern India, there was invariably a spacious

*Ranga-mandapa*, and almost all days dancing was practised there and on special occasions dramas were staged conveying religious instruction." Mr Pillai (*Some Mile Stones in History of Tamil Literature* (1895, page 4), treating of Tiru Nana Sambhandha, the greatest of Tamil Rishis, *floruit*, 7th cent. A.D.) says: "There is scarcely a Siva temple in the Tamil country where his image is not daily worshipped. In most of them special annual feasts are held in his name when the leading events of his life are dramatically represented for the instruction of the masses." In Travancore the chakyars or dramatic reciters give performances at the festivals in the chief temples on the proper legends. Dr J. D. Anderson and Pandit Dinesh Chandra Sen amply confirm from Bengal the evidence of the rest of India. Every village has a Chandi-mandapa, and dances are given there in honour of Chandi (Fortune) and other deities and saints. Dinesh Sen states that the Bengal *Mangala Gans*, which grew into melodramas, began as short odes in praise of Manasa Devi, Mangala Chandi and other local deities, to each of whom was attached some story of might or glory. The recitation of these poems was held to be indispensable to, and formed part of, the ritual of worship. As particular gods and goddesses became more popular, the poems became more elaborate, and were no longer recited but sung and played before the deities whose acts they described by professional troupes, and the dramatic element increased, the lyrical still predominating. All this is still done before an image of a deity, when he is worshipped. The *Mangala Gans* and *Yatras* have all originated in this manner, the *Yatras* being more dramatic in form, often with prose dialogue. The chief place for performances has always been the Chandi-mandapa, or the courtyard facing a temple. Even when the performance is not for a festival, a picture of the deity associated with the play is set up in front of the troupe, and the performers begin by bowing down to it.

There can therefore be no longer any doubt that Hindu serious drama arose in the worship of the dead.

## MICHAELMAS TERM, 1920.

### FIRST MEETING<sup>1</sup>.

At the General Meeting held in the Small Combination Room, St John's College, on 21 October 1920, a paper was read by Dr NAIRNE on *The historic Socrates*, of which the following is an abstract:

Is Socrates in the platonic dialogues really Socrates or Plato speaking by the mouth of Socrates? Socrates himself: according to the tradition of the Academy, which held till the eighteenth

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 2 November, 1920.

century preferred the Socrates of Xenophon. Return to academic tradition, urged of late by Burnet and Taylor, was criticised by Mrs Adam before the Philological Society on 21 February 1918. In this paper the argument is considered more generally and discussion re-opened.

Did Socrates talk in his last hours of the soul immortality and the ideas? Burnet, editing *Phaedo*, gave reasons for thinking that he did. Those reasons had been already gathered in his *Early Greek Philosophy*: what Socrates says in *Phaedo* finds its natural place in the development of science and philosophy, and is confirmed by Aristophanes. Burnet deepened his argument in *The Socratic doctrine of the soul*: Socrates giving new meaning to "soul" founded philosophy; immortality follows as necessary corollary. If we say "forms" instead of "ideas" we see that Socrates in the *Phaedo* only spoke of these as the earlier course of science and philosophy might well lead him to speak: the mythical fantasy of the love-yearning of the soul, with which he enriches his logic, quite suits all that we know about him. Thus the whole Socrates is accounted for who speaks in the dialogues as far as the *Phaedo* group, and this is the Socrates, or Plato, whom the wide world cherishes.

From this point onwards Plato himself appears, the metaphysician through and through.

Objections may be raised to details in this argument but the general view is worthy of consideration, especially as modern scholarship has continuously prepared for it: the dialogues grouped in order (Jackson); complete platonic system found at last in *Timaeus* (Archer-Hind); the myths explained (Stewart); new light on early science and philosophy; Adam's prevision in his chapter on Socrates.

Burnet incurs prejudice by his austerity. The platonists just named appreciate more freely that ascetic enthusiasm which unites Socrates and Plato and distinguishes them from all others: the twain were intimately one in the life of the spirit, and we cannot separate them. Yet one distinction between them does seem clear: Plato could dramatise but could hardly have practised the sweet-tempered irony of Socrates. The second epistle is still good criticism: There is no writing of Plato's; those called his are Socrates'—but Socrates' ever fair and young.



SECOND MEETING<sup>1</sup>.

At the General Meeting held in the Small Combination Room, St John's College, on 4 November 1920, papers were read, of which the following are abstracts:

*Quaedam super Abstrusa.*

Professor BURKITT brought forward evidence to shew that the 'Abstrusa' Glossary (Goetz, CGL, vol. iv, pp. 3—198) is partly a Glossary to S. Ambrose's Commentary on Luke. The following instances are especially noteworthy (Goetz, vol. iv is quoted by page and line, Ambrose by the Benedictine pages): *conperendinatio* 45<sup>31</sup>=Amb. 1268 D, *uernat* 190<sup>47</sup>=Amb. 1276 D, *dumis* 59<sup>2</sup>=Amb. 1278 B, *falerans* 73<sup>43</sup> and *faleras* 74<sup>29</sup>=Amb. 1296 A. A number of classical words may have come into 'Abstrusa' from Ambrose as well as earlier sources, e.g. *mantilia* 113<sup>27</sup> might be from Amb. 1405 A rather than from Georg. iv 377: in any case it is noteworthy that nearly all the rarer words in this work of Ambrose are glossed in 'Abstrusa,' e.g. *idioma*, *phantasma*, *armonia*. No doubt many of the glossed words do come from classical authors, such as Vergil and Pliny, but a recognition of this work of Ambrose († 398 A.D.) as one source will help in determining the date and character of 'Abstrusa.'

The gloss *sero tarde uel aliter* 169<sup>43</sup> seems to be directly suggested by the wording of Ambrose 1537 A, and the gloss *secus uirtus* 170<sup>29</sup> may be a corruption of *secus uicinus*, derived from Amb. 1428 C.

There are about 33 clearly Biblical names in 'Abstrusa'; the glosses to these are nearly all taken from the *Onomastica*, i.e. from S. Jerome (e.g. *David manu fortis* 48<sup>11</sup>). The gloss to *Ypodiacones* 197<sup>26</sup> is significant, because it brings in *natinnei*, i.e. 'Nethinims' (Ezra vii. 24, Neh. vii. 60), a word unknown to Latin before S. Jerome, cf. Isid. *de Eccl. Off.* ii § x. Most interesting of all is *Osanna genus est ligni* 134<sup>43</sup>, because it is opposed to the current Christian explanation established by Origen and confirmed by Jerome; in fact it is the only Christian source that is aware of the Jewish use of the ritual cry 'Hosanna' as the name of the wand or thyrsus waved in the ritual of the Feast of Tabernacles.

Mr HARRISON read the following papers:

## (1) Theognis the tragic poet.

From Ar. *Ach.* 16 we gather that Theognis was ψυχρός, cold or chilly; from Suidas that he had another name Χιών, Snow. In Ar. *Ach.* 134 ff. a heavy snowstorm and hard frost in Thrace are made to coincide in time with the performance of one of his tragedies, which must therefore have been played at the latest in 426, the year before Ar. *Ach.* A play would best fit this ribaldry

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 21 December 1920.



which should be in some respect cold or chilly and connected with Thrace. Now the *Rhesus*, dubiously ascribed to Euripides, is cold, inasmuch as its action takes place at night; it has a very chilly passage, 440-2; it is intimately concerned with Thrace; and, if Dr Leaf (*J.H.S.* 1915) is right about its date, it belongs at the earliest to 436, at the latest to 424. Its author may therefore have been Theognis. At any rate it is uneuripidean in metre, phraseology and style.

(2) Tacitus, *Annals* iv. 33.

For *consciata* of the MS. read *conflata*. Cf. ἐνγκρασις, κράσις or μῆξις, εὖ κεκραμένοι πολιτεῖαι, πολιτεῖαι καλῶς μεμιγμένοι (Thuc. and Aristotle); Polyb. vi. 3; Cic. *de Rep.* i. 29. 45, i. 35. 54 (note *conflatum*), i. 45. 69, ii. 23. 41. With the further correction of *iis* to *iii*, the second sentence will begin: *delecta ex tribus et conflata rei publicae forma*. Later in the chapter *situs gentium*, in which Tac. is little interested, should perhaps be *ritus gentium*; cf. *Hist.* i. 48, ii. 2. In Cic. *de Rep.* i. 29. 45, for *ex his, quae prima dixi, moderatum et permixtum tribus*, we should perhaps read *ex tribus* (or *ex his tribus*, or *ex iis tribus*), *quae prima dixi, moderatum et permixtum*.

(3) Juvenal i. 81 ff.

The couplet

*quicquid agunt homines, uotum, timor, ira, uoluptas,  
gaudia, discursus, nostri farrago libelli est*

is worthy of Juvenal in phrasing, though it fits him worse than Balzac or Dickens; but it is out of place, and interrupts a sentence otherwise relevant, complete and coherent, if for *et quando* we read *ecquando* (words beginning with *ec* are incessantly corrupted so). 'Since the flood and Pyrrha, has there ever been a richer crop of wickedness? When was avarice so omnivorous? When was gambling so rampant?' Pyrrha here marks the beginning of vice as in xv. 30 of crime. The problems of the origin of the couplet and of its insertion here remain.

### THIRD MEETING<sup>1</sup>.

At the General Meeting held in the Small Combination Room, St John's College, on 18 November 1920, Mr CORNFORD read a paper on Pythagoreanism and Professor Burnet's *Early Greek Philosophy*<sup>3</sup> (1920), of which the following is an abstract:

In opposition to Professor Burnet's view that Ionian philosophy had no past and no background, he argued in favour of continuity between the pre-philosophic 'mythical' representations of Nature and the concepts which science gradually evolves out

<sup>1</sup> Reprinted from the *Cambridge University Reporter*, 21 December 1920.

of these complexes of confused meanings and associations. Thus, *ἄπειρον* in Anaximander has several meanings and is moreover still indissolubly associated with time, circular or spherical shape, rotatory movement, and immortal life (knitting the end to the beginning). Progress consists, first, in dispelling the aura of 'mythical' associations, and, secondly, in analysing the complex core of meanings into distinct concepts. The problems solved by Milesian cosmogony are the same as in many mythical cosmogonies: (1) How did the world come to be arranged as we see it? (2) What was the origin of life, especially human life? They started from these questions, not from: 'Of what substance are all things made?' The ground-plan of Anaximander's cosmogony is also traditional: (1) a primordial Unity (Night, Chaos etc., now renamed 'the Unlimited'); (2) a separation of Opposite powers (Heaven-Father and Earth-Mother, two halves of the World-egg, etc., now called 'The Hot' and 'The Cold,' sex being eliminated); (3) the Union of the Opposites to generate individual things, *τὰ μετέωρα* and *ζῶα* (Marriage of Heaven and Earth to produce life. Life is born from the moist earth warmed by the sun). Anaximander expurgates every trait he can recognise as mythical, though he accepts much *we* can see is mythical. He works *away* from myth, towards literal fact.

The Italian philosophy has a different impulse, being the intellectual expression of a religious movement. To reconstruct the system of Pythagoras we must start from the conceptions of God, the universe, and the soul implied in transmigration and see if these can be combined in one system with the doctrine of harmony and numbers. It is impossible to suppose that the original scientific doctrine openly contradicted the religious in the central field of interest—the nature and destiny of the soul. The contradiction historians find is really the inconsistency between (1) vi century Pythagoreanism, mystical and religious, criticised by Parmenides; and (2) a v century system of 'Number-Atomism,' scientific and non-religious, elaborated by the 'mathematical' Pythagoreans in order to restore plurality and motion, which Parmenides thought he had disproved. Of this *pluralist* system there is no trace in Parmenides; Zeno criticises nothing else.

(1) The nature of the social changes and of the psychological experience which led to the formation of mystical groups in the vi century and recommended the doctrine of transmigration, led also in the philosophy which emerged to a latent conflict between the principle of Monism (the unity of God and of all life) and the principle of Dualism (the reality of the conflict, in Nature as in the soul, between Good and Evil, Light and Darkness). This is the latent contradiction exposed by Parmenides, who chose Monism and rejected Dualism, thereby destroying the vi century Pythagorean system.

An attempt (which cannot here be summarised) was made to

show that a number of admittedly Pythagorean conceptions (*ὁμοίωσις θεῷ*, *μίμησις*, the correspondence of macrocosm and microcosm, the conception of *ἁρμονία*, the doctrine of Numbers, and the *τετρακτύς*) belong to one system of thought. Translated into physical terms, this gives a cosmology in which the Unlimited Night or Air is limited by the principle of Light (Limit) in the cosmic *harmonia* of the heavenly bodies. The opposites (Limit and Unlimited) are combined in the all-inclusive Monad, and emerge from it. Parmenides denied that the One could ever become two, and then many, and so destroyed the system and the whole conception of *harmonia*.

(2) 'Number-Atomism' was the reply of the scientific non-mystical mathematicians, who divested the Monad of its mysterious properties and reduced it to the number 1, the indivisible unit. Things (bodies) can then be built up out of an indefinite plurality of such monads, having magnitude and position in space. Zeno's criticism is directed against the inconsistency with itself of this pluralist view, not (like that of Parmenides) against the inconsistency of Monism with Dualism. Most of Aristotle's references to Pythagoreanism describe this system, which superseded the original one, though Philolaus clung to the religious tradition. The system is the direct parent of the Atomism of Leucippus. (Cf. Dr R. G. Bury, "The Origin of Atomism," *Proc. Camb. Philol. Soc.* Nov. 18, 1915.)

Note by Professor BURKITT to *Osanna*, p. 12:

Professor Lindsay tells me that he doubts this explanation of the *Osanna* gloss, because 'genus est ligni' is the common form of a Tree-gloss. Precisely; but how did *Osanna* get among the Tree-glosses, except from some Jew telling some Christian that he used 'Osanna' as the name of a particular kind of green bough? I never meant that ancient or mediaeval Christians had a living tradition of the Jewish ritual use or nomenclature.



## ACCOUNTS OF THE CAMBRIDGE PHILOLOGICAL SOCIETY FOR THE YEAR 1920.

<i>Expenditure.</i>		<i>Receipts.</i>	
	£ s. d.		£ s. d.
Journal of Philology	...	51* Subscriptions at £1. 1s. od. (including £3. 3s. od. arrears) and (£1. 1s. od. for 1921)	53 11 0
Library:	...	Interest on Investments†	55 16 3
Books	...	Sale of Publications	2 4 10
Binding	...	Balance from last year‡	140 18 6
Cowman (Honorarium for 1919)	26 12 3		
" (Honorarium for 1920)	4 11 3		
Suttle (Honorarium for 1920)	2 1 0		
	2 0 0		
	2 0 0		
	37 4 6		
Donations &c.:			
Classical Journals Board	30 0 0		
Egyptian Exploration Fund	1 1 0		
Balance Jan. 1, 1921 (including £100 on deposit)†	31 1 0		
	132 16 3		
	£252 10 7		

Examined and found correct,

J. M. EDMONDS }  
J. R. WARDALE } *Auditors.*

W. H. DUKE,  
*Treasurer.*

14 January 1921.

\* The whole number of members at present is 106; of these 2 are Honorary, 52 have Compounded, and 52 are Annual Subscribers. Unpaid subscriptions amount to £7. 7s. od.

† The invested funds of the Society consist of £750 Great Eastern Railway 4 per cent. Debenture Stock, £400. 17s. 6d. India 3 per cent., £148. 5s. 7d. India 3½ per cent., £79. 9s. 4d. Bombay and Baroda Railway Consolidated Stock, £174. 7s. 2d. Metropolitan Water Board Stock, £100 New Zealand 3½ per cent. Stock, £100. 9s. 6d. New Zealand 4 per cent. Stock, £100 War Loan 3½ per cent., and £100 War Loan 4 per cent.

‡ Including £2. 15s. 6d. in reserve for dinner account.



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# L A W S

## OF THE

### Cambridge Philological Society.

1 The design of the Society is to promote and to publish critical researches into the languages and literatures of the Indo-European group of nations, and to promote philological studies in general.

2 Any student of philology is eligible as a member of the Society.

3 The annual subscription of each member of the Society is one guinea, due on the first of January in each year. A member elected in the Michaelmas Term shall, however, on signifying his wish to the Treasurer, be permitted to pay no subscription for the current year, but in that case, he shall not be entitled to receive any of the Society's publications for that year.

4 Any member may compound for all future subscriptions by one payment of ten guineas, or after fifteen years' subscriptions have been paid by one payment of five guineas; the right to compound for all future payments for five guineas after ten years' subscriptions have been paid being reserved in the case of members who have joined the Society before Feb. 12, 1891.

5 Every member whose subscription for any year is paid, is entitled to a copy of all the publications of the Society for that year.

6 Any person who is desirous of becoming a member of the Society may be proposed by two members of the Society, at any of its ordinary meetings, and, if approved by the Council, may be elected by ballot at the next meeting.

7 No candidate shall be declared elected, unless he have in his favour at least two-thirds of the members voting.

8 Distinguished philological scholars who are resident abroad may be elected honorary or corresponding members in the same way as ordinary members. They shall pay no subscription, but shall be entitled to receive the Transactions and other documents published or printed by the Society and to be present at and to communicate papers to the meetings.

9 The general direction of the Society shall be committed to a Council, consisting of a president, three vice-presidents, a treasurer, two secretaries, a librarian and not more than twelve nor less than seven other members. Each member of the Council shall have notice of the meetings of that body, at which not less than five shall constitute a quorum. Except for grave cause such meetings shall be held within the limits of University Full Term only, and shall be summoned by the president in consultation with the secretary.

10 All questions involving extraordinary expenditure shall be submitted to the Society at one of its general meetings.

11 The president, treasurer, secretaries and librarian, and at least three ordinary members of the Council, shall be elected annually by ballot, at a general meeting to be held in the Lent Term, the three senior members of the Council retiring annually, and the president being capable of being elected two years in succession and no more.

12 Of the three vice-presidents, one shall retire annually by rotation, and be incapable of re-election for the two years next following.

13 No member whose subscription is more than one year in arrear shall be entitled to vote or read papers at any meeting.

14 The names of any members whose subscription is more than two years in arrear, may, after due notice, be removed from the list of the Society, and such removal may be announced at the next general meeting and published in the proceedings of the Society at the discretion of the Council.

15 The president or, in his absence, the chairman pro tem., shall have, in addition to his own vote, a casting vote in case of equality of numbers in any division.

16 The accounts of the Society shall be audited annually by two auditors, to be elected at a general meeting in the Lent Term.

17 The meetings of the Society shall take place at least once in each term; the time and place of meeting being determined by the Council from time to time.

18 Members may introduce to the meetings of the Society strangers not being resident members of the University, who may, with the sanction of the Council, read communications to the Society.

19 No communication shall be read to or published by the Society without the approval of the Council and the author's name.

20 Any proposed change in these laws shall first be submitted to the Council, and, if approved of by them, to the Society at one of its general meetings.

21 No law shall be altered or repealed and no fresh law enacted without the concurrence of at least two-thirds of the members voting.

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By resolutions of the Society it is directed that Ordinary Meetings of the Society shall begin at 4.15 in the Michaelmas and Lent Terms and at 4.45 in the Easter Term, and shall close at 5.45 p.m. at the latest in the Michaelmas and Lent Terms and at 6.15 p.m. in the Easter Term, unless on the motion of a member to be put from the Chair it shall be resolved on any occasion to extend the meeting to a later hour.

# LIST OF MEMBERS

## OF THE

### Cambridge Philological Society.

OCTOBER 1921.

\* denotes compounder. Where no date of election is given, the member joined the Society in 1872, the year of its commencement.

#### HONORARY MEMBERS.

1881. Professor B. L. Gildersleeve, Johns Hopkins University,  
Baltimore, Md., U.S.A.  
1907. Professor W. G. Hale, University of Chicago, U.S.A.

#### SOCIETIES.

1880. The Philological Society (London): Treasurer, Rev. J. M.  
Elliott, D.D., Fairview, 164, Chase Side, Southgate, N., 14.  
1880. Oxford Philological Society.  
1880. Hellenic Society: Librarian, 19, Bloomsbury Street,  
London, W.C.  
1880. Smithsonian Institute: Washington City, D.C., U.S.A.  
1882. The Royal University of Christiania.  
1883. The University College of South Wales and Monmouth-  
shire, Cardiff.  
1884. The Johns Hopkins University, Baltimore, Md., U.S.A.  
1885. The Library, Trinity College, Dublin.  
1885. The Canadian Institute, Toronto, Canada.  
1885. The American Philosophical Society, Philadelphia, Pa.,  
U.S.A.  
1886. The University College, Dundee.  
1887. The Library, St John's College, Cambridge.  
1889. The Library, Cornell University, Ithaca, N.Y., U.S.A.  
1896. The Library, Harvard University, Cambridge, Mass.,  
U.S.A.  
1898. The University of Göteborg, Sweden (Stadsbibliotek,  
Göteborg).



1900. La Bibliothèque de l'Université de Lyon, 18, Quai Claude-Bernard, Lyon, France.  
 1902. Le Musée Belge: Prof. J. P. Waltzing, Rue du Parc 9, Liège, Belgium.  
 1909. The University of Upsala, Sweden.  
 1910. The University of California, Berkeley, California, U.S.A.  
 1916. The University of Illinois, Urbana, U.S.A.  
 1921. The Academy of Åbo (Åbo, Akademi Bibliotek, Åbo), Finland.  
 1921. National Bibliothek, 1 Josefplatz, No. 1. Vienna.

1899. †The University of Adelaide, S. Australia.  
 1902. †The Newberry Library, Chicago, U.S.A. (per Messrs B. F. Stevens & Brown, 4, Trafalgar Square, London, W.).

## MEMBERS.

1891. Abbott, E., M.A., Jesus.  
 1905. Abrahams, I., M.A. (Christ's): 11, St Barnabas Road, Cambridge.  
 1912. Adcock, F. E., M.A., King's.  
 1891. \*Alford, Miss M. (Girton): 51, Gloucester Gardens, Bishop's Road, W.  
 1873. \*Allen, S., M.A. (Corpus): Lisconnan, Dervock, R.S.O., Antrim, Ireland.  
 1880. \*Arnold, Prof. E. V., Litt.D. (Trinity): University College, Bangor, N. Wales.  
 1921. Bacon, Miss J. R., Girton.  
 1876. Balfour, Right Hon. G. W., M.A. (Trinity): Fishers' Hill, Woking, Surrey.  
 1887. Bethune-Baker, Rev. Prof. J. F., D.D. (Pembroke): 23, Cranmer Road, Cambridge.  
 1895. \*Bevan, Prof. A. A., M.A., Trinity.  
 1892. \*Burkitt, Prof. F. C., D.D. (Trinity): Westroad Corner, Cambridge.  
 1920. Burnaby, J., M.A., Trinity.  
 1906. \*Bury, Rev. R. G., Litt.D. (Trinity): The Rectory, Gilling East, Malton, Yorks.  
 1916. Campbell, A. Y., M.A. (St John's): Storey's Way, Cambridge.  
 1902. Campbell, S. G., M.A., Christ's.  
 1898. \*Chadwick, Prof. H. M., M.A., Clare.  
 1888. \*Conway, Prof. R. S., Litt.D. (Caius): Draethen, Didsbury, Manchester.

† Subscribing libraries.

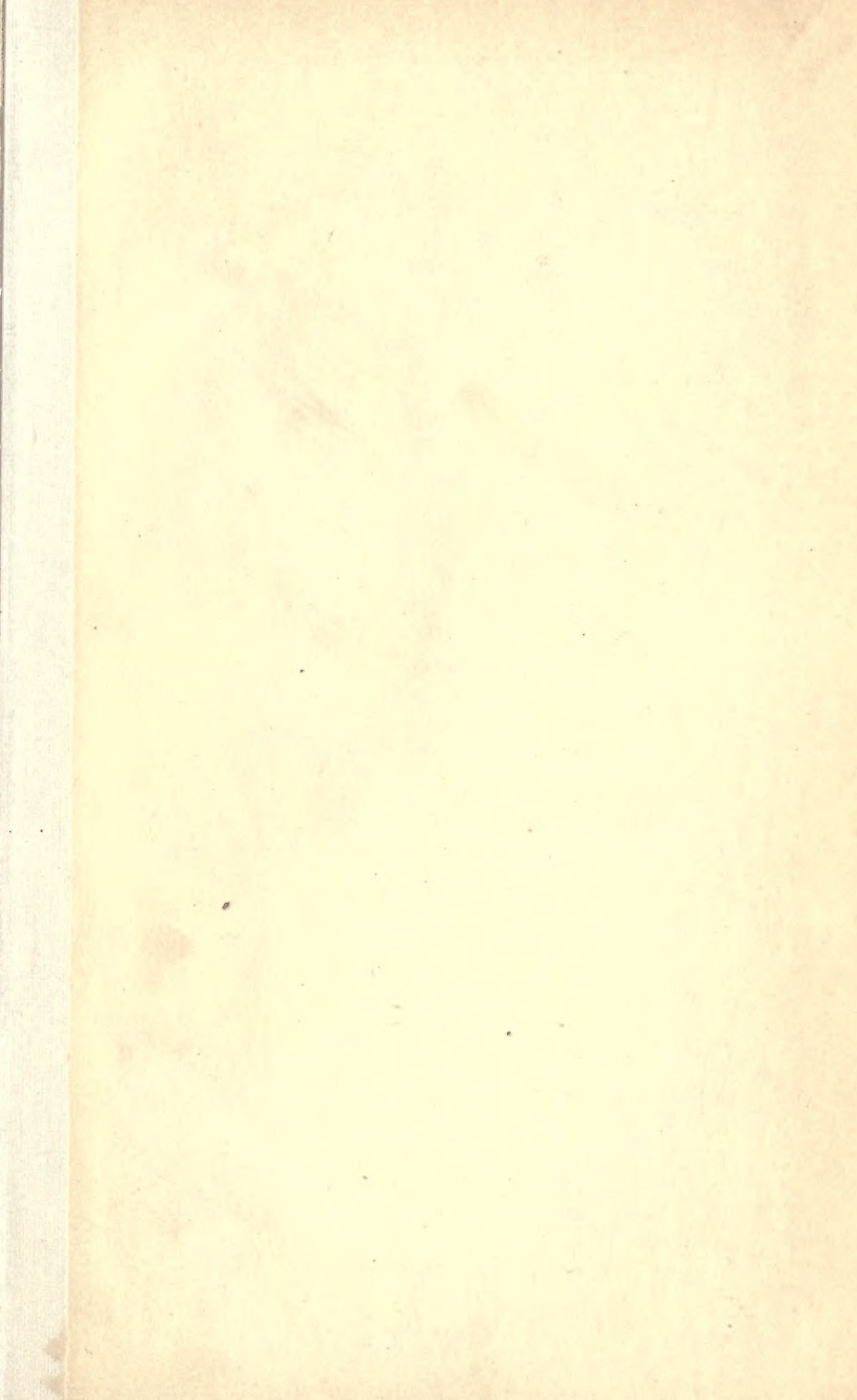
1900. Cornford, F. M., M.A., Trinity.
1897. \*Cronin, Rev. H. S., B.D. (Trinity Hall): Willowbrook, Chaucer Road.
1892. \*Davies, Prof. G. A., M.A. (Trinity): The University, Glasgow.
1872. \*Davis, Israel, M.A. (Christ's): 6, King's Bench Walk, Temple, E.C.
1906. Dawkins, R. McG., M.A. (Emmanuel): Plas Dulas, Llandulas, N. Wales.
1884. Duff, J. D., M.A., Trinity.
1911. Duke, W. H., M.A. (Jesus): 114, Huntingdon Road, Cambridge.
1912. Edmonds, J. M., M.A. (Jesus): Storey's Way.
1892. Ely, The Rt Rev. the Bishop of, D.D. (Christ's): The Palace, Ely.
1880. \*England, E. B., Litt.D. (Trinity): High Wray, Ambleside.
1879. \*Flather, J. H., M.A. (Emmanuel): Newton Road, Cambridge.
1877. \*Francis, H. T., M.A., Caius.
1910. Fraser, J., B.A. (Trinity): 37, Garden Place, Aberdeen.
1883. Frazer, Sir James G., Litt.D. (Trinity): 1, Brick Court, Middle Temple, E.C.
1888. \*Giles, P., Litt.D., Master of Emmanuel.
1908. Gow, A. S. F., M.A. (Trinity): Eton College, Windsor.
1880. \*Gow, Rev. James, Litt.D. (Trinity): 19, Dean's Yard, Westminster, S.W.
1876. \*Grant-Ives, C. E., M.A. (King's): Bradden House, Tower-  
cester, Northants.
1884. Gray, Rev. J. H., M.A., Queens'.
1909. Greenwood, L. H. G., M.A., Emmanuel.
1912. \*Greg, W. W., Litt.D. (Trinity): Park Lodge, Wimbledon, S.W.
1913. Hackforth, R., M.A., Sidney Sussex.
1900. \*Harrison, E., M.A., Trinity.
1904. Harrison, Miss J. E., Newnham.
1880. \*Hicks, R. D., M.A. (Trinity): Fossedene, Mount Pleasant, Cambridge.
1915. Hight, G. A., 2, Bardwell Road, Oxford.
1894. \*Horton-Smith, L. Graham H., F.S.A. Scot., M.A. (St John's), Athenaeum Club, London, S.W.
1889. Housman, Prof. A. E., M.A., Trinity.
1882. Hügel, Friedrich Baron von: 13, Vicarage Gate, Kensington, London, W.
1896. James, M. R., Litt.D., Provost of Eton.
1881. \*Jenkinson, F. J. H., M.A. (Trinity): Southmead, Chaucer Road, Cambridge.
1908. Jex-Blake, Miss K., Mistress of Girton.

1873. Kirkpatrick, Very Rev. A. F., D.D., The Deanery, Ely.
1917. \*Knight, Miss C. M., Litt.D. (Lond.), King's College, Strand, London, W.C. 2.
1914. Knox, A. D., M.A. (King's): Counswood House, Naphill, High Wycombe.
1910. \*Lamb, W. R. M., M.A. (Trinity): 51, Church Road, Richmond, Surrey.
1880. \*Leaf, Walter, Litt.D. (Trinity): 6, Sussex Place, Regent's Park, London, N.W.
1892. Macnaghten, H. V., M.A. (Trinity): Eton College, Windsor.
1882. \*Michell, W. G., M.A. (Trinity): The School, Rugby.
1911. Morris, G. Grant, M.A., Corpus Christi.
1896. \*Nairn, Rev. J. A., Litt.D. (Trinity): Head Master, Merchant Taylors' School, London.
1918. Nairne, Rev. Canon A., D.D., Jesus.
1916. Nicholson, R. A., Litt.D. (Trinity): 12, Harvey Road, Cambridge.
1877. \*Orpen, Rev. T. H., M.A. (Pembroke): Herschel Road, Cambridge.
1880. \*Parry, Rev. R. St John, D.D., Trinity.
1902. Paues, Miss A. C., Newnham.
1898. \*Pearce, Rev. E. C., D.D., Master of Corpus.
1892. Pearson, A. C., M.A., Trinity.
1876. \*Peskest, A. G., M.A. (Magdalene): St Helen's, Southwold.
1891. Plaistowe, F. G., M.A. (Queens'): 40, Glisson Road, Cambridge.
1879. \*Postgate, J. P., Litt.D. (Trinity): 16, Brookside, Cambridge.
1887. Powell, Miss M. (Newnham): High School, Newcastle, Staffs.
1896. \*Rackham, Harris, M.A. (Christ's): 18, Hobson Street, Cambridge.
1906. Rapson, Prof. E. J., M.A. (St John's): 8, Mortimer Road, Cambridge.
1876. \*Rawlins, F. H., M.A. (King's): Eton College, Windsor.
- \*Reid, Prof. J. S., Litt.D. (Caius): West Road, Cambridge.
1875. \*Rendall, Rev. G. H., Litt.D. (Trinity): Dedham House, Dedham, Essex.
1921. Richardson, Miss H., Newnham.
1909. Richmond, Prof. O. L., M.A. (King's): 5, Bedford Place, Edinburgh.
1879. \*Ridgeway, Prof. Sir W., Sc.D. (Caius): Fen Ditton, Cambs.
1908. Robertson, D. S., M.A., Trinity.
1888. \*Robinson, Very Rev. J. Armitage, D.D. (Christ's): The Deanery, Wells, Somerset.

1890. \*Rouse, W. H. D., Litt.D. (Christ's): Glebe Road, Cambridge.
1879. \*Rushbrooke, W. G., LL.M. (St John's): St Olave's Grammar School, Southwark.
- \*Sandys, Sir John, Litt.D. (St John's): St John's House, Grange Road, Cambridge.
1920. Scholfield, A. F., M.A., Trinity.
1908. Sheppard, J. T., M.A., King's.
1893. Sikes, E. E., M.A., St John's.
1916. Sills, H. H., M.A., King's.
1900. Smyth, A. E. A. W., M.A. (Trinity): 15, Cottesmore Gardens, Kensington, London, W. 8.
1894. \*Stawell, Miss F. M.: 33, Ladbroke Square, Notting Hill Gate, London, N.W. 11.
1906. Strachey, Miss J. P., Newnham.
1913. \*Thomas, E. J., M.A. (Emmanuel): University Library, Cambridge.
1888. Thomas, F. W., M.A. (Trinity): India Office Library, Whitehall, S.W.
1881. Vesey, W. T., M.A., Caius.
1880. \*Vince, C. A., M.A. (Christ's): 8, Lyttelton Road, Edgbaston, Birmingham.
1898. \*Vince, J. H., M.A., Esp Hall, Upham, Cumberland.
1889. \*Wardale, J. R., M.A., Clare.
1906. Wedd, Mrs N., 1, Silver Street, Cambridge.
1879. \*Welldon, Most Rev. J. E. C., D.D. (King's): The Deanery, Durham.
1898. \*Wordsworth, Rev. Canon C., M.A. (Peterhouse): St Nicholas Hospital, Salisbury.
- \*Wright, Rev. A., D.D., Queens'.
1881. \*Wyse, W., M.A. (Trinity): Halford, Shipston-on-Stour.

*Members are requested to send corrections of any errors in this list to the TREASURER of the Society.*







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